A GLOSSARY

OF

ANGLO-INDIAN COLLOQUIAL

WORDS AND PHRASES

AND OF

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

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

"Utque novis facilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est; VOCEM sic semper eandem
Esse, sed in varias doceo migrare figuras."
Ovid. Metamorph. xv. 165–172 (adapt.).

". . . Take this as a good fore-well draught of English-India 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.
A GLOSSARY OF COLLOQUIAL
ANGLO-INdIAN WORDS AND
PHRASES, AND OF KINDRED
TERMS, ETYMOLOGICAL, HISTORICAL, GEOGRAPHICAL AND
DISCURSIVE

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[Dedication to Sir George Udny Yule, C.B., K.C.S.I.]

G. U. Y.
FRATRI OPTIMO DILECTISSIMO
AMICO JUCUNDISSIMO
HOC TRIMUM FERME LUSTRORUM
OLECTAMENTUM ET SOLATIUM
NEC PARVI LABORIS OPUS
ABSOLUTUM TANDEM
SENEX SENI
DEDICAT

H. Y.
PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II. YULE.

5th January 1886.

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

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

I have to acknowledge valuable assistance from many friends. Mr. W. W. Skeat has read the articles on Malay words, and has supplied many notes. Col. Sir R. Temple has permitted me to use several of his papers on Anglo-Indian words, and has kindly sent me advance sheets of that portion of the Analytical Index to the first edition by Mr. C. Partridge, which is being published in the Indian Antiquary. Mr. R. S. Whiteway has given me numerous extracts from Portuguese writers; Mr. W. Foster, quotations from unpublished records in the India Office; Mr. W. Irvine, notes on the later Moghul period. For valuable suggestions and information on disputed points I am indebted to Mr.
H. BEVERIDGE, Sir G. BIRDWOOD, Mr. J. BRANDT, Prof. E. G. BROWNE, Mr. M. LONGWORTH DAMES, Mr. G. R. DAMPIER, Mr. DONALD FERGUSON, Mr. C. T. GARDNER, the late Mr. E. J. W. GIBB, Prof. H. A. GILES, Dr. G. A. GRIERSON, Mr. T. M. HORSFALL, Mr. L. W. KING, Mr. J. L. MYRES, Mr. J. PLATT, jun., Prof. G. U. POPE, Mr. V. A. SMITH, Mr. C. H. TAWNEY, and Mr. J. WEIR.

W. CROOKE.

14th November 1902.
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INTRODUCTORY REMARKS.

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

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

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

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

* See Note A. at end of Introduction.
† Professor Wilson's work may perhaps bear re-editing, but can hardly, for its purpose, be superseded. The late eminent Telugu scholar, Mr. C. P. Brown, interleaved, with criticisms and addenda, a copy of Wilson, which is now in the India Library. I have gone through it, and borrowed a few notes, with acknowledgment by the initials C. P. B. The amount of improvement does not strike me as important.
INTRODUCTORY REMARKS.

our mother-tongue, or supposed by the speakers (often quite erroneously) to express something not capable of just denotation by any English term. A certain percentage of such words have been carried to England by the constant reflux to their native shore of Anglo-Indians, who in some degree imbue with their notions and phraseology the circles from which they had gone forth. This effect has been still more promoted by the currency of a vast mass of literature, of all qualities and for all ages, dealing with Indian subjects; as well as by the regular appearance, for many years past, of Indian correspondence in English newspapers, insomuch that a considerable number of the expressions in question have not only become familiar in sound to English ears, but have become naturalised in the English language, and are meeting with ample recognition in the great Dictionary edited by Dr. Murray at Oxford.

Of words that seem to have been admitted to full franchise, we may give examples in curry, toddy, veranda, cheroot, loot, nabob, teapoy, sepoys, cowry; and of others familiar enough to the English ear, though hardly yet received into citizenship, compound, batra, 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, chintz, calico, gingham, also shawl, bamboo, pagoda, typhoon, monsoon, mandarin, palanquin,† &c., and I may mention among further examples which may perhaps surprise my readers, the names of three of the boats of a man-of-war, viz. the cutter, the jolly-boat, and the dingy, as all (probably) of Indian origin.‡ Even phrases of a different character—slang indeed, but slang generally supposed to be vernacular as well as vulgar—e.g. ‘that is the cheese’; ‡ or supposed to be vernacular and profane—e.g. ‘I don’t care a dam’; †—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables.

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

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

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

* 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. 659, col. a), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon’s ferculum of Lebanon cedar. I have to thank an old friend for pointing out that the word palanquin has, in this passage, received solemn sanction by its introduction into the Revised Version.
‡ See these words in Gloss.
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boinense, completed before 1700, but not published till 1741). The Indian zoological terms were chiefly due to Dr. F. Buchanan, at the beginning of this century. Most of the N. Indian botanical words were introduced by Roxburgh."

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

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

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various currents of external influence that have washed the shores of India during twenty centuries and more. Rejecting that derivation of elephant* which would connect it with the Ophir trade of Solomon, we find no existing Western term traceable to that episode of communication; but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted. Agallochum, carbusus, camphor, sandal, musk, nard, pepper (πέπρα, from Skt. pippati, 'long pepper'), ginger (ζύγγιες, see under Ginger), lac, cossus, opal, malabathrum or folium indicum, beryl, sugar (σάκχαρον, from Skt. sarkara, Prak. sakkara), rice (δωμα, 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 Bracchum, Sarpanas (δραπανάς, or Buddhist ascetics), γόλα σαγαλία καὶ σασαμίνα (logs of teak and shisham), the σάγγαρα (rafts) of the Periplus (see Janger in Gloss.); whilst δίνδρα, δραμμα, perhaps kastiria ('thin,' κασιτερος), kastūri ('musk,' καστόρον, 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, cavee, hummaw, brinjaul, gingely, sofflower, grab, maramut, dewcaum (dogana, douane, &c.). Of others which are found in medieval literature, either West-Asian or European, and which still have a place in Anglo-Indian or English vocabulary, we may mention amber-gris, chank, junk, joyy, kineob, kedgeree, fanam, calay, banksshall, mudilliar, tindal, cranny.

* See this word in Gloss.
† See A. Weber, in Indian Antiquary, ii. 143 sqq. Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.
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 Portuguese Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of Bengale there are to be found not less than eight or nine thousand families of Franquis, Portuangs, 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-costs the Portuguese have left a Vestige of their Language, tho' much corrupted, yet it is the Language that most Europeans learn first to qualify them for a general Converse with one another, as well as with the different inhabitants of India.” (Preface, p. xii.)

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

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

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

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

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

† “At Point de Galle, in 1660, I found it in common use, and also, somewhat later, at Calecut.”—(A. B.)

‡ See “Notices of Madras and Cuddalore, &c., by the earlier Missionaries.” Longman, 1858, passim. See also Manual, &c. in Book-List, infra p. xxxix. Dr Carey, writing from Serampore as late as 1800, says that the children of Europeans by native women, whether children of English, French, Dutch, or Danes, were all called Portuguese. Smith's Life of Carey, 152.

§ See Note B. at end of Introductory Remarks. “Mr. Beames remarked some time ago that most of the names of places in South India are greatly disfigured in the forms used by Europeans. This is because we have adopted the Portuguese orthography. Only in this way it can be explained how Kolladam has become Coleroon, Solamandalam, Corowandel, and Tutukkudi, Tuticorin.” (A. B.) Mr. Burnell was so impressed with the excessive corruption of S. Indian names, that he would hardly ever willingly venture any explanation of them, considering the matter all too uncertain.
our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to 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, cameez, palmyra, still in general use; picotta, rolong, pial, fogass, margosa, preserved in the South; batel, brab, foras, oart, vellard in Bombay; joss, compradore, linguist in the ports of China; and among more or less obsolete terms, Moor, for a Mahommedan, still surviving under the modified form Moorman, in Madras and Ceylon; Gentoos, still partially kept up, I believe, at Madras in application to the Telugu language, mustees, castees, bandeja (‘a tray’), Kittysool (‘an umbrella,’ and this survived ten years ago in the Calcutta customs tariff), cuspadore (‘a spittoon’), and coid (‘a cubit or ell’). Words of native origin which bear the mark of having come to us from the Portuguese may be illustrated by such as palangquin, mandarin, mangelin (a small weight for pearls, &c.) monsoon, typhoon, mango, mangosteen, jack-fruit, batta, curry, chop, congee, coir, cutch, calamari, cassanor, nabob, avadavat, betel, areca, benzoin, corge, copra.* A few examples of Hindustani words borrowed from the Portuguese are chibri (‘a key’), bāola (‘a portmanteau’), bälti (‘a bucket’), mortel (‘a hammer’), tauliya (‘a towel,’ Port. toalha), sabān (‘soap’), bāson (‘plate’ from Port. bacia), lilām 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. Petersilly, the word in general use in English families for ‘parsley,’ appears to be Dutch. An example from Ceylon that occurs to memory is burgher. The Dutch admitted people of mixt descent to a kind of citizenship, and these were distinguished from the pure natives by this term, which survives. Burgher in Bengal means ‘a rafter,’ properly barga. A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of Vadagar, the name given to a tribe in the Nilgherry hills;—to say nothing of Scotland, where Burghers and 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, mungoose, pariah, bandicoot, teak, patcharee, chatty, catechu, tope (‘a grove’), curry, muligutawny, congee. Mamooty (a digging tool) is familiar in certain branches of the

* The nasal termination given to many Indian words, when adopted into European use, as in 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 Mahommedan writers (see p. 3), and that of Cochin before the Portuguese time (see p. 225), whilst the conversion of Pasei, in Sumatra, into Pasem, as the Portuguese call it, is already indicated in the Basma of Marco Polo.
service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, manvetti, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are hackery (which arose apparently in Bombay), florican, topaz.

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

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law. Hindustani verbs which are thus used are habitually adopted into the quasi-English by converting the imperative into an infinitive. Thus to bunou, to lugou, to fockilow, to puckarow, 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 Oordoo (Urdu) or Camp language, being terms which the hosts of Chinglez brought from the steppes of North Eastern Asia—e.g., "The old Bukshee is an awful bahadur, but he keeps a first-rate bobachee." 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), duroga, oordoo itself, are other examples.

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

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

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

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

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

Other terms again are corruptions, more or less violent, of Oriental words and phrases which have put on an English mask. Such are maund, fool's rack, beaver, cot, boy, belly-bauld, Penang-lawyer, buckshaw, goddess (in the Malay region, representing Malay gadis, *a maiden*), compound, college- pheasant, chopper, summer-head, *eagle-wood, jackass-copal, bobbery, Upper Roger* (used in a correspondence given by Dalrymple, for Yvua Raia, the 'Young King,' or Caesar, of Indo-Chinese monarchies), *Isle-o'-Bats* (for Allahabâd or Hâlahâbâz 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. Sanjân, 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 simkin, port-shrub, brandy-pìñâi, apil, rasid, tumlet (a tumbler), gilâs ('glass,' for drinking vessels of sorts), rail-ghârî, lumber-dâr, jail-khâna, bottle-khâna, buggy-khâna, 'et omne quod exit in' khâna, including gymkhâna, a very modern concoction (q.v.), and many more.

Taking our subject as a whole, however considerable the philological interest attaching to it, there is no disputing the truth of a remark with which Burnell's fragment of intended introduction concludes, and the application of which goes beyond the limit of those words which can be considered to have '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

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

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

Cooly, in its application to a carrier of burdens, or performer of inferior labour, is another example. The most probable origin of this is from a nomen gentile, that of the 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 Osmali Turkish, kol is a word for a slave, and in the latter also there is kūle, '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. estanque, 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 tánkā 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. bāramāda, '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 bavana, '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 Viajemen 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—manγγi, applied to trees of the genus Rhizophora. But we learn from Oviedo, writing early in the sixteenth century, that the name mangle was applied by the natives of the Spanish Main to trees of the same, or a kindred genus, on the coast of S. America, which same mangle is undoubtedly the parent of the French manglier, and not improbably therefore of the English form mangrove.*

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

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

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

My intention has been to give the headings of the articles under the most usual of the popular, or, if you will, vulgar quasi-English spellings, whilst the Oriental words, from which the headings are derived or corrupted, are set forth under precise transliteration, the system of which is given in a following "Nota Bene." When using the words and names in the course of discursive elucidation, I fear I have not been consistent in sticking either always to the popular or always to the scientific spelling, and I can the better understand why a German critic of a book of mine, once upon a time, remarked upon the *etwas schwankende yulische Orthographie.* Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General Maclagan, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the scientific Will-o’-the-Wisp into such bogs as the use in English composition of *sipāḥi* and *jängal,* and *verandah*—nay, I have not only heard of *bogī,* 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 *Mahrratta,* *Mahrrati,* I suppose I must apologize (though something is to be said for it), *Marāṭhi* having established itself as orthodox.

NOTE A.—LIST OF GLOSSARIES.

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

2. appended to the *Voyages,* &c., du Sieur de la Boulaye-le-Gouz (Book-list, p. xxxii.) is an *Explication de plusieurs mots dont l'intelligence est nécessaire au Lector* (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, Shansorit, Hindoo, and other words used in the East Indies, with full explanations, the leading word used in each article being printed in a new Nustaluk Type," &c. By S. Rousseau. London, 1802. 12mo. (pp. lxiv.-287). Also 2nd ed. 1805.

*’Buggy’ of course is not an Oriental word at all, except as adopted from us by Orientals. I call *sepoy, jungle,* and *veranda,* good English words; and so I regard them, just as good as *aligator,* or *hurricane,* or *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 *shuruftu?"
7. Glossary prepared for the Fifth Report (see Book-list, p. xxxiv.), by Sir Charles Wilkins. This is dated in the preface "E. I. House, 1813." The copy used is a Parliamentary reprint, dated 1830.

8. The Folio compilation of the Bengal Regulations, published in 1828-29, contains in each volume a 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 and is quoted in the present Gloss, as "Calcutta Glossary." But I have not been able to trace it again so as to give the proper title.


17. "Kachabri 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 Bareli, Oudh, 8vo. 2nd ed. Allahabad, 1877 (pp. 361).

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


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, 1855 (pp. xv.—550).

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. xxxiv.)

24. In Carraccioli's "Life of Clive" (Book-list, p. xxxii.)

25. In "Bp. Heber's Narrative" (Book-list, p. xxxvi.)

26. In Herklot's "Qanoon-i-Islam" (Book-list, p. xxxvi.)

27. In "Vereist's View of Bengal," 1772.


29. "Manual of the Administration of the Madras Presidency." Vol. III. Glossary, Madras, 1893. The name of the author of this, the most valuable book of the kind recently published in India, does not appear upon the title-page. It is believed to be the work of C. D. Maclean; 30. A useful Glossary of Malayâlam words will be found in Logan, "Manual of Malabar."]
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); suas filhos (Id. ii. 18); suas outros (Acts, ix. 8); o dias (Mat. ii. 1); o reg (Id. ii. 2); hum voz tinha ouvido (Id. ii. 18).

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

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

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

5. The pronouns still preserve some inflexions: Eu, mi; nos, nossotros; minha, nossos, &c.; tu, ti, vossotros; tua, vosso; Elle, ella, ellos, elles, sua, suas, to, la.

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

7. Verbs are conjugated by adding, for the present, te to the only form, viz., the infinitive, which loses its final r. Thus, te falla; te 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 dates attached to quotations are not always quite consistent. In beginning the compilation, the dates given were those of the publication quoted; but as the date of the composition, or of the use of the word in question, is often much earlier than the date of the book or the edition in which it appears, the system was changed, and, where possible, the date given is that of the actual use of the word. But obvious doubts may sometimes rise on this point.

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

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

The first of the three Sanskrit sibilants is expressed by (ś), and, as in Wilson's Glossary, no distinction is marked between the Indian aspirated k, g, and the Arabic gutturals kh, gh. Also, in words transliterated from Arabic, the sixteenth letter of the Arabic alphabet is expressed by (ṭ). 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 (ṭh) 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 (r) for the peculiar Tamil hard (ṝ), elsewhere (ṛ), and (ṝ) for the Tamil and Malayālam (ḱ) when preceded and followed by a vowel.
LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY

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


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


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


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

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


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

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

Aitchison, C. U. Collection of Treatises, Engagements, and Sunnuds relating to India and Neighbouring Countries, 8 vols. 8vo. Revised ed., Calcutta, 1876-78.

Ajaib-al-Hind. See Merveilles.


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


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

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

Amari. I Diplomi Arabi del R. Archivio Fiorentino. 4to. Firenze, 1833.


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


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


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

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


Archivio Storico Italiano.

The quotations are from two articles in the Appendix to the early volumes, viz.:


xxvii
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.


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

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


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

Balfour, Dr. E. Cyclopaedia of India. [3rd ed. London, 1855.]

[Ball, J. D. Things Chinese, being Notes on various Subjects connected with China. 3rd ed. London, 1900.]

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

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

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


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


— Also in tom. ii. of Ramosio.


Barros, João de. Descadas de Asia, Dos feitos que os Portugueses fizeram na Conquista e Descbrimento das Terras e Mares do Oriente. Most of the quotations are taken from the edition in 12mo., Lisboa, 1778, issued along with Couto in 24 vols. The first Decad was originally printed in 1552, the 2nd in 1553, the 3rd in 1563, the 4th as completed by Lavannah in 1613 (Barbosa-Machado, Bibl. Lusit. ii. pp. 600-607, as corrected by Figaniere, Bibliogr. Hist. Port. p. 169). A. B.

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


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


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


See also in List of Glossaries.

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


— [The Races of Afghanistan, being A Brief Account of the Principal Nations inhabiting that Country. Calcutta and London, 1880.]


Bengal Annual, or Literary Keepsake, 1831-32.

Bengal Obituary. Calcutta, 1848. This was I believe an extended edition of De Rozario’s ‘Complete Monumental Register,’ Calcutta, 1815. But I have not been able to recover trace of the book.


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

Beschi, Padre. See Gooroo Paramartan.

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


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

[—— Report on The Old Records of the India Office, with Supplementary Note and Appendices. Second Reprint. London, 1891.]


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


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. [New ed. London, 1892.]


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


Buchanan Hamilton, Fr. The Fishes of the Ganges River and its Branches, Oblong folio. Edinburgh, 1822. [----- Also see Eastern India.]

Buchanan, Dr. Francis (afterwards Hamilton). A Journey . . . through . . . Mysore, Canara and Malabar . . . &c. 3 vols. 4to. 1907.]


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

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


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

--- Sind Revisited. 2 vols. 1877.


[Buyers, Rev. W. Recollections of Northern India. London, 1848.]


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


Ca’ Masser. Relazione di Lionardo 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). 4to. 1761.

Cameron, J. Our Tropical Possessions in Malayan India. 1855.


[Campbell, Col. W. The Old Forest Ranger. London, 1853.]


Carnegy, Patrick. See List of Glossaries.


Carraccioli, 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.

Castanhada, 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
1833 (8 vols. sm. 4to). This last ed. is used in quotations of the Port. text.

Castanheda was the first writer on Indian affairs (Barbara Machado, Bibli. Lusit., ii. p. 30. See also Figuired, Bibliographia Hist. Port., pp. 165-167). He went to Goa in 1528, and died in Portugal in 1559.


The translator has often altered the spelling of the Indian words, and his version is very loose, comparing it with the printed text of the Port. in the ed. of 1833. It is possible, however, that Litchfield had the first ed. of the first book (1551) before him, whereas the ed. of 1853 is a reprint of 1554. (A.B.).


Chardin, Voyages en Perse. Several editions are quoted, e.g. Amsterdam, 4 vols. 4to, 1725; by Langbbs, 10 vols. 8vo. 1811.

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

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


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

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This is the edn. quoted with a few exceptions. Mr. Burnell writes:

"We have also used the second edition of the original (!) Italian text (12mo. Venice, 1517). A third edition appeared at Milan in 1528 (4to.), and a fourth at Venice in 1533. This interesting Journal was translated into English by Eden in 1576 (8vo.), and Purchas (ii, pp. 1483-1494) gives an abridgement; it is thus one of the most important sources."

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

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CORRIGENDA.

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

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

276  b.—For “Porus” read “Portus.”

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

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

511  a.—For “Adawlvt” read “Adawlat.”

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

655  b.—For “Steven’s” read “Stevens’.”

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

816  a.—For “shā-bāsh” read “shāh-bāsh.”

858  b.—Far “Sowar” read “Sonar, a goldsmith.”

920  b.—Tiffin add:

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

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

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

ABADA

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

1541.—“Mynes of Silver, Copper, Tin, and Lead, from whence great quantities thereof were continually drawn, which the Merchants carried away with Troops of Elephants and Rhinoceroses (em cañitas de elefantos e badas) for to transport into the Kingdoms of Sornau, by us called Siam, Passiloco, Saradu, (Sawady in orig.), Tangu, Prom, Calaminham and other Provinces . . . .”—Pinto (orig. cap. xli.) in Cogan, p. 49. The kingdoms named here are Siam (see under SARNAU); Pitchalok and Sawatti (now two provinces of Siam); Taungu and Prome 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 Pekuin with so great an army as the like had never been seen since Adam’s time; in this army . . . were seven and twenty Kings, under whom marched 1,500,000 men . . . with four score thousand Rhinoceroses” (donde partirão com oitenta mil badas).—Ibid. (orig. cap. evii.) in Cogan, p. 149.

[1560.—See quotation under LAOS.]

1585.—“It is a very fertile country, with great store of prowisoun; there are elephants in great number and abadas, which is a kind of beast so big as two great bulls, and hath upon his snout a little horse.”—Mendouza, ii. 311.

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

1598.—“The Abada, or Rhinoceros, is not in India,* but onely in Bengal and Patane.”—Linschoten, 88. [Hak. Soc. ii. 8.]

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

1609.—“. . . . ove portano le loro mer- canzie per venderle a’ Cinesi, particularmente . . . molti corni della Bada, detto Rinoceronte . . . .”—Carletti, p. 190.

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

* t.e., not on the W. coast of the Peninsula, called India especially by the Portuguese. See under INDIA.
there is no language but had its origin from the Hebrew in the confusion of tongues . . .

it will not be out of the way to observe that Bada is an Hebrew word, from Badad, 'solus, solitary,' for this animal is produced in desert and very solitary places.”

—Coburnwias, s. v.

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

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

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


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

ABCÁREE, ABKÁRY. H. from P. 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 shopkeepers. This is what is called the ‘Abkary System.’ The system has often been attacked as promoting tipping, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal—Sir G. U. Yule.

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

In any case exaggeration is abundant. All Sanskrit literature shows that tipping is no absolute novelty in India. [See the article on “Spirituous Drinks in Ancient India,” by Rajendralala Mitra, Indo-Aryans, i. 389 seqq.]

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

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

ABIHÓWA. Properly P. āb-o-hāwa, ‘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-hāwā] may best agree with them."—Tippoo’s Letters, 269.

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

1598.—"The country of the Abexynes, at Prester John’s land."—Linschoten, Hak. Soc. i. 95.

1617.—"He sent mee to buy three Abassines."—Sir T. Roe, Travels, Hak. Soc. ii. 445.

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

ACHÁNOCK, n.p. H. Chānak and Achānak. The name by which the station of Barrackpore is commonly known to Sepoys and other natives. Some have connected the name with that of Job Charnock, or, as A. Hamilton calls him, Channock, the founder of Calcutta, and the quotations render this probable. Formerly the Cantonment of Secore at Benares was also known, by a transfer no doubt, as Ohhotā (or ‘Little’) Achānak. Two additional remarks may be relevantly made: (1) Job’s name was certainly Channock, and not Charnock. It is distinctly signed “Job Charnock,” in a MS. letter from the factory at “Chutta,” i.e. Chuttanuttee (or Calcutta) in the India Office records, which I have seen. (2) The map in Valentijn which shows the village of Tsjannok, though published in 1726, was apparently compiled by Van der
Brooke in 1662. Hence it is not probable that it took its name from Job Charnock, who seems to have entered the Company’s service in 1658. When he went to Bengal we have not been able to ascertain. [See Diary of Hedges, edited by Sir H. Yule, ii., xcix. In some “Documentary Memoirs of Job Charnock,” which form part of vol. lxxv. (1888) of the Hakluyt Soc., Job is said to have “arrived in India in 1655 or 1656.”]

1677.—“The ship Falcone to go up the river to Hughly, or at least to Channock.”—Court’s Letter to Ft. St. Geo. of 12th December. In Notes and Extracts, Madras, 1871, No. 1, p. 21; see also p. 23.

1711.—“Channock Reach hath two shoals, the upper one in Channock, and the lower one on the opposite side . . . you must from below Degon as aforesaid, keep the starboard shore aboard until you come up with a Lime-Tree . . . and then steer over with Channock Trees and house between the two shoals, until you come mid-river, but no nearer the house.”—The English Pilot, 55.

1726.—“’t stedeken Tajjannock.”—Valenciennes, v. 153. In Val’s map of Bengal also, we find opposite to Ogjli (Hoogly), Tajjannock, and then Colleccute, and Calicula.

1758.—“Notwithstanding these solemn assurances from the Dutch it was judged expedient to send a detachment of troops . . . to take possession of Tanna Fort and 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 Aachanock 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. Charnock built a bungalow there, and a flourishing bazar arose under his patronage, before the settlement of Calcutta had been determined on. Barrackpore is at this day best known to the natives by the name of Chanock.”—The Bengal Obituary, Calc. p. 2.

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

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

1596.—Linschoten in the Dutch gives the word correctly, but in the English version (Hak. Soc. ii. 28) it is printed Machar.

1612.—“Achar none to be had except one jar.”—Dunners, Letters, i. 290.

1616.—“Our Jurabasso’s (Juribasso) wife came and brought me a small jar of Achar for a present, desiring me to exskews her husband in that he abstained himselfe to take phisik.”—Cocks, i. 135.

1623.—“And all these preserved in a way that is really very good, which they call acciao.”—P. della Valle, ii. 708. [Hak. Soc. ii. 327.]

1653.—“Achar est vn nom Indistanni, on Indien, que signifie des manques, ou autres fruits confis avec de la moutarde, de l’ail, du sel, et du vinaigre à l’Indienne.”—De la Bountaye-le-Gouv, 531.

1687.—“Achar I presume signifies sauce. They make in the East Indies, especially at Siam and Pegu, several sorts of Achar, as of the young tops of Bamboos, &c. Bambo-Machar and Mango-Achar are most used.”—Dampier, i. 391.

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

1753.—We learn from Forrest that limes, salted for sea-use against scurvy, were used by the Chuttias (Choolia), and were called atchar (Voyage to Mergui, 40). Thus the word passed to Java, as in next quotation:

1768-71.—“When green it (the mango) is made into attjar: for this the kernel is taken out, and the space filed in with ginger, pimento, and other spicy ingredients, after which it is pickled in vinegar.”—Stuvorius, i. 237.

ACHEEN, n.p. (P. āchīn [Tam. āṭṭā], Malay Acheh, Achik) ‘a woodlcech’). The name applied by us to the State and town at the B.W. angle of Sumatra, which was long, and especially during the 16th and 17th centuries, the greatest native power on that Island. The proper Malay name of the place is Acheh. The Portuguese generally called it Achem (or frequently by the adhesion of the genitive preposition, Dachem, so that Sir F. Greville below makes two kingdoms), but our Acheen seems to have been derived from mariners of the P. Gulf or W. India, for we find the name so given (Āchēn) in the Ain-i-Abhari, and in the Geog. Tables of Sadik Isfahani. This form may have been suggested by a jingling analogy, such as Orientals love,
with Māchīn (Macheen). See also under LOOTY.

1549.—"Piratarum Aenorum nec periculum nec suspicio fuit."—S. Fr. Xav. Epist. 387.

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

1569.—"Occupado tenhais na guerra infesta
Ou do sanguinolento,
Taprobaneico "Achem, que ho mar
molesta
Ou do Cambaico occulto imiguo nosso."

Camões, Ode prefixed to Garcia de Orta.

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

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


1592.—"The inland of Sumatra, or Taprobuna, is possessed by many Kynes, enemies to the Portugals; the chief is the King of Dachem, who besieged them in Malacca. ... The Kings of Acheyn and Tor (read Jor for Jhore) are in lyke sort enemies to the Portugals."—Sir Fulke Greville to Sir F. Walsingham (in Bruce, i. 125).

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

1623.—"Asem which is Sumatra."—P. della Valle, Hak. Soc. ii. 287.]

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

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

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

ADAM'S APPLE. This name (Pomo d'Adamo) is given at Goa to the fruit of the Mimusops Elengi, Linn. (Birdwood); and in the 1635 ed. of Gerard's Herball it is applied to the Plantain. But in earlier days it was applied to a fruit of the Citron kind.—(See Marco Polo, 2nd ed., i. 101), and the following:

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

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

ADAMI, s. A kind of piece-goods exported from Bengal. We do not know the proper form or etymology. It may have been of half-width (from H. adālat, 'half'). [It may have been half the ordinary length, as the Salampore (Salempoory) was half the length of the cloth known in Madras as Punyam. (Madras Man. of Ad, iii. 799). Also see Yule's note in Hedges' Diary, ii. cxcl.]

1726.—"Casseri (probably Kasiāri in Midnapur Dist.) supplies many Tejafathelus (Alleja, Shalea), Gingyangs, Allegias, and Adathays, which are mostly made there."—Valentijn, v. 159.

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

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

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

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

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

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

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

In 1770 the Government resolved that Civil Courts, independent of the Provincial Councils, should be established in the six divisions named above,† each under a civilian judge with the title of Superintendent of the Dewanny 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 dis-

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

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

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

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

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

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

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

1826.—"The adawlut or Court-house was close by."—Pandurang Hari, 271 [ed. 1873, ii. 90].

ADIGAR, s. Properly adhikār, from Skt. adhikārin, one possessing authority; Tam. adhikārī, or -kāren. The title was formerly in use in South India, and perhaps still in the native States of Malabar, for a rural headman. [See quot, from Logan below.] It was
ADJUTANT. 7 AFGHAN.

also in Ceylon (adikārama, adikār) the title of chief minister of the Candrañ Kings. See PATEL.

1544.—"Fac te comem et humanum cum isti Gentii praebas, tum praestim magistratibus eorum et Praefectis Pagarum, quos Adigares vocant."—S. Fr. Xev. Epist. 113.

1583.—"Mentre che noi eravamo in questa città, l'assaliromì sù la mezza notte all'improviso, mettendoci il fuoco. Erano questi d'una città ucina, lontana da S. Thomè, doue stanno i Portughesi, un miglio, sotto la scorta d'un loro Capitano, che rieside in detta città, e questo Capitano è da loro chiamato Adigario."—Balbi, f. 87.

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

1728.—"Adigaar. This is as it were the second of the Desasse."—Valentijn (Ceylon), Names of Officers, &c., 9.

1796.—"In Malabar esiste oggidi l'uffizio molti Kariakàrè o ministri; molti Adighàri o ministri d'un distretto."—Fra Paolino, 237.

1808.—"The highest officers of State are the Adigars or Prime Ministers. They are two in number."—Percival's Ceylon, 256.

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

1887.—"Each amaan or parish has now besides the Adikèrì or man of authority, headman, an accountant."—Logan, Man. of Malabar, i. 90.]

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

"The feathers known as Marabou or Comercolly, properly Kumārkhandi, is a town in the Nadiya District, Bengal. See Balfour, Cyc. i. 1082."

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

c. 1530.—"One of these (fowls) is the ding, which is a large bird. Each of its wings is the length of a man; on its head and neck there is no hair. Something like a bag hangs from its neck; its back is black, its breast white; it frequently visits Kābul. 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."—Babur, 321.

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

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

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

[1880.—Ball (Jungle Life, 89) describes the "snake-stone" said to be found in the head of the bird.]

AFGHAN, n. p. P.—H.—Afghān. The most general name of the predominant portion of the congeries of tribes beyond the N.W. frontier of India, whose country is called from them Afghānistān. In England one often hears the country called Af- gunist-an, which is a mispronunciation painful to an Anglo-Indian ear, and even Afghann, which is a still more excruciating solecism. [The common local pronunciation of the name is Aoğhān, which accounts for some of the forms below. Bellows insists on the distinction between the
Afghan and the Pathan (PUTTAN). "The Afghan is a Pathan merely because he inhabits a Pathan country, and has to a great extent mixed with its people and adopted their language" (Races of Af., p. 25). The name represents Skt. asvaka in the sense of a 'cavalier,' and this reappears scarcely modified in the Assakani or Assakeni of the historians of the expedition of Alexander."

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

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

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

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 Balouchees 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 stopped his whole Army by cutting off the Water . . . when he passed from Atek on the River Indus to Caboul to lay siege to Kandahar . . . ."—Bernier, E. T. 64 [ed. Constable, 205].

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

1767.—"Our final sentiments are that we have no occasion to take any measures against the Afghan King if it should appear he cannot only to raised contributions but if he proceeds to the eastward of Delhi to make an attack on your allies, or threatens the peace of Bengal, you will concert such measures with Sujah Dowla as may appear best adapted for your mutual defence."—Court's Letter, Nov. 20. In Long, 486; also see ROHILLA.

1838.—"Professor Dorn . . . discusses severely the theories that have been maintained of the descent of the Afghans: 1st, from the Copts; 2nd, the Jews; 3rd, the Georgians; 4th, the Toorks; 5th, the Moguls; 6th, the Armenians; and he mentions more cursorily the opinion that they are descended from the Indo-Scythians, Medians, Sogdians, Persians, and Indians: on considering all which, he comes to the rational conclusion, that they cannot be traced to any tribe or country beyond their present seats and the adjoining mountains."—Elphinstone's Corwin, ed. 1839, i. 209.


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

[AGAM. adj. A term applied to certain cloths dyed in some particular way. It is the Ar. 'ajam (lit. "one who has an impediment or difficulty in speaking Arabic"), a foreigner, and in particular, a Persian. The adj. 'ajamí thus means "foreign" or "Persian," and is equivalent to the Greek βαγάξας and the Hind. मेलेघा. Sir G. Birdwood (Rep. on Old Rec., p. 145) quotes from Hieronimo di Santo Stefano (1494-99), "in company with some Armenian and Azami merchants": and (ibid.) from Varthema: "It is a country of very great traffic in merchandise, and particularly with the Persians and Azami, who come so far as there."] [1614.—"Kerseys, Agam colours."—Foster, Letters, ii. 227.

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

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

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

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

1833.—“... Agin boat.”—Oakfield, i. 84.

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

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

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

Ak-rā jhoprā,  Phok-rā bār,  Bajrā-rā rotī,  Mot'h-rā dāl:
Dekho Rājā terī Mārwār.
(For houses hurdles of madār,  For hedges heaps of withered thorn,  Millet for bread, horse-peas for pulse:  Such is thy kingdom, Raja of Mārwār!)

AKALEE, or Nihang ('the naked one'), s. A member of a body of zealots among the Sikhs, who take this name 'from being worshippers of Him who is without time, eternal' (Wilson). Skt. a privative, and kāl, 'time.' The Akālīs may be regarded as the Wahābis 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 Akālīs threw off all subjectio to the earthly government, and acted as the censors of the Sikh community in every rank. Ranjeet Singh found them very difficult to control. Since the annexation of the Panjab, however, they have ceased to give trouble. The Akalee is distinguished by blue clothing and steel armlets. Many of them also used to carry several steel chakras (CHUCKER) encircling their turbans. [See Ibbetson, Panjab Ethnog., 286; Maclogan, in Panjab Census Rep., 1891, i. 166.]

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

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

AKYĀB, 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-hwè, '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 Akyāb had been applied, probably by the Portuguese, to a neighbouring village, where there stands, about 1½ miles from the present town, a pagoda covering an alleged relique of Gautama (a piece of the lower jaw, or an induration of the throat), the name of which pagoda, taken from the description of relique, is Au-kyat-dau, and of this Akyāb was probably a corruption. The present town and cantonment occupy dry land of very recent formation, and the high ground on which the pagoda stands must have stood on the shore at no distant date, as appears from the finding of a small anchor there about 1835. The village adjoining the pagoda must then have stood at the mouth of the Arakan R., which was much frequented by the Portuguese and the Chittagong people
in the 16th and 17th centuries, and thus probably became known to them by a name taken from the Pagoda.—(From a note by Sir Arthur Phayre.) [Col. Temple writes—"The only derivation which strikes me as plausible, is from the Agyatatt Phaya, near which, on the island of Sittwe, a Cantonment was formed after the first Burmese war, on the abandonment of Mrohaung or Arakan town in 1825, on account of sickness among the troops stationed there. The word Agyatatt is spelt Akhyap-taw, whence probably the modern name."]

[1826.—"It (the despatch) at length arrived this day (3rd Dec. 1826), having taken two months in all to reach us, of which forty-five days were spent in the route from Akyab in Arakan."—Crawfurd, Ava, 289.]

**ALA-BLAZE PAN**, s. This name is given in the Bombay Presidency to a tinned-copper stew-pan, having a cover, and staples for straps, which is carried on the march by European soldiers, for the purpose of cooking in, and eating out of. Out on picnics a larger kind is frequently used, and kept continually going, as a kind of pot-au-feu. [It has been suggested that the word may be a corr. of some French or Port. term—Fr. braiser; Port. bras-eiro, ‘a fire-pan,’ brazas, ‘hot coals.’]

**ALBACORE**, s. A kind of rather large sea-fish, of the Tunny genus (*Thynnus albacora*, Lowe, perhaps the same as *Thynnus macroperus*, Day); from the Port. 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-bakēr, ‘praxex’ (Dozy), Heb. bikkērā, in Micah vii. 1.—See Cobarrwias, s. v. Albacora. [The *N.E.D.* derives it from Ar. al-bukr, ‘a young camel, a heifer,’ whence Port. bacor, ‘a young pig.’ Also see Gray’s note on *Pyrrh.* i. 9.]

1579.—‘These (flying fish) have two enemies, the 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. Laurence to the maine, we had exceeding great store of Bonitos and Albocores.’—Barker, in *Hakl.* ii. 592.

1696.—"We met likewise with shoals of Albicore (so call’d from a piece of white Flesh that sticks to their Heart) and with multitudes of Bonetoes, which are named from their Goodness and Excellence for eating; so that sometimes for more than twenty Days the whole Ship’s Company have feasted on these curious fish."—*Ovington*, p. 48.

c. 1760.—"The Albacore is another fish of mankind, of the same kind as the Bonite, from 60 to 90 pounds weight and upwards. The name of this fish too is taken from the Portuguese, importing its white colour."—*Grose*, i. 5.

**ALBATROSS**, s. The great sea-bird (*Diomedea exulans*, L.), from the Port. alcatras, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. [Alcatras ‘in this sense altered to alb-, albe-, albatross (perhaps with etymological reference to albus, ‘white,’ the albatross being white, while the alcatras was black.) *N.E.D.* s.v.] The Port. word properly means ‘a pelican.’ A reference to the latter word in our Glossary will show another curious misapplication. Devic states that alcatrus in Port. means ‘the bucket of a Persian wheel,’* representing the Ar. al-khadas, 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 alcatrus of some of the earlier voyagers, e.g., of Davis below, is not the *Diomedea*, but the Man-of-War (or Frigate) Bird (*Fregatus aquilus*). Hawkins, at p. 187 of the work quoted, describes, without naming a bird which is evidently the modern albatross. In the quotation from Mocquet again, alcatrus is applied to some smaller sea-bird. The passage from Shelvoke is that which suggested to Coleridge "The Ancient Mariner."

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

* Also see Dozy, s. v. alcatuz. Alcaduz, according to Cobarrwias, is in Sp. one of the earthen pots of the ander or Persian wheel.
ALBATROSS.

1593.—"The dolphins and bonitoes are the hounds, and the alcatraces the hawks, and the flying fishes the game."—Ibid. 152.

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

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

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

1699.—"They have several other Signs, whereby to know when they are near it, as by the Sea Fowl they meet at Sea, especially the Algratrosses, a very large long-winged Bird."—Dampier, i. 591.

1719.—"We had not had the sight of one fish of any kind, since we were come Southward of the Streights of Le Maix, nor one sea-bird, except a disconsolate black Albitross, who accompanied us for several days, hovering about as if he had lost himself, till Hatley (my second Captain) observing, in one of his melancholy fits, that this bird was always hovering near us, imagin'd from his colour, that it might be some ill omen. ... But be that as it would, he after some fruitless attempts, at length shot the Albitross, not doubting (perhaps) that we should have a fair wind after it. ..."—Shelvocke's Voyage, 72, 73.

1740.—"... a vast variety of sea-fowl, amongst which the most remarkable are the Pongois; they are in size and shape like a goose, but instead of wings they have short stumps like fins ... their bills are narrow like those of an Albitross, and they stand and walk in an erect posture. From this and their white bellies, Sir John Narborough has whimsically likened them to little children standing up in white aprons."—Anson's Voyage, 9th ed. (1756), p. 85.

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

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

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

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

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

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

1578.—"The windows of the streets by which the Viceroy passes shall be hung with carpets (alcatifadas), and the doors decorated with branches, and the whole adorned as richly as possible."—Archiv. Port. Orient., fascic. ii. 225.

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

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

1648.—"... many silk stuffs, such as satin, contenentis (Coutance) attelap (read attelas), alelie ... ornis [H. orius; 'A woman's sheet'] of gold and silk for women's wear, gold alacatijyen ..."—Van Twist, 50.

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

ALCORNANAS, s. What word does Herbert aim at in the following? [The Stanf. Dict. regards this as quite distinct from Alcornan, the Korân, or sacred book of Mohammedans (for which see N.E.D. s.v.), and suggests Al-qorân, 'the horns,' or al-qirân, 'the verticles.']

1665.—"Some (mosques) have their Alcornana's high, slender, round steeples or towers, most of which are terrassed near the top, like the Standard in Cheapside, but twice the height."—Herbert, Travels, 3rd ed. 164.

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

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

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

1547.—"The Governor (of Baçam) 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 Dío, and to others of long service. ..."—Simão Betelho, Cartas 3.

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

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

1758.—"Les principales de ces qu'on appelle Aldees (terme que les Portugais ont mis en usage dans l'Inde) autour de Pondicherry et dans sa dépendance sont ..."—D'Anville, Eclairissements, 122.

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

1782.—"Il y a aussi quelques Aldees considérables, telles que Navar et Portovenere, qui appartiennent aux Princes du pays."—Sonnerat, Voyage, i. 37.


**ALFANDICA.** a. A custom-house and resort for foreign merchants in an oriental port. The word comes through the Port. alfandega, Span. fundado, Ital. fondaco, Fr. fondue or fondique, from Ar. al-funduk, 'the inn,' and this from Gk. πανδοχείον or πανδοχείον, 'a pilgrim's hospice.'

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

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

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

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

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

1404.—"And from these bazaars (alcoceiras) issue certain gates into certain streets, where they sell many things, such as cloths of silk and cotton, and sendals, and tafitalanas, and silk, and pearl (alxofar)."—Clavijo, § lxxxi. (comp. Markham, 81).

1508.—"The aljofar and pearls that (your Majesty) orders me to send you I cannot have as they have them in Ceylon and in Caille, which are the sources of them: I would buy them with my blood, and with my money, which I have only from your giving. The Sinabaffs (sínabafes), porcelain vases (porceltanas), 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 Vicerey D. Francisco d'Almeida to the King, in Correia, i. 908-9.

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

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

* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: "As escravas que me diz que o mando, tomávam de prenses, que as Gentias d'esta terra são pretas, e mancah a mundo como chega a dez annos."
c. 1666.—"La Province de Halabas s'appelait autrefois Purup (Poorub)."—Thvenot, v. 197.

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

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

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

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

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

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

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

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

1590.—"The improvement is visible ... secondly in the Sâd* Alâchah* also called *Tarhâdâr* ..."—Ara, i. 91. (Blochmann says: "Alâcha or Alâchah, any kind of corded stuff, *Tarhâdar means corded.")

1612.—"Hold the *Allesas at 50 Rs."—Dawers, Letters, i. 205."

1613.—"The Nabob bestowed upon him 850 Mamoodles, 10 fine Bafats, 30 Topeselles and 30 Aliazaes."—Dowton, in Purchas, i. 504. "Topeselles are *Tufélial* (a stuff from *Mecca").—*Ara*, i. 98. [See ADATI, PIECE-GOODS].

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

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

1648.—"*Alaïas* or *Alajas* is von tout *Indien*, qui signifie des toiles de cotton et de soye: mêlée de plusieurs couleurs."—De la Boulaye-Le-Gouz, ed. 1657, p. 532.

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

1690.—"*It* (Suratt) is renown'd ... both for rich Silks, such as Atlases, Cutanees, Soosesys, Culsars, *Allajars* ..."—Ovington, 218.

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

1726.—"Gold and silver *Allegas*."—Valentinüs (Suratt), iv. 146.

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

1855.—"The cloth from which these pyjamas are made (Swât) is known as *Alacha*, and is as a rule manufactured in their own houses, from 2 to 20 threads of silk being let in with the cotton; the silk as well as the cotton is brought from *Peshawur* and spun at home."—M'Nair's Report on Explorations, p. 5.

**ALLIGATOR.** s. This is the usual Anglo-Indian term for the great lacertine amphibia of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish *El* or *al lagarto* (from Lat. *lacerta,* 'a lizard.') The "Summary of the Western Indies" by Pietro Martire d'Angheria, as given in Ramusio, recounting the last voyage of Columbus, says that, in a certain river, "they sometimes encountered those crocodiles which they call *Lagarti*; these make away when they see the Christians, and in making away they leave behind them an odour more fragrant than musk." (Ram. iii
f. 17v.). Oviedo, on another page of the same volume, calls them "Lagarto o dragón" (f. 62).

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

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

1493.—"In a small adjacent island... our men saw an enormous kind of lizard (lagarto muy grande), which they said was as large round as a calf, and with a tail as long as a lance... but bulky as it was, it got into the sea, so that they could not catch it."

Letter of Dr. Chance, in Select Letters of Columbus by Major, Hak. Soc. 2nd ed., 43.

1599.—"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 alagartos, munokeyes, and the like."—Drake, World Encompassed, Hak. Soc. 112.

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

Master Antonio Knivet, in Purchas, iv. 1228.

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

—Sir Richard Hawkins, in Purchas, iv. 1400.

c. 1593.—"And in his needy shop a tortoise hung, An alligator stuff'd, and other skins Of ill-shaped fishes..."

Romeo & Juliet, v. 1.

1595.—"Upon this river there were great store of fowle... but for lagartos it exceeded, for there were thousands of those vgy serpents; and the people called it for the abundance of them, the rier of Lagarto's in their language."—Raleigh, The Discoverie of Guiana, in Hakl. iv. 157.

1596.—"Once he would needs defend a rat to be animal rationale... because she eate and gnaw his books... And the more to confirm it, because everie one laught at him... the next rat he saw'd him to be a man made an amoatize of, and read a lecture of 3 days long upon everie artire or muscle, and after hanged her over his head in his study in stead of an apothe- carie's crocodile or dride Alligatur."—T. Nashe's 'Have with you to Saffron Walden', Repr. in J. Payne Collier's Misc. Tracts, p. 72.

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

1613.—"... mais avante... por distancia de 2 legos, esta o fennoso ryo de Cassam dos lagartos o crocodillos."—Go- disco de Ñorina, 10.

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

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

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

1881.—"The Hooghly alone has never been so full of sharks and alligators as now. We have it on undoubted authority that within the past two months over a hundred people have fallen victims to these brutes."—Pioneer Mail, July 10th.

ALLIGATOR-PEAR, s. The fruit of the Laurus persica, Lin., Persica grattissima, Gaertn. The name as here given is an extravagant, and that of avacato or avogato a more moderate,
ALLIGATOR-PEAR. 15 

ALMADIA.

corruption of *aguacate* or *ahuacatl* (see below), which appears to have been the native name in Central America, still surviving there. The Quichua name is *pallta*, which is used as well as *aguacaté* by Cieza de Leon, and also by Joseph de Acosta. Grainger (Sugarcane, Bk. I.) calls it “rich sabbacu,” 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 *Aguacate*, and under that name it is described by Ulloa.” In French it is called *avocat*. The praise which Grainger, as quoted below, “liberally bestows” on this fruit, is, if we might judge from the specimens occasionally met with in India, absurd. With liberal pepper and salt there may be a remote suggestion of marrow; but that is all. Indeed it is hardly a fruit in the ordinary sense. Its common sea name of “midshipman’s butter” [or “subaltern’s butter”] is suggestive of its merits, or demerits.

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

1532-50.—“There are other fruits belonging to the country, such as fragrant pines and plantains, many excellent guavas, cajunitos, *aguacates*, and other fruits.”—Cieza de Leon, 16.

1608.—“The *Palla* is a great tree, and carries a fair leaf, which has 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, 250.

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 sperrny Juice it swells As represents moist Life’s first Principles.”

Cowley, Of Plantes, v.

1680.—“This Tavoga is an exceding pleasant Island, abounding in all manner of fruits, such as Pine-apples . . . *Albecatos*, Pears, Mammes.”—Capt. Sharpe, in Dampier, iv.

1685.—“The *Avogato* Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon. . . . The Substance in the inside is green, or a little yellowish, and soft as Butter. . . .”—Dampier, I, 203.

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

1761.—

“And thou green *avocado*, charm of sense, Thy ripen’d marrow liberally bestowst.’”

Grainger, Bk. I.

1830.—“The *avocado*, with its Brodigmag pear, as large as a parser’s lantern.”—Tom Cringle, ed. 1863, 40.

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

1870. — “The *aguacate* or *Alligator pear*.”—Squier, *Honduras, 142.*

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

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

1796.—“The Nezibs (Nujeeb) are matchlocks, and according to their different casts are called *Allegoles* or Rohillas; they are indifferently formed of high-cast Hindoos and Musselmans, armed with the country Bandook (*bundook*), to which the ingenuity of De Bogne had added a Bayonet.”—W. H. Tone, *A Letter on the Maratta People,* p. 50.

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

1817.—“*The Allygoole* answer nearly the same description.”—Blacker, *Mem. of Operations in India,* p. 22.]

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

[1539.—See quotation from Pinto under ALLIGATOR.]

1610.—"Light vessels which they call almadia."—Pyrrad della Valle, Hak. Soc. i. 122; and also see under DONEY.] 1644.—"Huma Almadia pera servizio do dito Baluarte, com seis marinheiros que cada hum ven-se hum xera[m] por mes . . . .—x* 72."—Expenses of Dix, in Bocaro (Sloane MSS. 187, fol. 175).

ALMANACK, s. On this difficult word see Dozy's Oosterlingen and N.E.D. In a passage quoted by Eusebius from Porphyry (Præp. Evang. t. iii. ed. Gaisford) there is mention of Egyptian calendars called almawianâ. Also in the Vocabular Arawigo of Pedro de Alcalá (1505) the Ar. Mandîk is given as the equivalent of the Span. almanaque, which seems to show that the Sp. Arabs did use mandîk 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. almârî. A wardrobe, chest of drawers, or like piece of (closed) furniture. The word is in general use, by masters and servants in Anglo-Indian households, in both N. and S. India. It has come to us from the Port. almario, but it is the same word as Fr. armoire, Old E. ambry [for which see N.E.D.] &c., and Sc. armory, originating in the Lat. armarium, or -ria, which occurs also in L. Gr. as ἀμπαρί, ἀμπάρα.

c. b.c. 200.—"Hoc est quod olim clanculum ex armario te surripisse iesbeas uxori tuae . . . ."—Plautus, Men. iii. 3.

A.D. 1450.—"Item, I will my chambre prestes haue . . . the thone of thame the to almer, & to theth of yame the tother almar whilst I ordnyd for kepyng of vestmente."—Will of Sir T. Cumberlege, in Academy, Sept. 27, 1879, p. 291.

1589.—"Item one langsettle, item one almarie, one Kist, one saut burde . . . ."—Ext. Records Burgh of Glasgow, 1876, 190.

1878.—"Sahib, have you looked in Mr Morrison's almirah?"—Life in Mafussil, i. 84.

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

(a) c. A.D. 70.—"The best Aloë (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 . . . ."—Pliny, Bk. xxvii (Ph. Holland, ii. 212).

(b) "Ἡλε δὲ καὶ Νικόδημος . . . σφένων μέγα σφάγης καὶ ἄλος ὡσεὶ Λίτρας ἐκατ."—John xix. 39.

[c. 1605.—"In webl hand of Allassakrina are good harbors faire depth and good Anchor ground."—Discription in Bird-wood, First Letter Book, 82. (Here there is a confusion of the name of the island Socotra with that of its best-known product—Aloes Socotrina.)]

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

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

ALOO BOKHARA, s. P. ālā-bokhâra, 'Bokh. plum;' a kind of prune commonly brought to India by the Afghan traders.

[c. 1666.—"Uṣbeč being the country which principally supplies Delhi with . . . . many loads of dry fruit, as Bokara prunes . . . ."—Bernier, ed. Constable, 118.]
1817.—
“Plantains, the golden and the green, Malaya’s nectar’d mangosteen;
Prunes of Bokhara, and sweet nuts
From the far groves of Samarkand.”
Moore, Lalla Rookh.

AMPEEN, s. H. alpūn, used in Bombay. A common pin, from Port. alfinete (Panjub N. & Q., ii. 117).

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

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

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

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

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

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

1799.—“Many of the largest Ceylon and other Deycany Elephants bore ambarës on which all the chiefs and nobles rode, dressed with magnificence, and adorned with the richest jewels.”—Life of Colebrooke, p. 164.

1805.—“Amaury, a canopied seat for an elephant. An open one is called Houza or Howoda.”—Dict. of Words used in E. Indies, 2nd ed. 21.

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

AMBARREEH, s. Dekh. Hind. and Mahr. ambārā, ambārī [Skt. amla-vṛtika], the plant Hibiscus cannabinus, affording a useful fibre.

AMBOYNA, n.p. A famous island in the Molucca Sea, belonging to the Dutch. The native form of the name is Ambun [which according to Marsden means ‘dew’].

[1605.—“He hath sent hither his forces which hath expelled all the Portingalls out of the forts they here hould att Ambweno and Tydore.”—Birdwood, First Letter Book, 68.]

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

[1616.—“He declared his office of Amin required him to hear and determine differences.”—Foster, Letters, iv. 331.]

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. ...”—Mill. Hist., ed. 1840, iv. 12.

1861.—“Bengalee dawans, once pure, are converted into demons; Ameens, once harmless, become tigers; magistrates, supposed to be just, are converted into oppressors.”—Peterson, Speech for Prosecution in Nil Durpan case.

1878.—“The Ameen employed in making the partition of an estate.”—Life in the Moghull, i. 206.

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

AMEER, s. Ar. Amīr (root āmr, ‘commanding,’ and so) a ‘commander, chief, or lord,’ and, in Ar. application, any kind of chief from the Amīru l-māminin, ‘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 Musul- 
man sovereigns of various calibres, as the Amir of Kâbul, the Amir of Bokhârâ, &c. But in sundry other forms the word has, more or less, taken root in European languages since the early Middle Ages. Thus it is the origin of the title 'Admiral,' now confined to generals of the sea service, but applied in varying forms by medieval Christian writers to the Amirs, or lords, of the court and army of Egypt and other Mohammedan States. The word also came to us again, by a later importation from the Levant, in the French form, Emir or Emer.—See also Omrah, which is in fact Umarâd, the pl. of Amir. Byzantine writers use 'Amed, 'Ammâd, 'Ammânas, 'Amnânas, &c. (See Ducange, Gloss. Græcic.) It is the opinion of the best scholars that the forms Amirâl, Ammâraglio, Admiral &c., originated in the application of a Low Latin termination -alis or -allius, though some doubt may still attach to this question. (See Marcel Devic, s.v. Amirâl, and Dozy, Oosterlingen, s.v. Admiral [and N.E.D. s.v. Admiral]. The d in admiral probably came from a false imagination of connection with admirâl.

1250.—"Li grand amirâus des galies m'envia querre, et me demanda si j'estoie cousins le roy ; et je le di que nain . . ."—Joinville, p. 178. This passage illustrates the sort of way in which our modern use of the word admiral originated.

c. 1345.—"The Master of the Ship is like a great amir; when he goes ashore the archers and the blackamoors march before him with javelins and swords, with drums and horns and trumpets."—Ibn Batuta, iv. 93.

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

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

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

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

1384.—"Il Soldano fu cristiano di Grecia, e fu venuto per schiavo quando era fanciullo a uno ammiraglio, come tu diciessi 'capitano di guerra.'"—Frescobaldi, p. 39.

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

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

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

1657.—"Amoy or Anany, which is a city standing on a Navigable River in the Pro- 

vince 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 Equili- 

brium, that a Youth of twelve Years old can easily make it move."—A. Hamilton, ii. 243.

AMSHOM, s. Malayâl, ânîsâm, from Skt. âmsah, 'a part,' defined by Guntert as "part of a Talook, formerly called hobîli, greater than a tarî." [Logan (Man. Malabar, i. 87) speaks of the ânsâm as a 'parish.'] It is further explained in the following quotation:

1758.—"The amshom is really the small- 

est 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 pheno- 

menon, as prevalent among the Malays,
were contributed by Dr Oxley of Singapore to the *Journal of the Indian Archipelago*, vol. iii. p. 532; see a quotation below. [Mr W. W. Skeat writes—"The best explanation of the fact is perhaps that it was the Malay national method of committing suicide, especially as one never hears of Malays committing suicide in any other way. This form of suicide may arise from a wish to die fighting and thus avoid a 'straw death, a cow's death'; but it is curious that women and children are often among the victims, and especially members of the suicide's own family. The act of running *amuck* is probably due to causes over which the culprit has some amount of control, as the custom has now died out in the British Possessions in the Peninsula, the offenders probably objecting to being caught and tried in cold blood. I remember hearing of only about two cases (one by a Sikh soldier) in about six years. It has been suggested further that the extreme monotonous heat of the Peninsula may have conducd to such outbreaks as those of Running *amuck* and Latah."

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

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

Marsden says that the word rarely occurs in any other than the verbal form *menyamuk*, 'to make a furious attack' (*Mem. of a Malayana 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 Rájputs. In one of these (1634) the eldest son of the Raja of Mårwar ran *a-muck* at the court of Shah Jahân, failing in his blow at the Emperor, but killing five courtiers of eminence before he fell himself. Again, in the 18th century, Bijai Singh, also of Mårwar, bore strong resentment against the Tâlpura prince of Hyderabad, Bijær Khân, who had sent to demand from the Rájput tribute and a bride. A Bhatti and a Chondawat offered their services for vengeance, and set out for Sind as envoys. Whilst Bijær 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 36 persons were slain before the envoys were hacked to pieces (*Tod*, ii. 45 & 315). But it is in Malabar that we trace the apparent origin of the Malay term in the existence of certain desperadoes who are called by a variety of old travellers *amouchi* or *amuco*. The nearest approach to this that we have been able to discover is the Malayálam *amar-kkan*, 'a warrior' (from *amar*, 'fight, war'). [The proper Malayálam term for such men was *Chaver*, literally those who took up or devoted themselves to death.] One of the special applications of this word is remarkable in connection with a singular custom in Malabar. After the *Zamorin* had reigned 12 years, a great assembly was held at Tirunâvâyí, when that Prince took his seat surrounded by his dependants, fully armed. Any one might then attack him, and the assailant, if successful in killing the Zamorin, got the throne. This had often happened. [For a full discussion of this custom see Frazer, *Golden Bough*, 2nd ed., ii. 14 sq.] In 1600 thirty such assailants were killed in the enterprise. Now these men were called *amar-kâr* (pl. of *amar-kkan*, see Gundert s.v.). These men evidently ran *a-muck* in the true Malay sense; and quotations below will show other illustrations from Malabar which confirm the idea that both name and practice originated in Continental India. There is indeed a difficulty as to the derivation here indicated, in the fact that the *amuce* or *amouchi* of European writers on Malabar seems by no means close enough to *amar-kkan*, whilst it is so close to the Malay *amuk*; and on this further light may be hoped for. The identity between the *amoucos* of Malabar and the *amuck* runners of the Malay peninsula is clearly shown by the passage from *Correa* given below. [Mr Whiteway adds—"Gouvea (1606) in his *Iornada* (ch. 9, Bk. ii.) applies the word *amouques*
to certain Hindus whom he saw in S. Malabar near Quilon, whose duty it was to defend the Syrian Christians with their lives. There are reasons for thinking that the worthy priest got hold of the story of a cock and a bull; but in any case the Hindus referred to were really Jangadas.”] (See JANCADA).

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 Ar. abmāk, ‘fatuous’ [(e.g. Ball, Jungle Life, 358).] But this is etymology of the kind which scorns history.

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

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

“Homicide is here a jest, and goes without punishment. Debtors are made over to their creditors as slaves; and some of these, preferring death to slavery, will with drawn swords rush on, stabbing all whom they fall in with, of less strength than themselves, until they meet death at the hands of some one more than a match for them. This man, the creditors then sue in Court for the dead man’s debt.”—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 their service, and as soon as they get well they take a dagger in their hands, and go out into the streets and kill as many persons as they meet, both men, women, and children, in such wise that they go like mad dogs, killing until they are killed. These are called Amuco. And as soon as they see them begin this work, they cry out, saying Amuco, Amuco, in order that people may take care of themselves, and they kill them with dagger and spear thrusts.”—Barbosa, Hak. Soc. 194. This passage seems to show that the word amuk must have been commonly used in Malay countries before the arrival of the Portuguese there, c. 1511.

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

1552.—De Barros, speaking of the capture of the Island of Beth (Beyt, off the N.W. point of Káthia, ar) by Nuno da Cunha in 1538, adds: “But the natives of Gujarát 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 Amoucos) and betook themselves to their mosque, and there devoted their persons to death ... and as an earnest of this vow, and as a madman—known as amouchi—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 themseves next day determined to slay the king. But as it became known that they were amoucos, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (fazendo diaburias) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, while they hunted a good while after, making robberies and doing much mischief, until the whole of them were killed.”—Correa, i. 364-5.

1566.—“The King of Cochín ... hath a great number of gentlemen which he calleth Amocchi, and some are called Nairi: these two sorts of men esteem not their lives anything, so that it may be for the honour of their King.”—M. Cesar Frederik in Purchas, ii. 1708. [See Logan, Man. Malabar, i. 138.]

1584.—“Their forces (in Cochín) consist in a kind of soldiers whom they call
amochi, who are under obligation to die at the King’s pleasure, and all soldiers who in war lose their King or their general lie under this obligation. And of such the King makes use in urgent cases, sending them to die fighting.”—Letter of F. Sassetti to Francesco I., Gd. D. of Tuscany, in De Gueribusti, 154.

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

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

In another passage (ib. vii. 14) De Couto speaks of the amouco of Malabar just as Della Valla does below. In Dec. VI. p. 5 he describes how, on the death of the King of Pimenta, in action with the Portuguese, “nearly 4000 Nairs made themselves amoucos with the usual ceremonies, shaving their heads on one side, and swearing by their pagoda to avenge the King’s death.”

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

1604.—“Auiua hecho una junta de Amocos, con sus ceremonias para venir a morir adonde el Panical auiua sedo muerto.”—Guerrero, Relation, 91.

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

1615.—“Hos inter Narios genus est et ordo quem Amocas vocant quibus ob studium rei bellicaee præcipla laus tribuitur, et omnium habentur validissimi.”—Jarric, Thesaurus, i. 65.

1624.—“Though two kings may be at war, either enemy takes great heed not to kill the King of the opposite faction, nor yet to strike his umbrella, wherever it may go . . . for the whole kingdom of the slain or wounded king would be bound to avenge him with the complete destruction of the enemy, or all, if needful, to perish in the attempt. The greater the king’s dignity among these people, the longer period lasts this obligation to furious revenge . . . this period or method of revenge is termed Amoco, and so they say that the Amoco of the Samori lasts one day; the Amoco of the king of Cochin lasts a lifetime, and so of others.”—P. della Valte, ii. 745 [Hak. Soc., ii. 380 seq.].

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

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

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

1673.—“If the Prince is slain the amouchi, who are numerous, would avenge him desperately. If he be injured they put on festive raiment, take leave of their parents, and with fire and sword in hand invade the hostile territory, burning every dwelling, and slaying man, woman, and child, sparing none, until they themselves fall.”—Ibid. 237-8.

1687.—“And they (the Mohammedans) are hardly restrained from running a muck (which is to kill whoever they meet, till they are slain themselves) especially if they have been at Hodge [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 thirsts about and justles into fame. Frontless and satire-proof, he scours 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 (Termo da India) val o mesmo que homem determinado e apostado que despreza a vida e não teme a morte."
—Bluette, s.v.

1727.—"I answered him that I could no longer bear their Insults, and, if I had not Permission in three Days, I would run a Muck (which is a mad Custom among the Mallayas when they become desperate)."—A. Hamilton, ii. 231.

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

1768-71.—"These acts of indiscriminate murder are called by us mucks, because the perpetrators of them, during their frenzy, continually cry out amok, amok, which signifies kill, Etc...."—Stavorinus, i. 291.

1798.—At Bencoolen in this year (1798)—
"the Cour (d'Staining) afraid of an insurrection among the Bugresses.... invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they mangedom, that is ran a muck; they drew their cresses, killed one or two Frenchmen, wounded others, and at last suffered themselves, for supporting this point of honour."—Forrest's Voyage to Mergui, 77.

1803.—"It is not to be controverted that these desperate acts of indiscriminate murder, called by us mucks, and by the natives amokam, do actually take place, and frequently too, in some parts of the east (in Java in particular)."—Marsden, H. of Sumatra, 239.

1849.—"We are determined to run a muck rather than suffer ourselves to be forced away by these Hollanders."—Mem. of a Malayan Family, 66.

1798.—"At Batavia, if an officer take one of these amoks, or mohawks, as they have been called by an easy corruption, his reward is very considerable; but if he kill them, nothing is added to his usual pay...."—Translator of Stavorinus, i. 294.

1803.—"We cannot help thinking, that one day or another, when they are more full of opium than usual, they (the Malays) will run a muck from Cape Comorin to the Caspian."—Sydney Smith, Works, 3rd ed., iii. 6.

1846.—"On the 8th July, 1846, Sunan, a respectable Malay house-builder in Penang, ran amok.... killed an old Hindu woman, a Kling, a Chinese boy, and a Kling girl about three years old.... and wounded two Hindus, three Klings, and two Chinese, of whom only two survived..... On the trial Sunan declared he did not know what he was about, and persisted in this at the place of execution.... The amok took place on the 8th, the trial on the 13th, and the execution on the 15th July,—all within 8 days."—J. Ind. Arch., vol. iii. 460-61.

1849.—"A man sitting quietly among his friends and relatives, will without provocation suddenly start up, weapon in hand, and slay all within his reach..... Next day when interrogated.... the answer has invariably been, "The Devil entered into me, my eyes were darkened, I did not know what I was about." I have received the same reply on at least 20 different occasions; on examination of these monomaniacs, I have generally found them labouring under some gastric disease, or troublesome ulcer..... The Bwig, whether from revenge or disease, are by far the most addicted to run amok. I should think three-fourths of all the cases I have seen have been by persons of this nation."—Dr. T. Oxley, in J. Ind. Arch., iii. 592.

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

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

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

1875.—"On being struck the Malay at once stabbed Arshad with a kris; the blood of the people who had witnessed the deed was aroused, they ran amok, attacked Mr Birch, who was bathing in a floating bath close to the shore, stabbed and killed him."
—Sir W. D. Jervois to the E. of Carnarvon, Nov. 16, 1875.

1876.—"Twice over, while we were wending our way up the steep hill in Galata, it was our luck to see a Turk 'run a muck'.... nine times out of ten this frenzy is feigned, but not always, as for instance in the case where a priest took to running a-muck on an Austrian Lloyd's boat on the Black Sea, and after killing one or two passengers, and wounding others, was only stopped by repeated shots from the Captain's pistol."—Barkley, Five Years in Bulgaria, 240-41.

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

1879.—"Running a muck does not seem to be confined to the Malays. At Ravena, 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 captured he wounded more or less seriously 11 persons, among whom was one little child."—Pal Mall Gazette, July 1.

9. "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 gov-ernable, his sole desire is to kill; he strikes
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here and there; he stabs fugitives in the back, his kria 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, or from sudden exhaustion, clenching his bloody kria."—Miss Bird, Golden Chersovese, 356.

ANAConDA. s. This word for a great python, or boa, is of very obscure origin. It is now applied in scientific zoology as the specific name of a great S. American water-snake. Cuvier has "L'Anacondo (Boa seytale et murina, L.—Boa aquatica, Prince Max.)." (Règne Animal, 1829, ii. 78). Again, in the Official Report prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus Boa . . . we may mention the . . . sucuriou or sucurivuba (B. anaconda), whose skins are used for boots and shoes and other purposes." And as the subject was engaging our attention we read the following in the St James' Gazette of April 3, 1852:—"A very unpleasant account is given by a Brazilian paper, the Voc do Povo of Diamantino, of the proceedings of a huge water-snake called the sucurvyya, 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 sucurvyua, 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 Serpentinæ Generis, Lond. 1693. In this he gives a Cata-

logue of Indian Serpents, which he had received from his friend Dr Tancred Robinson, and which the latter had noted in Museo Leydensi. No. 8 in this list runs as follows:—


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

c. A.D. 385-400.—"Si quidem draco mirae magnitudinis, quos gentili sermone Boas vocant, ab eo quod tam grandes sint ut boves glutire solet, omnem latum vastabat provinciam, et non solum armentina et pecudes sed agricolas quoque et pastores tractus ad se vi spiritualis obserbabit."—In Vita Sct. Hilarionis Eremitae, Opera Sct. Eus. Hieron. Venetii, 1767, ii. col. 35. Ray adds that on this No. 8 should be read what D. Clegerus has said in the Ephem. German. An 12. obser. 7, entitled: De Serpente magno Indiciæ Orientalis Urobalum 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 crushing bones is heard as far as a cannon; how the crushed carcass is covered with saliva, etc. It is added that the country people (apparently this is in Amboyana) regard this great serpent as most desirable food.

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

"Quod si animal quoddam robustius renitatur, ut spiris anguis exsaevis non possit, serpens crebris cum animali convoluturos caudâ suâ proximam arborem in auxilium et robur corporis arripit eamque circumdat, quo eo fortius et valentius gyris suis animal comprimere, suffocare, et demum enecae possit . . . ."

"Factum est hoc modo, ut (quod ex fide dignissimis habeo) in Regno Aracan . . . talis vasti corporis anguis prope flumen quoddam, cum Uro-bubalo, sive sylvestri bubalo aut uro . . . immani spectaculo congrexi visus fuerit, eumque dicto modo occidit; quo conflictu et plus quam hostili amplexi fragor ossium in bubalo comminutorum ad distantiam tormenti bellici majoris . . . a spectatoribus sat eminus stantibus exaudiri potuit."

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

"Nec prius cessabant symptomata, quam Serpentinus lapis (see SNAKE-STONE) quam Patres Jesuïtæ hie compont, vulneri adaptatus omne venenum extraheret, et ubique symptomata convenientibus antidotis essent profugata."

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

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

In Percival's Ceylon (1803) we read: "Before I arrived in the island I had heard many stories of a monstrous snake, so vast in size as to devour tigers and buffaloes, and so daring as even to attack the elephant" (p. 303). Also, in Pridham's Ceylon and its Dependencies (1849, ii. 750 - 51): "Pimbera or Anaconda is of the genus Python, Cuvier, and is known in English as the rock-snake." Emerson Tennent (Ceylon, 4th ed., 1860, i. 196) says: "The great python (the 'boa' as it is commonly 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 Anacondaia, 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 [anakkondda], "which killed an elephant": an appellative, but not a name. We have no authority for the application of this appellative to a snake, though
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the passages quoted from Percival, Pridham, and Tennent are all suggestive of such stories, and the interpretation of the name *anaconda* given to Ray: “Bubalorum . . . membra conterens,” is at least quite analogous as an appellative. It may be added that in Malay *anakanda* signifies “one that is well-born,” which does not help us. . . [Mr Skeat is unable to trace the word in Malay, and rejects the derivation from *anakanda* given above. A more plausible explanation is that given by Mr D. Ferguson (8 Ser. N. & Q. xii. 123), who derives *anaconda* from Singhalese *Henakanday* (hena, ‘lightning’; kanda, ‘stem, trunk,’) which is a name for the whip-snake (*Passerita mycterizans*), the name of the smaller reptile being by a blunder transferred to the greater. It is at least a curious coincidence that Ogilvy (1670) in his “Description of the African Isles” (p. 690), gives: “Anakandef, a sort of small snakes,” which is the Malagasy *Anakandify* (‘a snake.’)


ANANAS. 8. The Pine-apple (*Ananassa sativa*, Lindl.; *Bromelia Ananas*, L.), a native of the hot regions of Mexico and Panama. It abounded, as a cultivated plant, in Hispaniola and all the islands according to Oviedo. The Brazilian *Nana*, or perhaps *Nanas*, gave the Portuguese *Ananas* or *Ananaz*. This name has, we believe, accompanied the fruit whithersoever, except to England, it has travelled from its home in America. A pine was brought home to Charles V., as related by J. D’Acosta below. The plant is stated to have been first, in Europe, cultivated at Leyden about 1650 (?). In England it first fruited at Richard, in Sir M. Decker’s garden, in 1712.* But its diffusion in the East was early and rapid. To one who has seen the hundreds of acres covered with pine-apples on the islands adjoining Singapore, or their profusion in a seemingly wild state in the valleys of the Kasia country on the eastern borders of Bengal, it is hard to conceive of this fruit as introduced in modern times from another hemisphere. But, as in the case of tobacco, the name bewrayeth its true origin, whilst the large natural family of plants to which it belongs is exclusively American. The names given by Oviedo, probably those of Hispaniola, are *Taiana* as a general name, and *Boniana* and *Aiagua* for two species. Pine-apples used to cost a *pardao* (a coin difficult to determine the value of in those days) when first introduced in Malabar, says Linschoten, but “now there are so many grown in the country, that they are good cheape” (91); [Hak. Soc. ii. 19]. Athanasius Kircher, in the middle of the 17th century, speaks of the *ananas* as produced in great abundance in the Chinese provinces of Canton, Kiangsu and Fuhkien. In Ibn Muhammad Wali’s *H. of the Conquest of Assam*, written in 1662, the pine-apples of that region are commended for size and flavour. In the last years of the preceding century Carletti (1599) already commends the excellent *ananas* of Malacca. But even some 20 or 30 years earlier the fruit was grown profusely in W. India, as we learn from Chr. d’Acosta (1578). And we know from the *Ein* that (about 1590) the *ananas* was habitually served at the table of Akbar, the price of one being reckoned at only 4 *dams*, or 4 of a rupee; whilst Akbar’s son Jahangir states that the fruit came from the sea-ports in the possession of the Portuguese.—(See *Ein*, i. 66-68.)

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

Abul Fazl, in the *Ein*, mentions that the fruit was also called *kathal-i-safarī*, or ‘travel jack-fruit,’ “because young plants put into a vessel may be taken on travels and will yield fruits.” This seems a nonsensical pre-

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

† *M* is here a *Suahili* prefix. See *Blek’s Comp. Grammar*, 189.
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text for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the Safarī-dīm, or 'travel mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word safarī in the sense of 'foreign' or 'outlandish,' just as Clusius says of the pine-apple in India, "peregrinus est hic fructus," and as we begin this article by speaking of the ananas as having 'travelled' from its home in S. America. In the Tesoro of Cobarruvias (1611) we find "Çafarī, cosa de Africa o Argel, como grenada" ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to Dorsey and Eng. we find that in Saracenic Spain a renowned kind of pomegranate was called rommān safarī: though this was said to have its name from a certain Safar ibn-Obaid al Kilaī, who grew it first. One doubts here, and suspects some connection with the Indian terms, though the link is obscure. The lamented Prof. Blochmann, however, in a note on this suggestion, would not admit the possibility of the use of safarī for 'foreign.' He called attention to the possible analogy of the Ar. safarjal for 'quince.' (Another suggestion may be hazarded. There is an Ar. word, ḍasfīry, which the dicta. define as 'a kind of olive.' Burton (Ar. Nights, iii. 79) translates this as 'sparrow-olives,' and says that they are so called because they attract sparrows (ḍasfir). It is perhaps possible that this name for a variety of olive may have been transferred to the pine-apple, and on reaching India, have been connected by a folk etymology with safarī applied to a 'travelled' fruit.) In Macassar, according to Crawfurd, the ananas is called Pandun, from its strong external resemblance, as regards fruit and leaves, to the Pandanus. Conversely we have called the latter screw-pine, from its resemblance to the ananas, or perhaps to the pine-cone, the original owner of the name. Acosta again (1578) describes the Pandanus odoratusissima as the 'wild ananas,' and in Malayalam the pine-apple is called by a name meaning 'pandanus-jackfruit.'

The term ananas has been Arabized, among the Indian pharmacists at least, as 'ain-un-nās 'the eye of man'; in Burmese nan-na-sī, and in Singhalese and Tamil as annāsi (see Mooden Sheriff).

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

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

1577.—"In these islands they found no trees knownen unto them, but Pine-apple trees, and Date trees, and those of maruweis heigith, and exceeding hard."—Peter Martyr, in Eden's H. of Travoyle, fol. 11.

Oviedo, in H. of the (Western) Indies, fills 2½ folio pages with an enthusiastic description of the pine-apple as first found in Hispaniola, and of the reason why it got this name (pina in Spanish, pigna in Ramusio's Italian, from which we quote). We extract a few fragments.

1535.—"There are in this isle of Spagnolo certain thistles, each of which bears a Pigna, and this is one of the most beautiful fruits that I have seen. . . . It has all these qualities in combination, viz. beauty of aspect, fragrance of colour, and exquisite flavour. The Christians gave it the name it bears (Pigna) because it is, in a manner, like that. But the pine-apples of the Indies of which we are speaking are much more beautiful than the pigna [i.e. pine-cones] of Europe, and have nothing of that hardiness which is seen in those of Castile, which are in fact nothing but wood," &c.—Ramusio, iii. f. 135 v.

1564.—"Their pines be of the bigness of two fists, the outside whereof is of the making of a pine-apple [i.e. pine-cone], but it is softe like the rinde of a cucumber, and the inside eateh like an apple, but it is more delicious than any sweet apple sugared."—Master John Hawkins, in Hakl. iii. 602.
1575.—"... Aussi la plus part des Sauvages n'en nourrissent vne bonne partie de l'année, comme aussi ils font d'une autre espèce de fruit, nofity Nana, qui est gros comme vune moyenne citroulle, et fait auourant comme vne pomme de pin...."—A. Thevet, Cosmographie Universelle, liv. xxxii. f. 395 v., 598 (with a pretty good cut).

1590.—"... The Pines, or Pine-apples, are of the same fashion and forme outwards to those of Castille, but within they wholly differ. ... One presented one of these Pine-apples to the Empourer Charles the fift, which must have cost much pane and care to bring it so farre, with the plant from the Indies, yet would he not trie the taste."—Jos. de Acosta, E. T. of 1604 (Hak. Soc.), 236-7.

1595.—"... with divers sorte of excellent fruits and rootes, and great abundance of Pines, the prinsesse of fruits that grow under the Sun."—Raleigh, Disc. of Guinea (Hak. Soc.), 73.

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

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

1623.—"The ananats is esteemed, and with reason, for it is of excellent flavour, though very peculiar, and rather acid than otherwise, but having an indescribible dash of sweetness that renders it agreeable. And as even these books (Chusius, &c.) don't mention it, if I remember rightly, I will say in brief that when you regard the entire fruit externally, it looks just like one of our pine-cones (pinus), with just such scales and of that very colour."—P. della Valle, ii. 582 [Hak. Soc., i. 135].

1631.—Bontius thus writes of the fruit:—
"Qui legitis Cynaros, atque Indica dulcia fraga, Ne nimi haece comedas, fugito hinc, laetet anguis in herbâ."—Lib. vi. cap. 50, p. 145.

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

c. 1665.—"Among other fruits, they preserve large citrons, such as we have in Europe, a certain delicate root about the length of sarsaparilla, that common fruit of the Indies called ambu, another called ananas ... "—Bernier (ed. Constable), 438.

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

1688.—"Standing by his Majesty at dinner in the Presence, there was of that rare fruit call'd the King-pine, grown in the Barbadoes and the West indies, the first of them I have ever seen. His Majesty having cut it up was pleas'd to give me a piece off his owne plate to taste of, but in my opinion it falls short of those ravishing varieties of deliciousness describ'd in Capt. Ligon's history and others."—Evelyn, July 19.

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

1716.—"I had more reason to wonder that night at the King's table " (at Hanover) "to see a present from a gentleman of this country ... what I thought, worth all the rest, two ripe Ananasses, 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
Unboastful worth, above fastidious pomp;
Witness, thou best Anana, thou the pride
Of vegetable life, beyond whate'er
The poets imgaged in the golden age."—Thomson, Summer.

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

1730.—"... They (the Portuguese) cultivate the skirts of the hills, and grow the best products, such as sugar-cane, pine-apples, and rice."—Khâfî Khân, in 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 pineapple to the Old World, before the days of Columbus.

In Prof. Rawlinson's Ancient Monarchies (i. 578), it is stated in reference to ancient Assyria: "Fruits... were highly prized; amongst those of most repute were pomegranates, grapes, citrons, and apparently pine-apples." A foot-note adds: "The representation is so exact that I can hardly doubt the pine-apple being intended. Mr Layard expresses himself on this point with some hesitation (Nineveh and Babylon, p. 338)." The cut given is something like the conventional figure of a pine-apple, though it seems to us by no means very exact as such. Again, in Winter Jones's tr. of Conti (c. 1430) in India in the 15th Century, the traveller, speaking of a place called Panconia (read
Pauconia apparently Pegu is made to say: "they have pine-apples, oranges, chestnuts, melons, but small and green, white sandal-wood and camphor."²

We cannot believe that in either place the object intended was the Ananas, which has carried that American name with it round the world. Whatever the Assyrian representation was intended for, Conti seems to have stated, in the words pinus habent (as it runs in Poggio's Latin) merely that they had pine-trees. We do not understand on what ground the translator introduced pine-apples. If indeed any fruit was meant, it might have been that of the screw-pine, which though not eaten might perhaps have been seen in the bazaars of Pegu, as it is used for some economical purposes. But pinus does not mean a fruit at all. 'Pine-cones' even would have been expressed by pinaus or the like. [A reference to Mr L. W. King was thus answered: "The identity of the tree with the date-palm is, I believe, acknowledged by all naturalists who have studied the trees on the Assyrian monuments, and the 'cones' held by the winged figures have obviously some connection with the trees. I think it was Prof. Tylor of Oxford (see Academy, June 8, 1886, p. 283) who first identified the ceremony with the fertilization of the palm, and there is much to be said for his suggestion. The date-palm was of very great use to the Babyloniens and Assyrians, for it furnished them with food, drink, and building materials, and this fact would explain the frequent repetition on the Assyrian monuments of the ceremony of fertilisation. On the other hand, there is no evidence, so far as I know, that the pine-apple was extensively grown in Assyria."³ Also see Maspero, Dawn of Cœ, 556 seq.; on the use of the pinecone in Greece, Fraser, Pausanias, ill. 65.]

**ANCHEDIVA, ANJEDIVA, n.p.**

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

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 Sindibâdur or Goa), passing close to it, and cast anchor by a small island near the mainland, where there was a temple, with a grove and a reservoir of water. When we had landed on this little island we found there a Jogi leaning against the wall of a Buddhânah or house of Idols."—Ibn Batuta, iv. 63.

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

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

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

c. 1552.—"Dom Francisco 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, Cochin, and Coulão..."—Barros, i. viii. 9.

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

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 Piolemy—see H. Y. in P.R.G.S. 1881, p. 665) first appears distinctly in the Ar. narratives of the 9th century. [The Ar. dual form is said to be from Agamita, the Malay name of the aborigines.] The persistent charge of cannibalism seems to have been unfounded. [See E. H. Man, On the Aboriginal Inhabitants of the Andaman Islands, Intro. xiii. 45.]

A.D. 861.—"Beyond are two islands divided by a sea called ANDAMAN. The natives of those isles devour men alive; their hue is black, their hair woolly; their countenance and eyes have something frightful in them . . . . they go naked, and have no boats. . . ."—Relation des Voyages, &c. par Reinou, i. 8.

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

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

c. 1430.—". . . leaving on his right hand an island called ANDAMANIA, which means the island of Gold, the circumference of which is 800 miles. The inhabitants are cannibals. No travellers touch here unless driven to do so by bad weather, for when taken they are torn to pieces and devoured by these cruel savages."—Conti, in India in XV. Cent., 6.

c. 1566.—"Da Nicobar sinò a Pegu è una catena d'Isole infinite, delle quali molte sono abitate da gengite selvagge, e chiamamoli ISOLE D'ANDEMAN . . . . e se per disgrazia si perde in queste Isole qualche naume, come già se n'ha perso, non ne scampa alcuno, che tutti gli amazzano, e mangiano."—Cesare de' Federici, in Ravusio, iii. 391.

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

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

1013.—"Le même m'a conté qu'à Sérendib, les rois et ceux qui se comportent à la façon des rois, se font porter dans le handoul (handâl) qui est semblable à une litière, soutenu sur les épaules de quelques piétons."—Kitâb 'Ajâ'ib al Hind, p. 118.

1498.—"After two days had passed he (the Castal [Cotwal]) came to the factory in an andor which men carried on their shoulders, and these (andors) consist of great canes which are bent overhead and arched, and from these are hung certain cloths of a half fathom wide, and a fathom and a half long, and at the ends are pieces of wood to bear the cloth which hangs from the cane; and laid over the cloth there is a great
ANIGUT.

ANIGUT.

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

1498. — "Alii trouveram ao capitam mor humas andas d'omeens em que os orroados, custumam em a quella terra d'andar, e alguns mercadores se as querem pagam por ello a elrey certa cousa." — Robisco, 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." 1505. — "Il Re se fa portare in vna Barra quale chiamono Andora portata da homini. — Italian version of Dom Manuel's Letter to the K. of Castille. (Burnell's Reprint) p. 12. 1552. — "The Moors all were on foot, and their Captain was a valiant Turk, who as being their Captain, for the honour of the thing was carried in an Andor on the shoulders of 4 men, from which he gave his orders as if he were on horseback." — Barros, II. vi. viii.

[1574. — See quotation under PUNDIT.] 1623. — Della Valle describes three kinds of shoulder-borne vehicles in use at Goa: (1) reti or nets, which were evidently the simple hammock, muncheel or dandy; (2) the andor; and (3) the palankin. And these two, the palankins and the andors, also differ from one another, for in the andor the cane which sustains it is, as it is in the reti, straight; whereas in the palankin, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upward like this, ί. For this purpose the canes are bent when they are small and tender. And those vehicles are the most commodious and honourable that have the curved canes, for such canes, of good quality and strength to bear the weight, are not numerous; so they sell for 100 or 120 pardaos each, or about 60 of our scudi." — P. della Valle, ii. 610.

c. 1760. — "Of the same nature as palankeens, but of a different name, are what they call andolas . . . these are much cheaper, and less esteemed." — Gross, i. 153.

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

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

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

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

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

ANGENGO, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be Anju-lengu, Anichutenni, Malayal; the trivial meaning of which would be "five cocoa-nuts." This name gives rise to the marvellous rhapsody of the once famous Abbé Raynal, regarding "Sterne's Eliza," of which we quote below a few sentences from the 3½ pages of close print which it fills.

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

1782. — "Territoire d'Anjengia; tu n'es rien; mais tu as donne naissance a Eliza. Un jour, ces entrepots . . . ne subsisteront plus . . . mais si mes écrits ont quelque duree, le nom d'Anjengia restera dans le memoire des hommes . . . Anjengia, c'est l'influence de ton heureux climat qu'elle devoit, sans doute, cet accord presqu'incompatible de volup'té et de decence qui accompagnoit tout sa personne, et qui se meloto a tous ses mouvements, &c., &c." — Hist. Philosophique des Dern Indes, ii. 72-73.

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

1776. — "Sir — We have received your letter of the 24th. If the Rajah pleases to go to the Anacut, to see the repair of the bank, we can have no objection, but it will not be
ANNA, s. Properly H. āna, ānah, the 16th part of a rupee. The term belongs to the Mohammedan monetary system (RUPEE). There is no coin of one anna only, so that it is a money of account only. The term anna is used in denoting a corresponding fraction of any kind of property, and especially in regard to coparcenary.

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

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

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

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

"Anil nadador (i.e. floating; see Garcia below) very good,
per jarrazo ... jaranas 30.
Anil loaded, with much sand,
per jarrazo ... fansas 18 to 20."
In Lisbon Collection, ii. 393.

1552.—"A load of anyil in cakes which weighs 3½ maunds, 353 tangas."—Lembrança, 52.
shares in land, or shares in a speculation. Thus a one-anna share is 1/12 of such right, or a share of 1/12 in the speculation; a four-anna is 1/5, and so on. In some parts of India the term is used as subdivision (1/12) of the current land measure. Thus, in Saugor, the anna = 16 rāsīs, and is itself 1/12 of a kancha (Elliot, Gloss. s.v.). The term is also sometimes applied colloquially to persons of mixt parentage. 'Such a one has at least 2 annas of dark blood, or 'coffee-colour.' This may be compared with the Scotch expression that a person of deficient intellect 'wants twopenny in the shilling.'

1708.—"Provided ... that a debt due from Sir Edward Littleton ... of 80,407 Rupees and Eight Annas Money of Bengal, with Interest and Damages to the said English Company shall still remain to them. ..."—Earl of Godolphin's Award between the Old and the New E. I. Co., in Charters, &c., p. 558.

1727.—"The current money in Surat:
Bitter Almonds go 52 to a Piece:
  1 Annos is ... 4 Pice.
  1 Rupee ... 16 Annos.
* * * * * * * * *
In Bengal their Accounts are kept in Piece:
  12 to an Annos.
  16 Annos to a Rupee."

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

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

c. 1328.—"Est etiam unum genus parvisiinarum formiinarum sicut lana albarum, quorum duritis dentium tanta est quod etiam ligna rodunt et venas lapidum; et quotquot breviter inveniunt suisurum terram, et annos lanaces, et bombycinos laminant; et faciunt ad medium muri crustam unam de arenæ minutissimæ, ita quod sol non possit eam tangere; et sic remanent coeperatae; verum est quod si contingat illam crustam frangi, et solen eas tangere, quam citius moriuntur.—Fr. Jordanus, p. 53.

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

1688.—"Here are also abundance of Ants of several sorts, and Wood-lice, called by the English in the East Indies, White Ants."
—Dampier, ii. 127.

1713.—"On voit encore des fourmis de plusieurs espèces; la plus pernicieuse est celle que les Européens ont nommé fourmi blanche."
—Lettres Edifiantes, xii. 98.

1727.—"He then began to form Projects how to clear Accounts with his Master's Creditors, without putting anything in their Pockets. The first was on 500 chests of Japan Copper ... and they were brought into Account of Profit and Loss, for so much eaten up by the White Ants."—A. Hamilton, ii. 169.

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

1789.—"The White Ant is an insect greatly dreaded in every house; and this is not to be wondered at, as the devastation it occasions is almost incredible."—Munro, Narrative, 31.

1876.—"The metal cases of his baggage are disagreeably suggestive of White Ants, and such omnivorous vermin."—Sat. Review, No. 1057, p. 6.

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

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

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

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

1847.—"A little after sunset, on 2nd Jan. 1843, I left my domicile in Ambrolie, and drove to the *Pālawa bandar*, which receives from our accommodative country, the more classical name of *Apollo pier.*"

1860.—"And atte what place ye Knyghte came to Londe, theyre ye holle .. worschyppen II Idoles in cheefe. Ye fyreste is *Apollo*, wherefore ye cheefe londyng place of theyr Metropole is hyght *Apollo-Bundar* .. ."—Ext. from a MS. of Sir John Mandeville, lately discovered. (A friend here queries: 'By Mr. Shapira?')

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

[1880.—"His mind is not prehensile like the tail of the *Apollo Bundar*."—*Aberigh-Mackay, Twenty-one Days in India*, p. 141.]

**APRICOT, s.** *Prunus Armeniaca*, L. This English word is of curious origin, as Dozy expounds it. The Romans called it *Malum Armeniacum*, and also (*Pericicum?*) *prroxox*, or 'early.' Of this the Greeks made *πρωτόκκοκια*, &c., and the Arab conquerors of Byzantine provinces took this up as *birkōk* and *barkōk*, with the article *al-barkōk*, whence Sp. *albarcoque*, Port. *albrique*, alboquero, Ital. *albercoca*, albicucca, Prov. *ambritic*, ambricôt, Fr. *abricot*, Dutch *abricock*, *abrikoos*, Eng. *apricot*, *apricot*. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as *Vroge Persen*, 'Early Peaches,' which illustrates the origin. In the Cyprus lazars, apricots are sold as *χρυσιβάζα*; 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 alā* [aloo] (Pers.) 'yellow-plum' is the common name in India.

1615.—"I received a letter from Jorge Durois .. . with a basket of *apricockes* for my selfe .. ."—*Cook's Diary*, i. 7.

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

1738.—"The common *apricot* .. . is .. . known in the Frank language (in Barbary) by the name of *Matza Frana*, or the Killer of Christians."—*Shaw's Travels*, ed. 1757, p. 144.

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

1298.—"Car il va du port d'Aden en India moult grant quantité de bons destriers *arrabins* et chevaux et gras rouins de ij selles."—*Marco Polo*, Bk. iii. ch. 36. [See *Sir H. Yule's note*, 1st ed., vol. ii. 375.]

1838.—"Alexandre descent du destrier *Arrabins.*"—*Rommaud d'Alexandre* (Bodl. MS.).
c. 1590.—"There are fine horses bred in every part of the country; but those of Cachh excel, being equal to Arabs."—Avin, i. 133.

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

c. 1844.—A local magistrate at Simla had returned from an unsuccessful investigation. An acquaintance hailed him next day: 'So I hear you came back re infectâ! 'No such Arab!' was the reply: 'I came back on my grey Arab!'

1856.—"... the true blood-royal of his race, The silver Arab with his purple veins Translucent, and his nostrils caverned wide, And flaming eye. ..."—The Banyan Tree.

ARAKAN, ARRACAN, n.p. This is an European form, perhaps through Malay [which Mr Skeat has failed to trace], of Rakhaing, the name which the natives give themselves. This is believed by Sir Arthur Phayre [see Journ. As. Soc. Ben. xii. 24 seqq.] to be a corruption of the Skt. râk-hâsa, Pali rakkhâsa, i.e. 'ogre' or the like, a word applied by the early Buddhists to unconverted tribes with whom they came in contact. It is not impossible that the 'Arpyph of Ptolemy, which unquestionably represents Arakan, may disguise the name by which the country is still known to foreigners; at least no trace of the name as 'Silver-land' in old Indian Geography has yet been found.

We may notice, without laying any stress upon it, that in Mr. Beal's account of early Chinese pilgrims to India, there twice occurs mention of an Indo-Chinese kingdom called O-li-ki-la, which transliterates fairly into some name like Arpyph, and not into any other yet recognisable (see J.R.A.S. (N.S.) xiii. 560, 562).

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

1516.—"Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande. ... confina successivamente col regno di Bengala e col regno di Ana, e chiamasi Aracan."—Barbosa, in Ramosio, ii. 316.

[c. 1595.—"Arqua": See CAPELAN.]

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

1552.—"Up to the Cape of Negros ... will be 100 leagues, in which space are these populated places, Chocorî, Bacaâ, Arracão City, capital of the kingdom so styled. ..."—Barros, i. ix. 1.

1568.—"Questo Re di Râcân ha il suo stato in mezzo la costa, tra il Regno di Bengala e quello di Pegu, ed è il maggiore nemico che hàbbia il Re del Pegu."—Cosme de Federici, in Ramosio, iii. 396.

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

1590.—"To the S.E. of Bengal is a large country called Arkung to which the Bunder of Chattagong properly belongs."—Gladwin's Ayen., ed. 1800, ii. 4. [Ed. Jarrett, ii. 119] in orig. (i. 388) Arâkang.

1599.—Arracan. See MACAO.

1608.—Râkhang. See CHAMPA.

[c. 1609.—Arracan. See PROME.

1659.—Arracan. See TALAPOIN.]

1660.—"Despatches about this time ar-rived from Mu'azzam Khân, reporting his successive victories and the flight of Shuja to the country of Râkhang, leaving Bengal undefended."—Khâji Khân, in Elliot, vii. 254.

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

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

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

1726.—"It is called by some Portuguese Orrakam, by others among them Arrakona, and by some again Râkhan (after its capital) and also Mog (Mugg)."—Valentinj, v. 140.

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

ARBOL TRISTE, s. The tree or shrub, so called by Port. writers, appears to be the Nyctanthes arbor tristis, or Arabian jasmine (N. O. Jasmineae), a native of the drier parts of India.
ARGEMONE MEXICANA.

Caldwell, from adai 'close arrangement of the cluster,' koy, 'nut' N.E.D.), and comes to us through the Port.

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

1516.—"There arrived there many zam-bacos [Sambook] . . . with areca."—Barboas, Hak. Soc., 64.

1521.—"They are always chewing Arecca, a certaine Fruit like a Peare, cut in quarters and rolled up in leaves of a Tree called Bettra (or Vettete), like Bay leaves; which having chewed they spit forth. It makes the mouth red. They say they doe 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, Jackes, green ginger, oranges, figs, coir, mangos, citrons."—Botelho, Tombo, 48.

1563.—". . . and in Malabar they call it puc (Tum. pok); and the Nairs (who are the gentlemen) call it areca."—Garcia D'O., f. 91 b.

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

1586.—"Their friends come and bring gifts, cocos, figges, arrecaes, and other fruits."—Pritch, in Hakl., i. 395.

1624.—"And therewith they mix a little ashes of sea-shells and some small pieces of an Indian nut sufficiently common, which they here call Fonfál, and in other places Araca; a very dry fruit, seeming within like perfect wood; and being of an astrigent nature they hold it good to strengthen the Teeth."—P. della Valle, Hak. Soc. i. 36.

Mr Grey says: "As to the Port. name, Fonfal or Fonfel, the origin is uncertain. In Sir J. Manndevelle's Travels it is said that black pepper 'is called Fufal,' which is probably the same word as "Fonfel." But the Ar. Fawfal or Fufal is 'betel-nut.']

1689.—". . . the nerí which is drawn from the Arequies Tree in a fresh earthen vessel, is as sweet and pleasant as Milk."—Ovington, 297. [Neri=H. and Mahr. नरी, 'sap,' but nerí is, we are told, Guzerati for teddy in some form.]

ARGEMONE MEXICANA. This American weed (N.O. Papawveraceae) is notable as having overrun India, in every part of which it seems to be familiar. It is known by a variety of names, Firimghi dhätāra, gamboge thistle, &c. [See Watt, Dict. Econ. Prod., i. 306 seqq.]
ARGUS PHEASANT, s. This name, which seems more properly to belong to the splendid bird of the Malay Peninsula (Argusianus giganteus, Tem., Pavo argus, Lin.), is confusingly applied in Upper India to the Himalayan horned pheasant Ceriornis (Spp. satyra, and melanoleucina) from the round white eyes or spots which mark a great part of the bird’s plumage. — See remark under MOONAU.

ARRACK, RACK, s. This word is the Ar. 'arâk, properly 'perspiration,' and then, first the exudation or sap drawn from the date palm (arâk al-tamar); secondly any strong drink, ‘distilled spirit,’ ‘essence,’ etc. But it has spread to very remote corners of Asia. Thus it is used in the forms arîki and arki in Mongolia and Manchuria, for spirit distilled from grain. In India it is applied to a variety of common spirits; in S. India to those distilled from the fermented sap of sundry palms; in E. and N. India to the spirit distilled from cane-molasses, and also to that from rice. The Turkish form of the word, râki, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with anise, made in the Lebanon. There is a popular or slang Fr. word, riquiqui, for brandy, which appears also to be derived from arâki (Marcel Devie). Humboldt (Examen, &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 give the travellers a sheep, a goose, a fowl . . . arâk . . ."—Shah Rukh’s Embassy to China, in N. & E., iv. 396.

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

1518.—"—que todos os mantimentos asy de pão, como vinhos, orracas, arrozos, carnês, e pescados."—In Archiv. Port. Oriental, fasc. 2, 57.

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

1544.—"Manueli a cruce . . . commend to plurimum invigilèt dubuos illis Christianorum Caracaram pagis, diligenter attendere . . . nemo potu Orracae se inebrét . . . si ex hó deinceps tempore Punicali Orracae potetur, ipsos ad míhi suoi gravi damno luituros."—Scri. Fr. Xav. Bipटं, p. 111.

1554.—"And the eoxise on the orragus made from palm-trees, of which there are three kinds, viz., cura, which is as it is drawn; orragua, which is cura once boiled (cosida, qu. distilled) ; shairab (zaro) which is boiled two or three times and is stronger than orragua."—S. Botelho, Tombo, 50.

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

1605.—"A Chines borne, but now turned lauan, who was our next neighbour . . . and brewed the Aracke which is a kind of hot drink, that is used in most of these parts of the world, instead of Wine. . ."—E. Scot, in Purchas, i. 173.

1631.—". . . jecur . . . a poti istius maledicti Arac, non tantum in temperamento immutatum, sed etiam in substantia suâ corruptumitur."—Jac. Bontius, lib. ii. cap. vii. p. 22.

1657.—"Two jars of Arack (made of rice as I judged) called by the Chinese Samshu [Samshoo]."—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 Pharrmawnd; 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 (Aurungzeh) . . . and cried with a loud Voice in the Persian Language that his Master wanted Justice done him" (see DOAI).—A. Hamilton, i. 97.

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

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

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

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

1622.—"We’ll send him a jar of rack by next conveyance."—Letter in Sainsbury, iii. 40.
ARSÉNÁL, s. An old and ingenious etymology of this word is *ars navalis*. But it is really Arabic. Hyde derives it from *tarṣ-ḥādnah,* 'domus terroris,' contracted into *tarṣānāh,* the form (as he says) used at Constantinople (*Syntagma Dissert.,* i. 100). But it is really the Ar. *dār-al-ṣināʿa,* 'domus artificiī,' as the quotations from Masʿūdi clearly show. The old Itāl. forms *darsēna,* *darsinale* corroborate this, and the Sp. *ataragana,* which is rendered in Ar. by Pedro de Alcalá, quoted by Dozy, as *dar a cincas.*—(See details in Dozy, *Oosterlingen,* 16-18.)

A.D. 943-4.—"At this day in the year of the Hijra 332, Rhodes (Rodas) is an arsenal (dār-ṣināʿa) where the Greeks build their war-vessels."—Masʿūdi, ii. 423. And again "dār-ṣināʿat al marākib," 'an arsenal of ships," iii. 67.

1573.—"In this city (Fez) there is a very great building which they call *Daracanā,* 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 Affrīca,* lib. iii. f. 92.

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

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

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

**ARTICHOKE,** s. The genealogy of this word appears to be somewhat as follows: The Ar. is *al-ḥarshūf* (perhaps connected with *ḥarash,* 'rough-skinned') or *al-kharṣaf,* hence Sp. *alcarchofa* and It. *arcicofo* and arciocco, Fr. *artichaut,* Eng. *artichoke.*

c. 1318.—"The Incense (benzoin) tree is small ... its branches are like those of a thistle or an artichoke (al-kharṣaf)."—Ibn Batuta, iv. 240. *Al-kharṣaf* in the published text. The spelling with h instead of kh is believed to be correct (see Dozy, *s. v. Alcarchofa*); [also see *N. E. D.* *s. v.* *Artichoke*.

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

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

The earliest use of *Aryan* in an ethnic sense is in the Inscription on the tomb of Darius, in which the king calls himself an Aryan, and of Aryan descent, whilst Ormuzd is in the Median version styled, 'God of the Aryans'.
ARYAN.

38

ASSEGAY.

b.c. c. 486.—“Adam Dāryavush Khahāya-thiya avazarka . . . . . . . Parsa, Pārsohīyā putra, Ariya, Ariya chitra.” i.e. “I (am) Darus, the Great King, the King of Kings, the King of all inhabited countries, the King of this great Earth far and near, the son of Hystaspes, an Achaemenian, a Persian, an Arian, of Arian descent.”—In Ravelston’s Herodotus, 3rd ed., iv. 250.

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

1838.—“Those eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period Ariains (Ariërs) (Mans, ii. 22, x. 45), a name coinciding with that of the ancient Medes.”—Ritter, v. 458.

1838.—See also Ritter, viii. 17 seqq.; and Potto’s art. in Ersch & Gruber’s Encyc., ii. 18, 46.

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

1851.—“We must request the patience of our readers whilst we give a short outline of the component members of the great Arian family. The first is the Sanskrit . . . . The second branch of the Arian family is the Persian . . . . There are other scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe, . . .”—(Prof. Max Müller) Edinburgh Review, Oct. 1851, pp. 312-316.

1853.—“Sur les sept premières civilisations, qui sont celles de l’ancien monde, six appartenaient, en partie au moins, à la race ariane.”—Gobineau, De l’Inégalité des Races Humaines, i. 864.

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

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

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

We also find the verb Aryantize:

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

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

c. 1550.—“There was also the sum of 500,000 Falory ashrāfēs equal in the currency of Persia to 50,000 royal Irak tomans.”—Mem. of Humayyn, 125. A note suggests that Falory, or Flori, indicates florin.

ASSAM, n.p. The name applied for the last three centuries or more to the great valley of the Brahmaputra River, from the emergence of its chief sources from the mountains till it enters the great plain of Bengal. The name Assām and sometimes Aṣham is a form of ʿAlām or ʿAlom, 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 Aṣham join to Kamroop; he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse.”—Gladwin’s Ayen (ed. 1800) ii. 3; [Jarrett, trans. ii. 118].

1682.—“Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in Aṣham and Sillet, two large plentiful countries 8 days’ journey distant from this city (Dacca).”

—Hedges, Diary, Oct. 29th; [Hak. Soc. i. 43].

1770.—“In the beginning of the present century, some Bramins of Bengal carried their superstitions to Aṣham, 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 Chandernagor, by permission of the King, went up as high as the capital of Assam, about the year 1762.”—Rennell’s Mem., 3rd ed. p. 299.

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

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

c. 1444.—"... They have a quantity of azagaias, which are kind of light darts."—Cadamosto, Navegacao primeira, 52.

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

1572.—

"Hum de escudo embracado, e de azagaias, Outro de arco encurvado, e setta ervada."—Camões, i. 86.

By Burton:

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

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

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

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

[1648.—"The ordinary food of these Capev is the flesh of this animal (the elephant), and four of them with their Assegaias (in orig. ageagayes), which are kind of short pike, are able to bring an elephant to the ground and kill it."—Tavernier (ed. Ball), ii. 101, cf. ii. 295.]

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

1681.—"... encontraron diez y nueve hombres bazos armados con dardas, y azagayas, assi llamán los Arabes vnas lanzas pequenas arrojadizas, y pelearon con ellos."—Martines de la Puente, Compendio, 87.

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

The Nipa, "although a wild plant, for it is so abundant that its culture is not necessary, it is remarkable that its name should be the same in all the languages from Sumatra to the Philippines."—(Crawford, Dict. Ind. Arch. 301.)

Atép is Javanese for 'thatch.'

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

1690.—"Adapol (quae fuit sica et vetusta) ..."—Rumphius, Herb. Amb. i. 14.

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

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 mbihong."—McNair, Perak, ed. 16.

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

1284.—"Cette mème nuit par ordre du Sultan quinze cents de ses Mamlouks furent revêtus de robes d'atlas rouges brodées. ..."—Makrizi, t. ii. pt. i. 69.

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

1505.—"Raso por seda raso."—Atlas, Vocabular Aragonio de Fr. I, de Alcala.

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

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

1689.—(Surat) "is renown'd for ... rich Silks, such as Atlases ... and for Zarbafts [Zerbaft]. ..."—Ovington, 218.
1712.—In the Spectator of this year are advertised “a purple and gold Atlas gown” and “a scarlet and gold Atlas petticoat edged with silver.”—Cited in Malcolm’s Anecdotes (1808), 429.

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

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

Note.—I saw not long ago in India a Polish Jew who was called Jacob Atlas, and he explained to me that when the Jews (about 1800) were forced to assume surnames, this was assigned to his grandfather, because he wore a black satin gaberdisne!—(*A. B. 1879.)*

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

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

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

1842.—“I have invariably used in this volume the term *atoll,* which is the name given to these circular groups of coral islands by their inhabitants in the Indian Ocean, and is synonymous with ‘lagoon-island.’”—*Darwin, The Structure, &c. of Coral Reefs*, 2.

**AUMIL,** s. Ar. and thence H. *‘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

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

1680.—“The *Mauldar or Didowan [Dewan]* that came with the *Ruvus [Roocka]* from Golconda sent forward to Lingappa at *Conjiveram.*”—*Fl. St. Geo. Cos.,* 9th Novr. No. III., 38.

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

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

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

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

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

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

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

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

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

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 Aavak 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 Irrawady; but this was called, even by the Burmese, more popularly A-va, 'The Mouth.' The city was founded A.D. 1364. The first European occurrence of the name, so far as we know, is (c. 1440) in the narrative of Nicolo Conti, and it appears again (no doubt from Conti's information) in the great World-Map of Fra Mauro at Venice (1459).

c. 1490. —"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 XVth Cent. ii.

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

1516. —"Inland beyond this Kingdom of Pegu ... there is another Kingdom of Gentiles which has a King who resides in a very great and opulent city called Ava, 8 days' journey from the sea; a place of rich merchants, in which there is a great trade of jewels, rubies, and spinel-rubies, which are gathered in this Kingdom."—Barbosa, 186.

c. 1610. —"... The King of Ová having already sent much people, with cavalry, to relieve Porso (Prone), which marches with the Pozio (?) and city of Ová or Anvá, (which means 'surrounded on all sides with streams') ..."—Antonio Bocorro, Decada, 150.

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

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

1538. —"... o qual veyo d'Amadava, principal cidade do reino."—In S. Botelho, Tombo, 228.

1546. —"The greater the resistance they made, the more of their blood was spilt in their defeat, and when they took to flight, we gave them chase for the space of half a league. And it is my belief that as far as the will of the officers and lascars went, we should not have halted on this side of Madavá; but as I saw that my people were much fatigued, and that the Moors were in great numbers, I withdrew them and brought them back to the city."—D. João de Castro's despatch to the City of Goa respecting the victory at Dir.—Correa, iv. 574.

1648. —"The capital (of Guzerat) lies in the interior of the country and is named Hamad-Ebat, i.e. the City of King Hamid who built it; nowadays they call it Ama-
davar or Amadatat."—Van Twist, 4.

1673. —"... From Amidavod, small Birds, who, besides that they are spotted with white and Red no bigger than Measles, the principal Chorister beginning, the rest in Consort, Fifty in a Cage, make an admirable Chorus."—Fryer, 116.

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

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

[1832. —"The lolith, known to many by the name of haaver-dewatt, is a beautiful little creature, about one-third the size of a hedge-sparrow."—Mrs Meer Hassan Ali, Observat. ii. 51.]

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

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

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

1784. —"The ten Avatâras or descents of the deity, in his capacity of Preserver."—Sir W. Jones, in Asiat. Res. (reprint) i. 234.
The Aватарs of Vishnu, by which are meant his descent(s) upon earth, are usually counted ten. . . ."—Maria Graham, 49.

1821.—"The Irish Aватар."—Byron.


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

1875.—"The . . . builds up a curious History of Spiritualism, according to which all matter is mediately or immediately the Aватar of some Intelligence, not necessarily the highest."—Academy, May 15th, 1726.

1875.—"Balzac's Aватar was a hundred-fold as numerous as those of Vishnu."—Ibid., April 24th, p. 421.

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

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

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

1782.—(A Table of Wages):—

"Consumah........10 (rupees a month)." * * * * * *
Eyah............. 5."—India Gazette, Oct. 12.

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

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

1842.—"Here (at Simla) there is a great preponderence of Mahometans. I am told that the guns produced absolute consternation, visible in their countenances. One Aayah threw herself upon the ground in an agony of despair . . . I fired 42 guns for Ghuzni and Cabul; the 22nd (42nd) gun—which announced that all was finished—was what overcame the Mahometans."—Lord Ellenborough, in Indian Administration 295.

This stuff was written to the great Duke of Wellington!

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

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

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

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

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

[1880.—"While Sunny Baba is at large, and might at any time make a raid on Mamma, who is dozing over a novel on the spider chair near the mouth of the ther-
manticote, the Ayah and Bearer dare not leave their charge."— Aberigh-Mackay, Twenty-one Days, p. 94.]

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

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

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

1590.—"By the command of his Majesty grain weights of bâbâghûri were made, which were used in weighing."—Alîn, i. 35, and note, p. 615 (Blochmann).

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 Tr. Ed. Soc. Bo., i. 294.

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

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

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

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

1890.—"The Babbs is a small island opening to the Red Sea. . . . Between this and the Main Land is a safe Passage. . . ."—Ovington, 453.

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

BABER, BHABUR, s. H. bâbar, babar. A name given to those districts of the N.W. Provinces which lie immediately under the Himalaya to the dry forest belt on the talus of the hills, at the lower edge of which the moisture comes to the surface and forms the wet forest belt called Tarail. (See TERAIL) 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 Tarail) lay another district of about the same breadth, called in the native dialect the Babadar. That in fact was a great filter-bed of sand and vegetation."—London Morning Paper of 26th May.

BABGOOREE, s. Malay babi* ('hog') ráwa ('stag'). The ‘Stag-hog,’ a remarkable animal of the swine genus (Sus babirussa, Lat.; Babirussa alfurus, F. Cuvier), found in the island of Borneo, and some others of the I. Archipelago, but nowhere on continental Asia. Yet it seems difficult to apply the description of Pliny below, or the name and drawing given by Cosmas, to any other animal. The 4-horned swine of Adian is more probably the African Wart-hog, called accordingly by F. Cuvier Psaocochoerus Aeliani.

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

C. 250.—"Δένθρα δὲ Διόνυσος ἀνθρώπινος γένεσθαι ... ὑπὲ τετράκερων."—Aelian, De Nat. Anim. xvii. 10.

C. 545.—"The Choletoedesps ('Hog-stag') I have both seen and eaten."—Cosmas Indiopoeistes, in Cathay, &c., p. clxxv.

1555.—"There are hogs also with hornes, and parats which prattle much which they call with (Larry)."—Galeno, Discoveries of the World, Hak. Soc. 120.

* This word takes a ludicrous form in Dampier: "All the Indians who speake Malayan . . . lookt on those Meangias as a kind of Barbarians, and upon any occasion of dislike, would call them Bobby, that is Hogs."—i. 515.
1658.—"Quadrupes hoc inusitatae figurae monstrosis bestiis ascribunt Induti quod adversae speciei animalibus, Porco selicet et Cerva, pronatum putent. . . . ita ut primo intuito quatuor cornibus juxta se positis videatur armatum hoc animal Baby-Roussa."—Piso, App. to Bontius, p. 61.

[1869.—"The wild pig seems to be of a species peculiar to the island (Celebes); but a much more curious animal of this family is the Babirusa or Pig-deer, so named by the Malays from its long and slender legs, and curved tusks resembling horns. This extraordinary creature resembles a pig in general appearance, but it does not dig with its snout, as it feeds on fallen fruits. . . . Here again we have a resemblance to the Wart-hogs of Africa, whose upper canines grow outwards and curve up so as to form a transition from the usual mode of growth to that of the Babirusa. In other respects there seems no affinity between these animals, and the Babirusa stands completely isolated, having no resemblance to the pigs of any other part of the world."—Wallace, Malay Archip. (ed. 1890), p. 211, seqq.

BABOO, s. Beng. and H. Babū [Skt. vapra, 'a father']. Properly a term of respect attached to a name, like Master or Mr., and formerly in some parts of Hindustan applied to certain persons of distinction. Its application as a term of respect is now almost altogether confined to Lower Bengal (though C. P. Brown states that it is also used in S. India for 'Sir, My lord, your Honour'). In Bengal and elsewhere, among Anglo-Indians, it is often used with a slight savour of disparagement, as characterizing a superficially cultivated, but too often effeminate, Bengali. And from the extensive employment of the class, to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify 'a native clerk who writes English.'

1781.—"I said . . . From my youth to this day I am a servant to the English. I have never gone to any Rajahs or Baboons nor will I go to them."—Depn. of Doorab Singh, Commandant. In Narr. of Travels at Benaras in 1781. Calc. 1782. Reprinted at Rockee, 1853. App., p. 165.

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

"Here Edmund was making a monstrous ado, About some bloody Letter and Conta Bah-Boo."

Letters of Simkin the Second, 147.

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

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

1844.—"The Baboo and other Tales, descriptive of Society in India."—Smith & Elder, London. (By Augustus Prinsep.)

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

c. 1866.

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

Sir A. C. Lyall, The Old Pindaree.

1873.—"The pliable, plastic, receptive Baboo of Bengal eagerly avails himself of this system (of English education) partly from a servile wish to please the Sahib loge, and partly from a desire to obtain a Government appointment."—Fraser's Mag., August, 1909.

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

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

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

1666.—"L'eau de Vie de ce Païs . . . qu'y boit ordinairement, est faict de jaigr ou sucre noir, qu'on met dans l'eau avec de l'écorce de l'arbre Babou, pour y donner quelque force, et ensuite on les dis-tille ensemble."—Thevenot, v. 50.

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

1824.—"Rampoorn is . . . chiefly remarkable for the sort of fortification which surrounds it. This is a high thick hedge . . . of bamboos . . . faced on the outside by a formidable underwood of cactus and bābūl."—Heber, ed. 1844, i. 290.

1849.—"Look at that great tract from Desea to the Hāla mountains. It is all
BABOON. s. This, no doubt, comes to us through the Ital. babuino; but it is probable that the latter word is a corruption of Pers. maimān [the auspicious one], and then applied by way of euphemism or irony to the baboon or monkey. It also occurs in Ital. under the more direct form of maimone in gatto-maimone, cat-monkey, or rather monkey-cat. [The N.E.D. leaves the origin of the word doubtful, and does not discuss this among other suggested derivations.]

BACANORe and BARCELORE, un. pp. Two ports of Canara often coupled together in old narratives, but which have entirely disappeared from modern maps and books of navigation, insomuch that it is not quite easy to indicate their precise position. But it would seem that Bacanore, Malayāl. Vakkanūr, is the place called in Canarese Bārkūr, the Barcoor-pettah of some maps, in lat. 13° 28'. This was the site of a very old and important city, "the capital of the Jain kings of Tulava ... and subsequently a stronghold of the Vījyanagar Rājas."—Imp. Gazet. [Also see Stuart, Man. S. Canara, ii. 264.]

Also that Barcelore is a Port. corruption of Basrūr [the Canarese Basarārū, "the town of the waved-leaf fig tree." (Mad. Adm. Man. Gloss, s.v.)]. 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'. [See Stuart, ibid. ii. 242. Seroor is perhaps the Shīrūr of Mr Stuart (ibid. p. 243).]

c. 1380.—"Thence (from Hinnaur) the traveller came to Bāsarūr, a small city. . . ."—Abulfeda, in Gildemeister, 184.

c. 1348.—"The first town of Mulaihār 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 Papaṇṭūr, 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 Batūta, iv. 77-78.

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

1501.—"Bacanūr," for Bacanur, is named in Amerigo Vespucci's letter, giving an account of Da Gama's discoveries, first published by Baldelli Boni, I. Milione, pp. liii. seqq.

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 Narsyngua and the province of Tolinate (Tulū-nāda, Tulūwa or S. Canara). And in them is much good rice grown round about these places, and this is loaded in many foreign ships and in many of Malabar. . . ."—Barboos, in Lisbon Coll. 294.

1548.—"The Port of the River of Barcalor pays 500 loads (of rice as tribute)."—Botelho, Tombo, 216.

1552.—"Having dispatched this vessel, he (V. da Gama) turned to follow his voyage, desiring to erect the padrò (votive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islets joined (as it were) to the land, giving it the name of Sancta Maria, whence these islands are now called Saint Mary's Isles, standing between Bacanor and Baticāla, two notable places on that coast."—De Barros, l. iv. 11.

... "... the city Onor, capital of the kingdom, Baticāla, Bendor, Bracelor, Bacanor."—Ibid. I. ix. 1.

1726.—"In Barceloar or Basseloar have we still a factory . . . a little south of Basseloar lies Baquanor and the little River Vier."—Valentijn, v. (Malabar) 6.

1727.—"The next town to the Southward of Batacola [Batucil] is Barcelor, standing on the Banks of a broad River about 4 Miles from the Sea . . . The Dutch have a Factory here, only to bring up Rice for their Garrisons . . . Bacanor and Molkey lie between Barcelor and Mangalore, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce."—A. Hamilton, i. 284-5. [Molkey is Mulki, see Stuart, op. cit. ii. 259.]

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

1814.—"Barcelore, now frequently called Cundapore."—Forbes, Or. Mem. iv. 109, also see 113; [2nd ed. II. 464].

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

BACKSEE. Sea H. bākši: nautical 'aback,' from which it has been formed (Roebuck).
BADEGA, n.p. The Tamil Vađagar, t.e. 'Northern.' The name has at least two specific applications:

a. To the Telegu people who invaded the Tamil country from the kingdom of Vijayanagara (the Bīṣnaga or Narsinga of the Portuguese and old travellers) during the later Middle Ages, but especially in the 16th century. This word first occurs in the letters of St. Francis Xavier (1544), whose Parava converts on the Tinnevelly Coast were much oppressed by these people. The Badega language of Lucena, and other writers regarding that time, is the Telegu. The Badagas of St. Fr. Xavier's time were in fact the emissaries of the Nāyaka rulers of Madura, using violence to exact tribute for those rulers, whilst the Portuguese had conferred on the Parava "the somewhat dangerous privilege of being Portuguese subjects."—See Caldwell, H. of Tinnevelly, 69 seqq.

1544.—"Ego ad Comorimum Promontorium contendó eoque naviculas deduce xx. cibaris onustas, ut miseris illis subveniam Neophytis, qui Bagadarum (read Badaquam) acerrimorum Christiani nominis hostium terreore perculsi, relictis, in desertas insulas se abdiderunt."—S. P. Xav. Épis. I. vi., ed. 1677.

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

1737.—"In eâ parte missionis Carnatensis in quâ Telougou, ut aiunt, lingua viget, seu inter Badagos, quinque annos versatus sum; neque quumdiu viguerint vires ab illâ dilectissimâ et sanctissimâ Missione Pudichierum veni."—In Norbert, iii. 299.


BADGIR, s. The Malay jacket (Mal. bōjū) [of which many varieties are described by Denny's Disc. Dict. p. 107].

[See Bp. Caldwell's Grammar, 2nd ed., pp. 34, 125, &c.] [The best recent account of this people is that by Mr Thurston in Bulletin of the Madras Museum, vol. ii. No. 1.] The name of these people is usually in English corrupted to Burghers.

BADGEER, s. P. bād-gir, 'windcatch.' An arrangement acting as a windsail to bring the wind down into a house; it is common in Persia and in Sind. [It is the Bādhanj of Arabia, and the Malkaf of Egypt (Burton, Ar. Nights, i. 237; Lane, Mod. Egypt, i. 23.)

1298.—"The heat is tremendous (at Hormus), and on that account the houses are built with ventilators (ventierna) to catch the wind. These ventilators are placed on the side from which the wind comes, and they bring the wind down into the house to cool it."—Marco Polo, ii. 450.

1598.—A similar arrangement at the same place is described by Linschoten, i. 51, Hak. Soc.

1682.—At Gamron (Gombroon) "most of the houses have a square tower which stands up far above the roof, and which in the upper part towards the four winds has ports and openings to admit air and catch the wind, which plays through these, and ventilates the whole house. In the heat of summer people lie at night at the bottom of these towers, so as to get good rest."—Nieuwko, Zee en Lant-Reize, ii. 79.

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


BADJOE, BAJOO, s. The Malay jacket (Mal. bōjū) [of which many varieties are described by Denny's Disc. Dict. p. 107].

[c. 1610.—"The women (Portuguese) take their ease in their smocks or Bajus, which are more delicate and fine than the most elegant taffets or dresses."—Pyard de Laval, Hak. Soc. ii. 112.]

1794.—"Of this they wear the badjoo, which resembles a morning gown, open at the neck, but fastened close at the wrist, and half-way up the arm."—Marsden, H. of Sumatra, 2nd ed. 44.

1878.—"The general Malay costume . . . consists of an inner vest, having a collar to button tight round the neck, and the bajoo, or jacket, often of light coloured dimity, for undress."—McNair, 147.
BAEL. s. H. bel, Mahr. buil, from Skt. vilva, the Tree and Fruit of Aegle marmelos (Correa), or 'Bengal Quince,' as it is sometimes called, after the name (Marmelos de Benguala) given it by Garcia de Orta, who first described the virtues of this fruit in the treatment of dysentery, &c. These are noticed also by P. Vincenzo Maria and others, and have always been familiar in India. Yet they do not appear to have attracted serious attention in Europe till about the year 1850. It is a small tree, a native of various parts of India. The dried fruit is now imported into England.—(See Hanbury and Fluckiger, 116); [Watt, Econ. Dict. i. 117 seqq.]. The shelly rind of the bel is in the Punjab made into carved snuff-boxes for sale to the Afghans.

1563.—"And as I knew that it was called beli in Bâcaîm, I enquired of those native physicians which was its proper name, cirifole or beli, and they told me that cirifole [cirifhala] was the physician's name for it."—Garcia De O., ff. 227 v., 222.

1614.—"One jar of Byle at ru. 5 per mandum."—Foster, Letters, iii. 41.

1631.—Jac. Bontius describes the bel as malum cydonium (i.e. a quince), and speaks of its pulp as good for dysentery and the cholerae, tummenem organum.—Lib. vi. cap. viii.

1672.—"The Bili plant grows to no greater height than that of a man [this is incorrect], all thorny . . . the fruit in size and hardness, and nature of rind, resembles a pomegranate, dotted over the surface with little dark spots equally distributed . . . With the fruit they make a decoction, which is a most efficacious remedy for dysenteries or fluxes, proceeding from excessive heat . . ."—P. Vincenzo, 353.

1879.—". . . On this plain you will see a large bêl-tree, and on it one big bêl-fruit."—Miss Stokes, Indian Fairy Tales, 140.

BAFTA, s. A kind of calico, made especially at Baroeh; from the Pers. bêtfa, 'woven.' The old Baroeh 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. [Bafta is at present the name applied to a silk fabric. (See quotation from Yasan Ali below.) In Bengal, Charpata and Noakhali in the Chittagong Division were also noted for their cotton baftas (Birdwood, Industr. Arts, 249).]

1593.—"There is made great store of Cotton Linnen of durers sort . . . Boftetas."—Linschoten, p. 18. [Hak. Soc. i. 60.]

1606-7.—"Patta Kasaa of the finest Topya, Baffa."—Birdwood, First Letter Book, 72. We have also "Black Baftatta."—Ibid. 74.

1610.—"Baftas, the corze Rs. 100."—Dawers, Letters, i. 72.

1612.—"Baftas or white Callicos, from twente to fortie Royals the corze."—Capt. Saris, in Purchas, i. 547.

1639.—". . . 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 Guzeratta."—Mandelslo, 128.

1653.—"Baftas est un nom Indien qui signifie des toiles fort serrées de cotton, lesquelles la pluspart viennent de Baroche, ville du Royaume de Guzerat, appartenant au Grand Mogol."—De la B. le Gous, 515.

1665.—"The Baftas, or Callicuts 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 use'd in colouring."—Tavernier, (E. T.) p. 127; [ed. Ball, ii. 5].

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 Calcutta Tariff valuation of this year we find Piece Goods, Cotton:

* * * *

Baftas, score, Rs. 30.

1900.—"Akin to the pot thâns is a fabric known as Bafta (literally woven), produced in Benares; body pure silk, with butis in kalabahan or cloth; . . . used for angarkhas, kots, and women's pañjamas (Musulmans)."—Yasan Ali, Mon. on Silk Fabrics, 97.

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

1883.—"The chiefs half filled the nicely-padded coffin with butfa (bleached calico) . . . after that the corpse and then the coffin was filled up with more butfa . . ."—In Ch. Missy. Intelligencer, N.S., viii. p. 543.

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

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 bahar is generally reckoned as equal to 3 peculs (q.v.), or 400 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).

[Mr. Skeat says that it is now uniformly equal to 400 lbs. av. in the British dominions in the Malay Peninsula; but Klinkert gives it as the equivalent of 12 pukuls of Agar-agar; 6 of cinnamon; 3 of Triang.]

1.498.—"... and begged him to send to the King his Lord a bagar of cinnamon, and another of clove ... for sample" (a mostra).

—Rodeiro de V. da Gama, 78.

1506.—"In Cananor el suo Re si è zentili, e qui nascezzz (i.e. senzeveri or 'ginger'); ma li zz. poche e non così boni come quelli de Colcut, e suo peso si chiama baar, che sono K. (Cantari) 4 da Lisbôa."—Relazione di Leonardo da Masser, 26.

1510.—"If the merchandise about which they treat be spices, they deal by the bahar, which bahar weighs three of our cartari."—Varthema, p. 170.

1516.—"It (Malacca) has got such a quantity of gold, that the great merchants do not estimate their property, nor reckon otherwise than by bahars 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 bar of nuts (not) contains 20 faraças, and 5 maunds more of picota; thus the bar, with its picota, contains 20½ faraços."—A. Nunes, 6.

c. 1569.—"After this I saw one that would have given a barre of Pepper, which is two Quintals and a half, for a little Measure of water, and he could not have it."—C. Fredericke, in Hakl. ii. 358.

1598.—"Each Bahr of Sunda weigheth 300 cattos of China."—Einschoten, 34: [Hak. Soc. x. 113.]

1606.—"... their came in his company a Portuguese Saddilier, which brought a Warrant from the Capitaine to the Governor of Manilla, to trade with vs, and likewise to give John Rogers, for his pains a Bahr of Cloues."—Middleton's Voyage, D. 2. b.

1613.—"Porque os natarazs na quelle tempo possuyão muitos bares de ouro."—Godinho de Erodia, 4 v.

[1802.—"That at the proper season for gathering the pepper and for a Paltam weighing 13 rupees and 1/2 Vissam 120 of which are equal to a Paltam or Maund weigh-
Great Mogul’s repertory, of Bahaunder Jaw.*

Bahadur is one of the terms which the hosts of Chingiz Khan brought with them from the Mongol Steppes. In the Mongol genealogies we find Yesugai Bahadur, the father of Chingiz, and many more. Subutai Bahadur, one of the great soldiers of the Mongol host, twice led it to the conquest of Southern Russia, twice to that of Northern China. In Sanag 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 leaders. In Polish it is found as Bo-hatyry; and in Hungarian as Bátor,—this last being in fact the popular Mongol pronunciation of Baghatur. In Turki also this elision of the guttural extends to the spelling, and the word becomes Bátur, as we find it in the Dicts. of Vambéry and Pavet de Courteille. In Manchu also the word takes the form of Baturu, expressed in Chinese characters as Po-tu-lu; the Kirghiz has it as Batyr; the Altai-Tataric as Paatyr, and the 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 Skt. bhoga-dhara (“happiness-possessing”).‡ But the late lamented Prof. A. Schieffner, who favoured us with a note on the subject, was strongly of opinion that the word was rather a corruption “through dissimilation of the consonant” of the Zend bagha-pathra “Son of God;” and thus but another form of the famous term Faghfür, by which the old Persians rendered the Chinese Tien-tao (“Son of Heaven”), applying it to the Emperor of China.

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

“...The Great Khan names thee his Ulugh-Bitekchi [Great Secretary].
Seeing thou art bitekchi and Behâdir to boot;
O Well-beloved, the yarîgh [rescript] that
thou dost issue is obeyed
By Turk and Mongol, by Persian, Greek, and Barbarian!”

Russian and German chroniclers, and the following
add to the tale:

- 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 Nakhâna [great kettle drum]; and should be dignified by the title of Bahadur.”—Timour’s Institutes, 283; see also 291-282.

1404.—“...E elles le dixeron q’ aquel era uno de los valîtes e Bahadures q’en el linage del Señor auia.”—Clavijo, § lxxxix.

- “...El home q’ este haze e mas vino beue dizen que es Bahadur, que dizen elles por homen rezo.”—Do. § exii.

1407.—“...The Prince mounted, escorted by a troop of Bahadures, who were always about his person.”—Abdurrazâk’s Hist. in Not. et Ezet. xiv. 126.

1536.—“...As a proper name. “...Itaqu ille potentissimus Rex Badur, Indiæ universæ terror, a quo nonulli regnâ Porî maximâ quodam regis tenere affirmant. ...”.—Letter from John III. of Portugal to Pope Paul III.

Hardly any native name occurs more frequently in the Portuguese Hist. of India than this of Badur—viz. Bahadur Shâh, the warlike and powerful king of Guzerat (1826-37), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

1754.—“...The Kirgez Tartars ... are divided into three Horâds, 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.”—Harvey, 1. 239. The name Jean Beek is probably Janibek, 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 Bahadre, son of Alum Guire, the Great Mogul, and successor of the Empire, to Colonel Sabut Jung Bahadre” (i.e. Clive).—Letter in Long, p. 163.

We have said that the title Behaunder (Bahadur) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the two next quotations:

* 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!”

† See Chinese Recorder, 1876, vii. 324, and Kovalevski’s Mongol Dict. No. 1058.
‡ Orient und Occident, i. 137.
1781.—"Sheikh Hussein upon the guard tells me that our army has beat the Behau-
der [i.e. Hyder Ali], and that peace was making. Another sepoy in the afternoon tells us that the Behauder had destroyed our army, and was besieging Madras."— CLEVELAND, in Lives of the Lündisays, iii. 290.

1800.—"One lane of Behaudry pagodas."— WILLINGTON, i. 148.

1801.—"Thomas, who was much in liquor, now turned round to his sons, and said—"Could any one have stopped Sahib Behau-
door at this rate but one month ago? 'No, no,' replied they; on which—"SKINNER, Mil. Mem., i. 236.

1872.—"... the word 'Bahadur'... (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 Muhammad Abi nayr Ahmad Shâh Bahadur. Hence also 'Kampani Bahadur,' the name by which the E. I. Company is still in India. The modern 'Khan Bahadur' is, in Bengal, by permission assumed by Mu-
hammedan Deputy Magistrates, whilst Hindu Deputy Magistrates assume 'Râj Bahadur'; it stands, of course, for 'Khân-i-Bahadur, 'the courageous Khan.' The compound, however, is a modern abnormal one; for 'Khân' was conferred by the Dihli Em-
perors, and so also 'Bahadur' and 'Bahadur Khân,' but not 'Khân Bahadur.'"—PROF. BLOCKMAN, in Ind. Antiquary, i. 281.

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 Kwei-chow."—SATURDAY REV., Aug. 10, p. 182.

"... There is nothing of the great bahawder about him."—ATHENÆUM, No. 2670, p. 581.

1879.—"This strictly prohibitive Pro-
clamation is issued by the Provincial Ad-
ministrative Board of Likin... and Chang, Brevet- Provincial Judge, chief of the Foochow Likin Central Office, Taot'ai for special service, and Bat'uru with the title of 'Awe-inspiring Brave.'"—Transl. of Pro-
clamation against the cultivation of the Poppy in Foochow, July 1879.

BAHIRWUTTEEA, s. Guj. bāhir-
watā. A species of outlawry in Guzerat; bāhirwatā, the individual practising the offence. It consists in the Rajpoots or Grassias making their ryots and dependants quit their native village, which is suffered to remain waste; the Grassias 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 Bahir-
wutteea 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 FORBES, Râs Mâla, 2nd ed., p. 364-5. Col. Walker derives the name from bâthir, 'out,' and wât, 'a road.' [Tod, in a note to the passage quoted below, says "this term is a compound of bār (bâthir) and wuttan (wât), literally ex patriâ."]

[1829.—"This petty chieftain, who enjoyed the distinctive epithet of outlaw (bàihrwatâ), was of the Sonicurra clan. ..."— pers. NARR., in Annals of Raj. (Calcutta reprint), i. 724.]

The origin of most of the brigandage in Sicily is almost what is here described in Kattîwār.

BAIKREE, s. The Bombay name for the Barking-deer. It is Guzarâti bekri; and acc.to JERDON and [BLANDFORD, Mammalia, 533] Mahr. bekra or bekar, but this is not in Molesworth's Dict. [FORSYTH (Highlands of C. I., p. 470) gives the Gond and Korku names as Bherki, which may be the original].

1879.—"Any one who has shot baikri on the spurs of the Ghats can tell how it is possible unerringly to mark down these little beasts, taking up their position for the day in the early dawn."—OVERT. TIMES OF INDIA, Suppt. May 12, 7b.

BAJRA, s. H. bôtjra and bôtjri (Pezzellaia spicata, Willden.). One of the tall millets forming a dry crop in many parts of India. Forbes calls it bajiree (OR. MEM. ii. 406; [2nd ed. i. 167], and bajiree (i. 23)].

1844.—"The ground (at Maharajpore) was generally covered with bajree, full 5 or 6 feet high."—LORD ELLENBOROUGH, in Ind. Admin. 414.

BÂKIR-KHÂNÎ, s. P.—H. bâqîrv-
khâni; a kind of cake almost exactly resembling pie-crust, said to owe its name to its inventor, Bâkîr Khân.
BALÁCHONG, BLACHONG, s. Malay baláckán; [acc. to Mr Skeat the standard Malay is blachan, in full belachan.] 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. [Mr Skeat says that it is often, if not always, trodden out like grapes.] Marsden calls it 'a species of caviare,' which is hardly fair to caviare. It is the ngiḍi (Ngapee) of the Burmese, and triši (of the Javanese, and is probably, as Crawford says, the Roman garum. One of us, who has witnessed the process of preparing ngiḍi on the island of Negrais, is almost disposed to agree with the Venetian Gasparo Balbi (1583), who says "he would rather smell a dead dog, to say nothing of eating it" (f. 125r). But when this experience is absent it may be more tolerable.

1683.—Dampier writes it Balachason, ii. 28.

1727.—"Boonkamy is famous for making Ballichang, a Sauce made of dried Shrimps, Cod-pepper, Salt, and a Sea-weed or Grass, all well mixed and beaten up to the Consistency of thick Mustard."—A. Hamilton, ii. 194. The same author, in speaking of Pegu, calls the like sauce Prock (44), which was probably the Talain name. It appears also in Sonnerat under the form Prox (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.

[1871.—Riddell (Ind. Domest. Econ. p. 227) gives a receipt for Ballachong, of which the basis is prawns, to which are added chilies, salt, garlic, tamarind juice, &c.]

1883.—". . . blachang—a Malay preparation much relished by European lovers of decomposed cheese. . . ."—Miss Bird, Golden Chersonese, 96.

BALAGHAUT, used as n.p.; P. balt, 'above,' H. Mahr., &c., ghát, 'a pass,'—the country 'above the passes,' i.e. above the passes over the range of mountains which we call the 'Western Ghauts.' The mistaken idea that ghát 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 Binsega, and Balagate, and Cambay."—Correa, ed. Ld. Stanley, Hak. Soc. 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 Nizamoshia (Nizamaluco), for you often speak to me of such a person.

"O, I will tell you now that he is King in the Bagalate (misprint for Balagate), whose father I have often attended medically, and the son himself sometimes. From him I have received in time to time more than 12,000 pardoas; and he offered me a salary of 40,000 pardoas if I would visit him for so many months every year, but I would not accept."—Garçia de Orta, f. 33v.

1598.—"This high land on the toppe is very flatte and good to build upon, called Balagatte."—Linackoten, 20; [Hak. Soc. i. 15; cf. i. 255].

"Ballagate, that is to say, above the hill, for Balla is above, and Gate is a hill . . ."—Ibid. 49; [Hak. Soc. i. 169].

1614.—"The coast of Coromandel, Balagott or Telingana."—Sainsbury, i. 301.


1673.—". . . opening the ways to Bili-gaot, that Merchants might with safety bring down their Goods to Port."—Fryer, 78.

c. 1760.—"The Ball-a-gat Mountains, which are extremely high, and so called from Bel, mountain, and gatt, flat [?], because one part of them affords large and delicious plains on their summit, little known to Europeans."—Grose, i. 231.

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

1805.—"Bala Gaht, the higher or upper Gaat or Gaht, a range of mountains so called to distinguish them from the Payen Gahts, the lower Gahts or Passes."—Dict. of Words used in E. India, 28.

1813.—"In some parts this tract is called the Balla-Gaut, or high mountains; to distinguish them from the lower Gaut, nearer the sea."—Forbes, Or. Mem. i. 206; [2nd ed. i. 119].

BALASORE, n.p. A town and district of Orissa; the site of one of the earliest English factories in the "Bay," established in 1642, and then an important seaport; supposed to be
properly Bāléśvara, Skt. bāla, 'strong,' āśvāra, 'lord,' perhaps with reference to Krishna. Another place of the same name in Madras, an isolated peak, 6762' high, lat. 11° 41' 43'', is said to take its name from the Asura Bana.

1676.—

"When in the vale of Balaser I fought,
And from Bengal the captive Monarch brought."

Dryden, Annwnyzebe, ii. 1.

1727.—"The Sea-shore of Bālawes, being very low, and the Depths of Water very gradual from the Strand, make Ships in Bāllasore Road keep a good Distance from the Shore; for in 4 or 5 Fathoms, they ride 3 Leagues off."—A. Hamilton, i. 397.

**BALASS.**

s. A kind of ruby, or rather a rose-red spinelle. This is not an Anglo-Indian word, but it is a word of Asiatic origin, occurring frequently in old travellers. It is a corruption of Balakhshī, a popular form of Badakhshān, because these rubies came from the famous mines on the Upper Oxus, in one of the districts subject to Badakhshān. [See Vambréy, Sketches, 255; Ball, Tavernier, i. 382 n.]

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

1404.—"Tenia (Tamerlan) vestido vna ropa et vn paño de seda raso sin lavores e à la cabeza tenia vn sombrero blaco alto con un Balax en cima e con aljofar e piedras."—Clavijo, § cx.

1516.—"These balasses are found in Balaxayo, which is a kingdom of the mainland near Pegu and Bengal."—Barbosa, 213. This is very bad geography for Barbosa, who is usually accurate and judicious, but it is surpassed in much later days.

1531.—"I could never understand from whence those that be called Balassi come."—Caesar Fredericke, in Hakt. i. 572.

[1598.—"The Ballayese are likewise sold by weight."—Linckoten, Hak. Soc. ii. 156.]

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

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

1658.—"Les Royaumes de Pegou, d'où viennent les rubis balets."—De la Boulaye-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 Plutus Venetus, that it is borrow'd from the Country, where they are found in greatest Plentie. "..."—Ovington, 588.

**BALCONY.**

s. Not an Anglo-Indian word, but sometimes regarded as of Oriental origin; a thing more than doubtful. The etymology alluded to by Mr. Schuyler and by the lamented William Gill in the quotations below, is not new, though we do not know who first suggested it. Neither do we know whether the word balagani, which Erman (Tr. in Siberia, E. T. i. 115) tells us is the name given to the wooden booths at the Nijnei Fair, be the same P. word or no. Wedgwood, Litrè, [and the N.E.D.] connect balcony with the word which appears in English as balk, and with the Italian balco, 'a scaffolding' and the like, also used for 'a box' at the play. Balco, as well as paleo, is a form occurring in early Italian. Thus Franc. da Buti, commenting on Dante (1385-87), says: "Balco è locuo alto doue si monta e scende." Hence naturally would be formed balcone, which we have in Giov. Villani, in Boccaccio and in Petrarch. Manuzzi (Vocabolario It.) defines balcone as = finestra (?)

It may be noted as to the modern pronunciation that whilst ordinary mortals (including among verse-writers Scott and Lockhart, Tennison and Hood) accent the word as a dactyl (bālōnc), 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 (bālōncyn): "Xanthus his name with those of heavenly birth, But called Scamander by the sons of earth!" [According to the N.E.D. the present pronunciation, "which," said Sam. Rogers, "makes me sick," was established about 1825.]

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

c. 1340-50.—

"Il figliuol di Latona avea già nove
Volute guardato dal balcon sovrano,
Per quella, ch'ha'ncan tempo mosse
I suoi sospiro, ed ogn'altro commove in
vano."—Petrarco, Rime, Pte. i. Sonn. 35, ed. Pisa, 1805.
c. 1340-50.—

"Ma si com' onom talor che piange, a parte Vede cosa che gli occhi, e 'l cor alletta, Coel coelo per ch'io son in prigione
Standosi ad un balcone,
Che fu sola a' suoi di cosa perfetta
Comincia a mirar con tale deso
Che me stesso, e 'l mio mal poso in oblio:
'l era in terra, e 'l cor mio in Paradiso."


1645-52.—"When the King sits to do Justice, I observe that he comes into the Balcone that looks into the Piazza."—

Tavernier, E. T. ii. 64; [ed. Ball, i. 152].

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.)

1733.

"At Edmonton his loving wife From the balconies spied Her tender husband, wond'ring much To see how he did ride."

John Gilpin.

1805.—

"For from the lofty balcony, Rung trumpet, shalm and psaltery."

—Lay of the Last Minstrel.

1833.—

"Under tower and balconies, 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 Turkistan) are generally of but one story, though sometimes there is a small upper room called bala-khawa (P. bala, upper, and khawa, room) whence we get our balcony."—Schuyler's Turkistan, i. 120.

1880.—"Bala khawa means 'upper house,' or 'upper place,' and is applied to the room built over the archway by which the choppa khana is entered, and from it, by the way, we got our word 'Balcony.'"—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 bālēnā, a kind of large, which is probably the original. [See Bombay Gazetteer, xiv. 26.]

1539.—"E embarcando-se...partiu, eo forão acompanhand o deu ou doze balões ate a lhâ de Upe...."—Pinto, ch. xiv.

1684.—

"Neste tempo da terra para a armada Balões, 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."—Fryer, 70.

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

1811.—"This is the simplest of all boats, and consists merely of the trunk of a tree hollowed out, to the extremities of which pieces of wood are applied, to represent a stern and prow; the two sides are boards joined by rottins or small bambous without nails; no iron whatsoever enters into their construction. . . . The Baloons are used in the district of Chittagong."—Nolens, iii.

BALSORA, BUSSORA, &c., n.p. These old forms used to be familiar from their use in the popular version of the Arabian Nights after Galland. The place is the sea-port city of Basra at the mouth of the Shat-al'Arab, or United Euphrates and Tigris. [Burton (Ar. Nights, x. 1) writes Bassorah.]

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

c. 1580.—"Balsara, altrimenti detta Bassora, è una città posta nell' Arabia, la quale al presente e signorreggiata dal Turco... è città di gran negozio di spettarie, di droghe, e altre merci che uengono d'Ormus; è abondante di dattoli, risi, e graniti."—Balbi, f. 32r.

[1598.—"The town of Balsara; also Bassora."—Linschoten, Hak. Soc. i. 45.]

1671.—

"From Atropatia and the neighbouring plains... Of Adiabene, Media, and the south Of Susiana to Balsara's Haven...."

—Paradise Regained, iii.

1747.—"He (the Prest of Bombay) further advises us that they have wrote our Honble. Masters of the Loss of Madras by way of Busero, the 7th of November."—Pt. St. David Consn., 8th January 1746-7. MS. in India Office.

[Also see CONGO.]

BALTY, s. H. bāltī, 'a bucket,' which Platts very impossibly connects with Skt. vazā, 'water,' is the Port. balde.

BÁLVAR, s. This is the native servant's form of 'barber, shaped by the 'striving after meaning' as bālvar, for bālval, i.e. 'capillarius,' 'hair-man.' It often takes the further form bāl-būr, another factitious hybrid, shaped by P. bāridan, 'to cut,' quasi 'hair-cutter.' But though now obsolete, there was
also (see both Meninski and Vullers s.v.) a Persian word bârbâr, for a barber or surgeon, from which came this Turkish term "Le Barber-bachi, qui fait la barbe au Pacha," which we find (c. 1674) in the Appendix to the Journal of Antoine Galland, pubd. at Paris, 1881 (ii. 190).

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

BAMBOO, s. Applied to many gigantic grasses, of which Bambusa arundinacea and B. vulgaris are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese bûmbû [or as the Madras Admin. Man. (Gloss. s.v.) writes it, bombu], which is said to be "onomatopaeic from the crackling and explosions when they burn". Marsden inserts it in his dictionary as good Malay. Crawford says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Malay word is buluh. He thinks it more likely to have found its way into English from Sumatra than from Canara. But there is evidence enough of its familiarity among the Portuguese before the end of the 16th century to indicate the probability that we adopted the word, like so many others, through them. We believe that the correct Canarese word is baunav. In the 16th century the form in the Concan appears to have been mumbu, or at least it was so represented by the Portuguese. Rumphius seems to suggest a quainter onomatopoeia: "vehementissimos edunt ictus et sonitus, quum incendio conburuntur, quando notum ejus nomen Bambu, Bambo, facile exanditur."—(Herb. Amb. iv. 17.) [Mr. Skewet writes: "Although buluh is the standard Malay, and bombu apparently introduced, I think bombu is the form used in the low Javanese vernacular, which is quite a different language from high Javanese. Even in low Javanese, however, it may be a borrowed word. It looks curiously like a trade corruption of the common Malay word samambu, which means the well-known 'Malacca cane,' both the bamboo and the Malacca cane being articles of export. Kleftert says that the samambu is a kind of rattan, which was used as a walking-stick, and which was called the Malacca cane by the English. This Malacca cane and the rattan 'bamboo cane' referred to by Sir H. Yule must surely be identical. The fuller Malay name is actually rotan samambu, which is given as the equivalent of Calamus Scipionum, Lour. by Mr. Ridley in his Plant List (J.R.A.S., July 1897).

The term applied to tabapeshir (Tabasheer), a siliceous concretion in the bamboo, in our first quotation seems to show that bambu or mumbu was one of the words which the Portuguese inherited from an earlier use by Persian or Arab traders. But we have not been successful in finding other proof of this. With reference to sôkkâr-mambu, Ritter says: "That this drug (Tabashir), as a product of the bamboo-cane, is to this day known in India by the name of Succar Mambu is a thing which no one needs to be told" (ix. 334). But in fact the name seems now entirely unknown.

It is possible that the Canarese word is a vernacular corruption, or development, of the Skt. avaśa [or vambha], from the former of which comes the H. bâns. Bamboo does not occur, so far as we can find, in any of the earlier 16th-century books, which employ canna or the like.

In England the term bamboo-cane is habitually applied to a kind of walking-stick, which is formed not from any bamboo but from a species of rattan. It may be noted that some 30 to 35 years ago there existed along the high road between Putney Station and West Hill a garden fence of bamboos of considerable extent; it often attracted the attention of one of the present writers.

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

1578.—"Some of these (canes), especially in Malabar, are found so large that the people make use of them as boats (embarcaciones) not opening them out, but cutting one of the canes right across and using the natural knots to stop the ends, and so a couple of naked blacks go upon it . . . each of them at his own end of the mumbu [in orig. mabu] (so they call it), being provided
with two paddles, one in each hand . . . .

and so upon a canoe of this kind the folk pass across, and sitting with their legs clinging naked."—C. Acosta, Tratado, 296.

Again:

". . . and many people on that river (of Crangamar) make use of these canoes in place of boats, to be safe from the numerous Crocodiles or Caymanis (as they call them) which are in the river (which are in fact great and ferocious lizards)"—Ibid.—Ibid. 297.

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

1586.——"All the houses are made of canes, which they call Bambos, and bee covered with Straw."—Fitch, in Hakl. ii. 391.

1598.——. . . a thicke reede as big as a man's legge, which is called Bambus."—Linneotken, 59; [Hak. Soc. i. 195].


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

1615.——"These two kings (of Camboja and Siam) have neyther 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 plant and supple for vse."—De Monfort, 33.

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

1620.——"Among the other trees there was an immanse quantity of bambû, or very large Indian canes, and all clothed and covered with pretty green folige that went creeping up them."—P. della Valle, ii. 840; [Hak. Soc. ii. 220].

c. 1666.——"Cette machine est suspendue à une longue barre que l'on appelle Pambou."—Thevenot, v. 162. (This spelling recurs throughout a chapter describing palankins, though elsewhere the traveller writes bambou.)

1673.——"A Bambo, which is a long hollow cane."—Fryer, 34.

1727.——"The City (Awa) tho' great and populous, is only built of Bambou canes."—A. Hamilton, ii. 47.

1855.——"When I speak of bamboo huts, I mean to say that post and walls, wall-plates and rafters, floor and thatch and the withes that bind them, are all of bamboo. In fact it might almost be said that among the Indo-Chinese nations the staff of life is a Bambou. 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-sticks, conduits, clothes-boxes, pan-boxes, dinner-trays, pickles, preserves, and melodious musical instruments, toches, footballs, cordage, bellows, mats, paper, these are but a few of the articles that are made from the bamboo."—Yule, Mission to Ava, p. 158.

To these may be added, from a cursory inspection of a collection in one of the museums at Kew, combs, mugs, sun-blinds, cages, grotesque carvings, brushes, fans, shirts, sails, teapots, pipes and harps.

Bamboos are sometimes popularly distinguished (after a native idiom) as male and female; the latter embracing all the common species with hollow stems, the former title being applied to a certain kind (in fact, a sp. of a distinct genus, Dendrocalamus strictus), which has a solid or nearly solid core, and is much used for bludgeons (see LATTEE) and spear-shafts. It is remarkable that this popular distinction by sex was known to Ctesias (c. B.C. 400) who says that the Indian reeds were divided into male and female, the male having no ēntepāwmp.

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 Churchos and savage aborigines on the eastern slopes of the Andes (J. R. Geog. Soc. xxv. 155). An endeavour was made in Pegu in 1855 to procure the largest obtainable bamboo. It was a little over 10 inches in diameter. But Clusius states that he had seen two great specimens in the University at Leyden, 30 feet long and from 14 to 16 inches in diameter. And E. Haeckel, in his Visit to Ceylon (1882), speaks of bamboo-stems at Peridenia, "each from a foot to two feet thick." We can obtain no corroboration of anything approaching 2 feet. [See Gray's note on Pyrard, Hak. Soc. i. 330.]

BAMÔ, n.p. Burn. Bha-maw, Shan Manmaw; in Chinese Sin-Kai, "New-market." A town on the upper Irrawadi, where one of the chief routes from China abuts on that river; regarded as the early home of the Karens. [(McMahon, Karens of the Golden Cher., 103.)] The old Shan
town of Banió was on the Tapeng R., about 20 m. east of the Irawadi, and it is supposed that the English factory alluded to in the quotations was there.

[1864.—"A Settlement at Bamboo upon the confines of China."—Pringle, Madras Cons., iii. 102.]

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

BANANA, s. The fruit of Musa paradisaca, and M. sapientum of Linnaeus, but now reduced to one species under the latter name by R. Brown. This word is not used in India, though one hears it in the Straits Settlements. The word itself is said by De Orta to have come from Guinea; so also Pigafetta (see below). The matter will be more conveniently treated under PLANTAIN. Prof. Robertson Smith points out that the coincidence of this name with the Ar. banan, 'fingers or toes,' and banana, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddasi, grew in Palestine before the Crusades; and that it is known in literature only as mauz would not prove that the fruit was not somewhere popularly known as 'fingers.' It is possible that the Arabs, through whom probably the fruit found its way to W. Africa, may have transmitted with it a name like this; though historical evidence is still to seek. [Mr. Skeat writes: "It is curious that in Norwegian and Danish (and I believe in Swedish), the exact Malay word pisang, which is unknown in England, is used. Prof. Skeat thinks this may be because we had adopted the word banana before the word pisang was brought to Europe at all."]

1563.—"The Arab calls these musa or awasa; 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."—García, 93v.

1598.—"Other fruits there were termed Banana, which we think to be the Musas of Egypt and Soria . . . but here they cut them yearly, to the end they may bear the better."—Tr. of Pigafetta's Congo, in Harleian Coll. ii. 553 (also in Purchas, ii. 1068.)

c. 1610.—"Des bannes (marginal rubric Bannanes) que les Portugais appellent figues d'Inde, and aux Maldives Quella."—Pyrard de Laval, i. 55; [Hak. Soc. i. 115]. The Maldivian word is here the same as H. kolá (Skt. kadalá).

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

1686.—"The Banano tree is exactly like the Plantain for shape and bigness, not easily distinguishable from it but by the Fruit, which is a great deal smaller."—Dampier, i. 316.

BANCHOOT, BETEECHOOT, ss. Terms of abuse, which we should hesitate to print if their odious meaning were not obscure "to the general." If it were known to the Englishmen who sometimes use the words, we believe there are few who would not shrink from such brutality. Something similar in character seem the words which Saul in his rage flings at his noble son (1 Sam. xx. 30).

1688.—"L'on nous monstra à vne demy lieue de la ville vn sepulcre, qu'ils appellent Betchuit, c'est à dire la vergone de la fille decouverte."—Mandelsto, Paris, 1658, 142. See also Valentijn, iv. 157.

There is a handsome tomb and mosque to the N. of Ahmedabad, erected by Hajji Malik Bahá-ud-din, a wazir of Sultan Mohammed Bigara, in memory of his wife Bibi Achut or Achkut; and probably the vile story to which the 17th-century travellers refer is founded only on a vulgar misrepresentation of this name.

1648.—"Betchuit; dat is (onder eerbreiding gesprooen) in one tale te seggen, u Dooters Schaemelheyt."—Van Twist, 16.

1792.—"The officer (of Tippoo's troops) who led, on being challenged in Moors answered (Agari que logve), 'We belong to the advance'—the title of Lilly's brigade, supposing the people he saw to be their own Europeans, whose uniform also is red; but soon discovering his mistake the commandant called out (Pereunky Banchoot!—ckelow) 'they are the rascally English!' Make off'; in which he set the corps a ready example."—Dirom's Narrative, 147.

BANCOCK, n.p. The modern capital of Siam, properly Bangkok; see explanation by Bp. Pallegoix in quotation. It had been the site of forts erected on the ascent of the Menam to the old capital Ayuthia, by Constantine Phaulcon in 1675; here the modern seat of government was established as the seat of government in 1767, after the capture of Ayuthia (see JUDEA) by the Burmese in that year. It is uncertain if the first quotation refer to Bancock.
1552.—"... and Bampiacot, which stands at the mouth of the Menam."—Barros, i. ix. 1.

1611.—"They had arrived in the Road of Syjam the fifteenth of August, and cast Anchor at three fathome high water... The Towne lyeth some thirtie leagues vp along the River, whither they sent newes of their arrivall. The Sabander (see SHAH-BUNDER) and the Governor of Mancok (a place situateid by the River), came backe with the Messengers to receive his Majesties Letters, but chiefly for the presents expected."—P. Williamson Floris, in Purchas, i. 321.

1727.—The Ship arrived at Bencock, a Castle about half-way up, where it is customary for all Ships to put their Guns ashore."—A. Hamilton, i. 366.


BANDANNA, s. This term is properly applied to the rich yellow or red silk handkerchief, with diamond spots left white by pressure applied to prevent their receiving the dye. The etymology may be gathered from Shakespear's Dict., which gives "Bän dividends: 1. A mode of dyeing in which the cloth is tied in different places, to prevent the parts tied from receiving the dye; . . . 3. A kind of silk cloth." A class or caste in Guzerat who do this kind of preparation for dyeing are called Bandhurá (Drummond). [Such handkerchiefs are known in S. India as Pulicat handkerchiefs. Cloth dyed in this way is in Upper India known as Chāñári. A full account of the process will be found in Journ. Ind. Art., ii. 63, and S. M. Hadi's Mon. on Dyes and Dyeing, p. 35.]

1590.—"His Majesty improved this department in four ways. . . . Thirdly, in stuffs as . . . Bándhñūn, Chāñāri, Alchah."—Atm, i. 91.

1752.—"The Cossembazar merchants having fallen short in gurrahs, plain taffeties, ordinary bandannooes, and chappas."—In Long, 31.

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

1848.—"Mr Scaple, lately admitted partner 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. 362.

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

BANDAREE, s. Mahr. Bhandārī, the name of the caste or occupation. It is applied at Bombay to the class of people (of a low caste) who tend the coco-palm gardens in the island, and draw toddy, and who at one time formed a local militia. [It has no connection with the more common Bhandārī, 'a treasurer or storekeeper.']

1548.—"... certain duties collected from the bandarys who draw the toddy (eurot) from the aldeas..."—S. Botelho, Tombo, 263.

1841.—"The people... are all Christians, or at least the greater part of them consisting of artizans, carpenters, bandaries (this word is manifestly a mistranscription of bandaris), whose business is to gather nuts from the coco-palms, and corumbus (see KOONBEE) who till the ground..."—Bocarro, M.S.

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

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

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

1808.—"... whilst on the Brab trees the cast of Bhundaries paid a due for extracting the liquor."—Bombay Regulation, i. of 1808, sect. vi. para. 2.

1810.—"Her husband came home, laden with toddy for distilling. He is a bandari or toddy-gatherer."—Maria Graham, 26.

c. 1836.—"Of the Bhundaries the most remarkable usage is their fondness for a peculiar species of long trumpet, called Bhongales, which, ever since the dominion of the Portuguese, they have had the privilege of carrying and blowing on certain State occasions."—R. Murphy, in Tr. Bo. Geol. Soc. i. 131.

1883.—"We have received a letter from one of the large BHUNDARIES in the city, pointing out that the tax on toddy trees is now Rs. 18 (1 Rs. 1. 8 as.) per tapped toddy tree per annum, whereas in 1872 it was only
BANDEJAH. s. Port. bandeja, 'a salver,' 'a tray to put presents on.' We have seen the word used only in the following passages:

1621. —'We and the Hollanders went to 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.'—Cocks's Diary, ii. 143.

1753. —'... the officers of the Portuguese presidents, from the courts of Portuguese Porto, Germany, and many other parts of Europe, have brought as much wine of the best quality with them.'—D'Aubert, Éclaircissements, p. 64.

1758. —'... there are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Houghly, or Bandel, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Sirampore, the Danish; and Calcutta, the English.'—Price's Observations, &c., p. 51. In Price's Tracts, i.

BANDICOOT. s. Corr. from the Telegu pandi-kokku, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists Mus malabaricus (Blanford), Mus giganteus (Hardwicke), Mus bandicota (Bechstein), [Nesokia bandicota (Blanford, p. 425)]. The word is now used also in Queensland, and is the origin of the name of the famous Bendigo gold-field (3 ser. N. & Q. ix. 97).

c. 1300. —'In Lesser India there are some rats as big as foxes, and venomous exceedingly.'—Friar Jordanus, Hak. Soc. 29.

c. 1348. —'They imprison in the dungeons (of Dwaigir, i.e. Dalatatabad) those who have been guilty of great crimes. There are in those dungeons enormous rats, bigger than cats. In fact, these latter animals run away from them, and can't stand against them, for they would get the worst of it. So they are only caught by stratagem. I have seen these rats at Dwaigir, and much amazed I was !'—Ibn Batuta, iv. 47.

Fryer seems to exaggerate worse than the Moor:

1673. —'For Vermin, the strongest huge Rats as big as our Pigs, which burrow under the Houses, and are bold enough to venture to Poultry.'—Fryer, 116.

The following surprisingly confounds two entirely different animals:

1789. —'The Bandicoot, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else.'—Munro, Narrative, 32. See MUSK-RAT.

[1828. —'They be called Brandy-cutes.'—Or. Sporting Mag. i. 128.]

BANDEJA, n.p. The name of the old Portuguese settlement in Bengal about a mile above Hoogly, where there still exists a monastery, said to be the oldest church in Bengal (see Imp. Gazeteer). The name is a Port. corruption of bandar, 'the wharf;' and in this shape the word was applied among the Portuguese to a variety of places. Thus in Correa, under 1541-42, we find mention of a port in the Red Sea, near the mouth, called Bandel dos Malemos ('of the Pilots'). Chittagong is called Bandel de Chatiqito (e.g. in Bocarre, p. 444), corresponding to Bandar Chatiqim in the Autobiog. of Jahangir (Elliot, vi. 326). In the Diary of Sir T. Roe (see below) it is applied to Gomboon], and in the following passage the original no doubt runs Bandar-i-Hughli or Hughli-Bandar.

[1616. —'To this purpose took Bandell their foot on the Mayne.'—Sir T. Roe, Hak. Soc. i. 129.]

1631. —'... these Europeans increased in number, and erected large substantial buildings, which they fortified with cannons, muskets, and other implements of war. In due course a considerable place grew up, which was known by the name of Port of Hughli.'—Abdul Hamid, in Elliot, vii. 32.

1753. —'... les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu'ils ont appelé Bandel, en adoptant le terme Persan de Bender, qui signifie port, est aujourd'hui réduit à peu de chose ... et il est presque contigu à Ugli en remontant.'—D'Aubert, Éclaircissements, p. 64.

1768. —'... there are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Houghly, or Bandel, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Sirampore, the Danish; and Calcutta, the English.'—Price's Observations, &c., p. 51. In Price's Tracts, i.
1879.—"I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon risen, thousands upon thousands of rats, in size equal to a bandicoot, appeared."—Pollok, Sport in B. 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 'possoms.'"—Blackwood's Mag., Jan., p. 65.

[1880.—"In England the Collector is to be found riding at anchor in the Bandicoot Club."—Alerigh-Mackay, Twenty-one Days, 87.]

BANDICOY, s. The colloquial name in S. India of the fruit of Hibiscus esculentus; Tamil ven̤lai-khāi, i.e. unripe fruit of the vendai, called in H. bhendi. See BENDY.

BANDO! H. imperative bāndho, 'tie or make fast.' "This and probably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews. I have heard a London lighter-man, in the Victoria Docks, throw a rope ashore to another Londoner, calling out, Band!"—(M.-Gen. Keatinge.)

BANDY, s. A carriage, bullock-carriage, buggy, or cart. This word is usual in both the S. and W. Presidencies, but is unknown in Bengal, and in the N.W.P. It is the Tamil bandi, Telug. bāndi, 'a cart or vehicle.' The word, as bandi, is also used in Java. [Mr Skert writes—"Klinkert has Mal. bendi, 'a chaise or calèche,' but I have not heard the word in standard Malay, though Clifford and Swett, have bendu, 'a kind of sedan-carriage carried by men,' and the commoner word tandu 'a sedan-chair or litter,' which I have heard in Selangor. Wilkinson says that kereta (i.e. kreta bendi) is used to signify any two-wheeled vehicle in Johor."—1791.—"To be sold, an elegant new and fashionable Bandy, with copper panels, lined with Morocco leather."—Madras Courier, 29th Sept.

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

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

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

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

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

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

**BANG, BHANG, s.** H. bhāng, the dried leaves and small stalks of hemp (i.e. Cannabis indica), used to cause intoxication, either by smoking, or when eaten mixed up into a sweetmeat (see MAJOON). Hashish of the Arabs is substantially the same; Birdwood says it "consists of the tender tops of the plants after flowering." [Bhang is usually derived from Skt. bhang, 'breaking,' but Burton derives both it and the Ar. bāng from the Oid Coptic Nībān, "meaning a preparation of hemp; and here it is easy to recognise the Homeric Nepenthe.""

"On the other hand, not a few apply the word to the henbane (hyoscyamus niger) so much used in medieval Europe. The Kāmis evidently means henbane, distinguishing it from Hashish al hārūfīs, 'rascal's grass,' i.e. the herb Pantarguelion. . . . The use of Bhang doubtless dates from the dawn of civilisation, whose earliest social pleasures would be inebriants. Herodotus (iv. c. 75) shows the Scythians burning the seeds (leaves and capsules) in worship and becoming drunk upon the fumes, as do the S. African Bushmen of the present day."—(Arab. Nights, i. 65.)

1563.—"The great Sultan Badur told Martim Affonso de Souza, for whom he had a great liking, and to whom he told all his secrets, that when in the night he had a desire to visit Portugal, and the Brazil, and Turkey, and Arabia, and Persia, all he had to do was to eat a little bhangue . . . ."—Garcia, f. 26.

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

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

1606.—"O mais de têpo estava choe de bangue."—Guerra, 93.

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

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 inhabres, or exhberates them according to the Quantity they take."—Lockyer, 61.

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

1763.—"Most of the troops, as is customary during the agitation of this festival, had eaten plentifully of bang. . . ."—Orme, i. 194.

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

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 Bangereus of the town, that is, the viles of mankind, assemble to drink Bang."—Note on Seir Mutagherin, iii. 305.

1808.—"The Hemp—with which we used to hang our prison pets, you felon gang,—In Eastern climes produces Bang. Esteemed a drug divine.

As Hashish dressed, its magic powers
Can lap us in Elysian bowers;
But sweeter far our social hours,
O'er a flakc of rosy wine.

Lord Neaves.

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

BANGLE, s. H. bangri or bangri. The original word properly means a ring of coloured glass worn on the wrist by women; [the chhärî of N. India;] but bangle is applied to any native ring-bracelet, and also to an anklet or ring of any kind worn on the ankle or leg. Indian silver bangles on the wrist have recently come into common use among English girls.

1803.—"To the cutwaâl he gave a heavy pair of old 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 bracelets."—Maria Graham, 13.
[1843.—"I engaged eight bearers to carry my palankeen. Besides these I had four banghy-bordars, men who are each obliged to carry forty pound weight, in small wooden or tin boxes, called petarraks."—Traveller's account, Carey, Good Old Days, ii. 91.]

b.—

c. 1844.—"I will forward this by banghy dàk a copy of Capt. Moreshby's Survey of the Red Sea."—Sir G. Arthur, in Ind. Admin. of Lord Ellenborough, p. 221.

1873.—"The officers of his regiment . . . subscribed to buy the young people a set of crockery, and a plated tea and coffee service (got up by dawk banghee . . . at not much more than 200 per cent. in advance of the English price."—The True Reformer, i. 57.

BANJO, s. Though this is a West- and not East-Indian term, it may be worth while to introduce the following older form of the word:

1764.—
"Permit thy slaves to lead the choral dance To the wild banshaw's melancholy sound."—Grainger, iv.

See also Davies, for example of banjore, [and N.E.D for banjier].

BANKSHALL, s. a. A warehouse. b. The office of a Harbour Master or other Port Authority. In the former sense the word is still used in S. India; in Bengal the latter is the only sense recognised, at least among Anglo-Indians; in Northern India the word is not in use. As the Calcutta office stands on the banks of the Hoogly, the name is, we believe, often accepted as having some indefinite reference to this position. And in a late work we find a positive and plausible, but entirely unfounded, explanation of this kind, which we quote below. In Java the word has a specific application to the open hall of audience, supported by wooden pillars without walls, which forms part of every princely residence. The word is used in Sea Hindustani, in the forms banstir, and bangsil for a 'store-room' (Roebuck).

Bankshall is in fact one of the oldest of the words taken up by foreign traders in India. And its use not only by Correa (c. 1561) but by King John (1524), with the regularly-formed Portuguese plural of words in -al, shows how early it was adopted by the Portuguese. Indeed, Correa does not even explain it, as is his usual practice with Indian terms.

More than one serious etymology has been suggested:—(1). Crawford takes it to be the Malay word bangsal, defined by him in his Malay Dict. thus: "(J.) A shed; a storehouse; a workshop; a porch; a covered passage" (see J. Ind. Archip., iv. 182). [Mr Skeat adds that it also means in Malay 'half-lusked paddy,' and 'fallen timber, of which the outer layer has rotted and only the core remains.'] But it is probable that the Malay word, though marked by Crawford ("J.") as Javanese in origin, is a corruption of one of the two following:

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

(3) Skt. bhāndsāla, Čanar. bhānda-śāla, Malayāl. pandisāla, Tam. pandā-śālai or pandakaśālai, '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 ð would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1345.—"For the bandar there is in every island (of the Maldives) a wooden building, which they call bajansār [evidently for bandjaśar, i.e. Arabic spelling for bandjaśar] where the Governor . . . collects all the goods, and there sells or barter them."—Ibn Batuta, iv. 120.

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

1524.—A grant from K. John to the City of Goa, says: "that henceforward even if no market rent in the city is collected from the bacacamās, 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 bacacamās, it is our pleasure that they shall sell them freely." A note says: "Apparently the word should be bacacamās, or bacacamās, or bangacamās, which then signified any place to sell things, but now particularly a wooden house."—Archiv. Portog. Or., Fasc. ii. 43.

1561.—" . . . in the bangacamas, in which stand the goods ready for shipment."—Correa, Lendas, i. 2, 290.

1610.—The form and use of the word have led P. Teixeira into a curious confusion (as it would seem) when, speaking of foreigners at Ormus, he says: "hay muchos gentiles, Baneanes [see BANYAN], Bangasalys, y Cambayatys"—where the word in italics
probably represents Bangalys, i.e. Bengâlis (Red. de Harnet, 18).

c. 1610.—“Le facteur du Roy chrestien des Maldives tenoit sa banqueselle ou plastoust collier, sur le bord de la mer en l’isle de Malé,”—Pyrand de Luxal, ed. 1679, i. 65; [Hak. Soc. i. 85; also see i. 267].

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

1623.—“Bangasal, a shed (or barn), or often also a roof without walls to sit under, sheltered from the rain or sun.”—Gaspar Willens, Vocabulairien, &c., ins’ Graven-haagje; repr. Batavia, 1706.

1734-5.—“Paid the Bankshall Merchants for the house poles, country reapers, &c., necessary for housebuilding.”—In Wheeler, iii. 148.

1748.—“A little below the town of Wampo ... These people (compradores) build a house for each ship. ... They are called by us banksaulls. In these we deposit the rigging and yards of the vessel, chests, water-casks, and every thing that incommodes us aboard.”—A Voyage to the E. Indies in 1747 and 1748 (1762), p. 294. It appears from this book (p. 118) that the place in Canton River was known as Banksall Island.

1750-52.—“One of the first things on arriving here (Canton River) is to procure a bancshall, that is, a great house, constructed of bamboo and mats ... in which the stores of the ship are laid up.”—A Voyage, &c., by Olyf Toren ... in a series of letters to Dr Limens, Transl. by J. R. Forster (with Osbeck’s Voyage), 1771.

1783.—“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 Meryzi, 41.

1788.—“Banksaulls—Storehouses for depositing ships’ stores in, while the ships are unloading and refitting.”—Indian Vocab. (Stockdale).

1813.—“The East India Company for seventy years had a large banksaull, or warehouse, at Mirzee, for the reception of the pepper and sandalwood purchased in the dominions of the Mysore Rajah.”—Forbes, Or. Mem. iv. 100.

1817.—“The bangas or mendippo is a large open hall, supported by a double row of pillars, and covered with shingles, the interior being richly decorated with paint and gilding.”—Raffles, Java (2nd ed.), i. 93. The Javanese use, as in this passage, corresponds to the meaning given in Jansz, Javanese Dicit.: “Bangsai, Vorstelijke Zitplaats” (Prince’s Sitting-place).

b.—

[1614.—“The custom house or banksaull at Masulpatam.”—Foster, Letters, ii. 86.]

1623.—“And on the Place by the sea there was the Custom-house, which the Persians in their language call Banksaull, a building of no great size, with some open outer porticoes.”—P. della Valle, ii. 465.

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

1683.—“I came ashore in Capt. Goyer’s Pinnace to ye Bankshall, about 7 miles from Bullanore.”—Hedges, Diary, Feb. 2; [Hak. Soc. i. 85].

1857.—“The Mayor and Aldermen, etc., do humbly request the Honourable President and Council would please to grant and assign over to the Corporation the petty dues of Bankshall Tolls.”—In Wheeler, i. 207.

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.

1878.—“The term ‘Banksall’ has always been a puzzle to the English in India. It is borrowed from the Dutch. The ‘Soll’ is the Dutch or Danish ‘Zoll,’ the English ‘Toll.’ The Banksoll was then the place on the ‘bank’ where all tolls or duties were levied on landing goods.”—Talboys Wheeler, Early Records of B. India, 196. (Quite erroneous, as already said; and Zoll is not Dutch.)

BANTAM, n.p. The province which forms the western extremity of Java, properly Bantan. [Mr Skeat gives Bantan, Crawfurd, Bantân.] It formed an independent kingdom at the beginning of the 17th century, and then produced much pepper (no longer grown), which caused it to be greatly frequented by European traders. An English factory was established here in 1603, and continued till 1682, when the Dutch succeeded in expelling us as interlopers.

[1615.—“They were all valued in my invoice at Bantan.”—Foster, Letters, iv. 93.]

1727.—“... The only Product of Bantan is Pepper, wherein it abounds so much, that they can export 10,000 Tuns per annum.”—A. Hamilton, ii. 127.

BANTAM FOWLS, s. According to Crawfurd, 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
votio 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 mediaeval Wániats at the Court of Anhilwára 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 hery Kshatri blood.”—(Râs Mâlu, i. 240; [ed. 1878, 184]).

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

1516.—“There are three qualities of these Gentiles, that is to say, some are called Razbut . . . others are called Banians, and are merchants and traders.”—Barrow, 51.

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

1555.—“We may mention that the inhabitants of Guzerat call the unbelievers Banyans, whilst the inhabitants of Hindostan call them Hindu.”—Sidi ’Ali Koyndían, in J. As., 1555, S. ix. 197-8.

1563.—“R. If the fruits were all as good as this (mango) it would be no such great matter in the Baneanes, as you tell me, not to eat flesh. And since I touch on this matter, tell me, prithee, who are these Baneanes . . . who do not eat flesh?”—Garcia, f. 136.

1608.—“The Governor of the Towne of Gandevee is a Bannyan, and one of those kind of people that observe the Law of Pythagoras.”—Jones, in Parochas, i. 251.

1610.—“Baneanes.” See quotation under BANKSHALL, a.]

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

1630.—“A people presented themselves to mine eyes, clothed in linnen garments, somewhat low descending, of a gesture and garbe, as I may say, maddenly and well nigh effeminante; 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 that they were **Banians**.

—Lord, Preface.

1665.—"In trade these **Banians** are a thousand times worse than the Jews; more expert in all sorts of cunning tricks, and more maliciously mischievous in their revenge."—Tavernier, E. T. ii. 68; [ed. Ball, i. 396, and see i. 91].

c. 1666. —"Aussi chacun a son **Banian** dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont . . ."—Thevenot, v. 166. This passage shows in anticipation the transition to the Calcutta use (b, below).

1672. —"The inhabitants are called Guizeratts and **Banyans**."—Baldevu, 2.

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

1677. —"In their letter to Ft. St. George, 15th March, the Court offer £20 reward to any of our servants or soldiers as shall be able to speak, write, and translate the **Banian** language, and to learn their arithmetic."—In Madras Notes and Exts., No. i. p. 18.

1705. —". . . ceux des premières castes, comme les **Baignans**."—Lullier, 102.

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.

1817. —"Of the Ward, **Banyan**, or trades-caste there are five great families in this country."—Barton, Sind Revisited, ii. 381.

b.—

1761. —"We expect and positively direct that if our servants employ **Banians** or black people under them, they shall be accountable for their conduct."—The Court of Directors, in Long, 254.

1764. —"**Resolutions and Orders**. That no Mooshee, Linguist, **Baniun**, or Writer, be allowed to any officer, excepting the Commander-in-Chief."—Fl. William Proc., in Long, 382.

1775. —"We have reason to suspect that the intention was to make him (Nundcomar) **Banyan** to General Clavering, to surround the General and us with the Governor's creatures, and to keep us totally unacquainted with the real state of the Government."—Minute by Clavering, Monson, and Francis, Fl. William, 11th April. In Price's Tracts, ii. 138.

1780. —"We are informed that the Juty Wallahs or Makers and Vendors of Bengal Shoes in and about Calcutta . . . intend sending a Joint Petition to the Supreme Council . . . on account of the great decay of their Trade, entirely owing to the Luxury of the Bengalis, chiefly the **Bangans** (sic) and Sarcars, as there are scarce any of them to be found who does not keep a Chariot, Phaeton, Bugry or Pallanquin, and some all four . . ."—In Hicky's Bengal Gazette, June 24th.

1783. —"Mr. Hastings' **bannian** was, after this auction, found possessed of territories yielding a rent of £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 **banyan** or principal black steward, named Canto Baboo, to hold farms . . . to the amount of 13 lacs of rupees in annum."—Art. agst. Hastings, Burke, vii. 111.

"A practice has gradually crept in among the **Banians** and other rich men of Calcutta, of dressing some of their servants . . . nearly in the uniform of the Honourable Company's Sepoys and Lascars. . . ."—Notification, in Seton Karr, i. 122.

1788. —"**Banyan**—A Gentoo servant employed in the management of commercial affairs. Every English gentleman at Bengal has a **Banyan** who either acts of himself, or as the substitute of some great man or black merchant."—Indian Vocabulary (Stockdale).

1810. —"The same person frequently was **banian** to several European gentlemen; all of whose concerns were of course accurately known to him, and thus became the subject of conversation at those meetings the **baniuns** of Calcutta invariably held. . . ."—Williamson, V. M. i. 189.

1817. —"The European functionary . . . has first his **banyan** or native secretary."—Mill, Hist. (ed. 1840), ii. 14. Mr. Mill does not here accurately interpret the word.

(2). **BANYAN**, s. An undershirt, originally of muslin, and so called as resembling the body garment of the Hindus; but now commonly applied to under-body-clothing of elastic cotton, woollen, or silk web. The following quotations illustrate the stages by which the word reached its present application. And they show that our predecessors in India used to adopt the native or **Banyan** costume in their hours of ease. C. P. Brown defines **Banyan** as "a loose dressing-gown, such as Hindu tradesmen wear." Probably this may have been the original use; but it is never so employed in Northern India.

1672. —"It is likewise ordered that both Officers and Souldiers in the Fort shall, both
on every Sabbath Day, and on every day when they exercise, weare English apparel; in respect the garbe is most becoming as Souldiers, and correspondent to their profession."—Sir W. Langhorne's Standing Order, in Wheeler, iii. 426.

1731.—"The Ensign (as proved, for his first appearance, being undressed in his banyon coat, I did not know him) came off from his cot, and in a very haughty manner cried out, 'None of your disturbance, 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 Base instead of Fashion; when even the Hon. Members of the Council met in Banyan Shirts, Long Drawers (q.v.), and Conjees (Congee) caps; with a Case Bottle of good old Arack, and a Gouget of Water placed on the Table, which the Secretary (a Skillful Hand) frequently converted into Punch . . . ."—Letter from An Old Country Captain, in India Gazette, Feb. 24th.

[1773.—In a letter from Horace Walpole to the Countess of Upper Osory, dated April 30th, 1773 (Cunningham's ed., v. 459) he describes a ball at Lord Stanley's, at which two of the dancers, Mr. Storer and Miss Wrottesley, were dressed "in banians with furts, for winter, cock and hen." It would be interesting to have further details of these garments, which were, it may be hoped, different from the modern Banyan.]

1810.—". . . an undershirt, commonly called a banian."—Williamson, V. M. i. 19.

(3) BANYAN, s. See BANYAN-TREE.

BANYAN-DAY, s. This is sea-slang for a joure navigre, or a day-on which no ration of meat was allowed; when (as one of our quotations above expresses it) the crew had "to observe the Law of Pythagoras."

1690.—"Of this (Kitchery or Kedgere, q.v.) the European Sailors feed in these yards 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, if it never rises to blows or bloodshed."—Ovington, 275. Sir G. Birdwood tells us that this is a phrase still current in Bombay.

BANYAN-TREE, also elliptically Banyan, s. The Indian Fig-Tree (Ficus Indica, or Ficus bengalensis, L.), called in H. bar for bargat, the latter the "Bourjade" of Bernier (ed. Constable, p. 309).] The name appears to have been first bestowed popularly on a famous tree of this species growing near Gombroon (q.v.), under which the Banyans or Hindu traders settled at that port, had built a little pagoda. So says Tavernier below. This original Banyan-tree is described by P. della Valle (ii. 453), and by Valentijn (v. 202). P. della Valle's account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, lāl. The tree still stood, within half a mile of the English factory, in 1758, when it was visited by Ives, who quotes Tickell's verses given below. [Also see CUBER BURR.]

c. a.d. 70.—"First and foremost, there is a Fig-tree there (in India) which beareth very small and slender figges. The propietie of this Tree, is to plant, and set it selfe without mams helpe. For it spreadeth out with mightie armes, and the lowest water-boughes underneath, do bend so downward to the very earth, that they touch it againe, and lie upon it: whereby, within one years space they will take fast root in the ground, and put forth a new Spring round about the Mother-tree: so as these branches, thus growing, seeme like a traile or border of arbours most curiously and artificially made," &c.—Pliny's Nat. Historie, by Philemon Holland, i. 360.

1624.—". . . The goodly bole being got To certain cubits' height, from every side The boughs decline, which, taking root afresh, Spring up new boles, and these spring new, and newer Till the whole tree become a porticus, Or arched arbour, able to receive A numerous troop."

Ben Jonson, Neptune's Triumph.

c. 1650.—"Cet Arbre estoit de mème espece que celuy qui est a une lieue du Bander, et qui passe pour une merveille; mais dans les Indes il y en a quantité. Les Persans l'appellent Lul, les Portugais Arber de Rega, et les Francais l'Arbre des Banianes; parce que les Banianes ont fait bâtir dessous une Pagode avec un carvanserai accompagné de plusieurs petits étangs pour se laver."—Tavernier, l. de Perse, liv. v. ch. 23. [Also see ed. Balî, ii. 198.]

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

c. 1666.—"Nous vimes a cent ou cent cinquante pas de ce jardin, l'arbre War dans toute son étendue. On l'appelle aussi Ber, et arbre des Banianes, et arbre des racines . . . ."—Thevet, v. 76.
1667.—
"The fig-tree, not that kind for fruit renown'd;
But such as at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade
High over-arch'd, and echoing walks between."
Paradise Lost, ix. 1101.

[Warren points out that Milton must have had in view a description of the Banyan-tree in Gerard's Herbal under the heading "of the arched Indian fig-tree."]

1672.—"Eastward of Surat two Courses, i.e. a League, we pitched our Tent under a Tree that besides its Leaves, the Branches bear its own Roots, therefore called by the Portuguese, Arbor de Raiz; For the Adoration the Banyans pay it, the Banyan-tree."
Fryer, 105.

1691.—"About a (Dutch) mile from Gamron ... stands a tree, heretofore described by Mandelslo and others. ... Beside this tree is an idol temple where the Banyas do their worship."—Valentia, 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 pliant shoot
To earthward bending of itself takes root,
Till like their mother plant ten thousand stand
In verdant arches on the fertile land;
Beneath her shade the tawny Indians rove,
Or hunt at large through the wide-echoing grove."
Tickell, Epistle from a Lady in England to a Lady in Aegypt.

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

1771.—"... being employed to construct a military work at the fort of Trip-losore (afterwards called Marsden's Bastion) it was necessary to cut down a banyan-tree which so incensed the brahmans of that place, that they found means to poison him" (i.e. Thomas Marsden of the Madras Engineers).—Mem. of W. Marsden, 7-8.

1809.—"Their greatest enemy (i.e. of the buildings) is the Banyan-Tree."—I. Valentia, i. 396.

1810.—
"In the midst an aged Banian grew.
It was a goodly sight to see
That venerable tree,
For o'er the lawn, irregularly spread,
Fifty straight columns prop't its lofty head;
And many a long depending shoot,
Seeking to strike its root,
Straight like a plummet grew towards the ground,
Some on the lower boughs which crost their way,
Fixing their bearded fibres, round and round.
With many a ring and wild contortion wound;
Some to the passing wind at times, with sway
Of gentle motion swung;
Others of younger growth, unmoved, were hung
Like stone-drops from the cavern's fretted height."
Southey, Curse of Kehama, xiii. 51. [Southey takes his account from Williamson, Orient. Field Sports, ii. 113.]

1821.—
"Des banians touffus, par les brames adorés,
Depuis longtemps la langueur nous inprove,
Courbés par le midi, dont l'ardoe les dévore,
Ils étendent vers nous leurs rameaux a'térés."
Casimir Delavigné, Le Pariis, iii. 6.

A note of the publishers on the preceding passage, in the edition of 1855, is diverting:
"Un journaliste allemand a accusé M. Casimir Delavigné 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 Akèbar (!), Idaïmore (!!), and Empereur (!?); their women Néida (!), Zaïde (!), and Mélour (!!).

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

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

1856.—
"... its pendant branches, rooting in the air,
Yearn to the parent earth and grappling fast,
BARASINHÁ. The H. name of the widely-spread Cervus Wallachii, Cuvier. This H. name ("12-horn") is no doubt taken from the number of times being approximately twelve. The name is also applied by sportsmen in Bengal to the Rucervus Duvaucellii, or Swamp-Deer. [See Blanford, Mamm. 538 seqq.]

[BARBAR’S BRIDGE, n.p.] This is a curious native corruption of an English name. The bridge in Madras, known as Barber’s Bridge, was built by an engineer named Hamilton. This was turned by the natives into Ambuton, and in course of time the name Ambuton was identified with the Tamil combattan, ‘barber,’ and so it came to be called Barber’s Bridge.—See Le Fanu, Man. of the Salem Dist. ii. 169, note.]

BARBICAN, s. This term of mediæval fortification is derived by Litttré, and by Marcel Devic, from Ar. barbakh, which means a sewer-pipe or water-pipe. And one of the meanings given by Litttré is, "une ouverture longue et étroite pour l’écoulement des eaux." Apart from the possible, but untraced, history which this alleged meaning may involve, it seems probable, considering the usual meaning of the word as ‘an outwork before a gate,’ that it is from Ar. P. bâb-khâna, ‘gate-house.’ This etymology was suggested in print about 50 years ago by one of the present writers, and confirmed to his mind some years later, when in going through the native town of Cawnapore, 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: "Bâb-Khâna-i-Mahommed Bakhsh," or whatever was his name, i.e. "The Barbican of Mahommed Bakhsh." [The N.E.D. suggests P. barbar-khânah, ‘house on the wall,’ it being difficult to derive the Romanic forms in bar- from bâb-khâna.]

The editor of the Chron. of K. James of Aragon (1833, p. 423) says that barbarcana in Spain means a second, outermost and lower wall; i.e. a fausse-braye. And this agrees with facts in that work, and with the definition in Cobarruvias; but not at all with Joinville’s use, nor with V.-le-Duc’s explanation.

c. 1250.—"Tuit le baron... s'acorderent que en un tertre... est l'en une forttrresse qui fut bien garnie de gent, si qui se li Tor fesoient saillies... cell tore fut ainsi como barbarcana (orig. 'quasi antemura') de l'oste."—The Med. Fr. tr. of William of Tyre, ed. Paul Paris, i. 158.

c. 1270.—"... on condition of his at once putting me in possession of the albarrana tower... and should besides make his Saraccens construct a barbarcana round the tower."—James of Aragon, as above.

c. 1309.—"Pour requerre sa gent plus sauverment, fust le roys faire une barbaquane devant le pont qui estoit entre nos doux os, en tel maniere que l'on poot entrer de doux pars en la barbaquane a cheval."—Joinville, p. 162.

c. 1552.—"Lorenzo de Brito ordered an intrenchment of great strength to be dug, in the fashion of a barbarcan (barbacâ) outside the wall of the fort... on account of a well, a stone-estate distant..."—Barros, ii. i. 5.

c. 1870.—"Barbacana. Défense extérieure protégeant une entrée, et permettant de réunir un assez grand nombre d’hommes pour disposer des sorties ou protéger une retraite."—Violet-le-Duc, II. d’une Forteresse, 361.

BARBIERS, s. This is a term which was formerly very current in the East, as the name of a kind of paralysis, often occasioned by exposure to chills. It began with numbness and imperfect command of the power of movement, sometimes also affecting the muscles of the neck and power of

* In a Glossary of Military Terms, appended to Fortification for Officers of the Army and Students of Military History, Edinburgh, Blackwood, 1851.
articulation, and often followed by loss of appetite, emaciation, and death. It has often been identified with beriberi, and medical opinion seems to have come back to the view that the two are forms of one disorder, though this was not admitted by some older authors of the last century. The allegation of Lind and others, that the most frequent subjects of barbers were Europeans of the lower class who, when in drink, went to sleep in the open air, must be contrasted with the general experience that beriberi rarely attacks Europeans. The name now seems obsolete.

1673.—"Whenee follows Fluxes, Dropes, Seury, Barbers (which is an enervating sic the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers."—Fryer, 68.

1690.—"Another Distemper with which the Europeans are sometimes afflicted, is the Barbers, or a depravation of the Vse and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot."—Ovington, 350.

1755.—(If the land wind blow on a person sleeping) the consequence of this is always dangerous, as it seldom fails to bring on a fit of the Barbers (as it is called in this country), that is, a total depravation of the use of the limbs."—Tess, 77.

[c. 1757.—"There was a disease common to the lower class of Europeans, called the Barbers, a species of palsy, owing to exposure to the land winds after a fit of intoxication."—In Carey, Good Old Days, ii, 298.]

1768.—"The barbers, a species of palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds."—Lind on Diseases of Hot Climates, 260. (See BERIBERI.)

BARGANY, BARGANY, H. bāru-kāṇi. The name of a small silver coin current in W. India at the time of the Portuguese occupation of Goa, and afterwards valued at 40 reis (then about 5d.). The name of the coin was apparently a survival of a very old system of coinage-nomenclature. Kāṇi is an old Indian word, perhaps Dravidian in origin, indicating ⅓ of ⅓ or 1-64th part. It was applied to the jital (see JETUL) or 64th part of the medieval Delhi silver tanka—this latter coin being the prototype in weight and position of the Rupee, as the kāṇi therefore was of the modern Anglo-Indian pice (= 1-64th of a Rupee). There were in the currency of Mohammed Tughlak (1324-1351) of Delhi, aliquot parts of the tanka, Dokāns, Shash-kāns, Hash-kāns, Dwīz-da-kāns, and Shāzda-kāns, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 kāns or jītals. (See E. Thomas, Pathan Kings of Delhi, pp. 218-219.) Other fractional pieces were added by Firoz Shah, Mohammed's son and successor (see Id. 276 seqq. and quotation under c. 1360, below). Some of these terms long survived, e.g. do-kāns in localities of Western and Southern India, and in Western India in the present case the bārakāns or 12 kāns, a vernacular form of the dwīz-da-kāns of Mohammed Tughlak.

1390.—"Thousands of men from various quarters, who possessed thousands of these copper coins . . . now brought them to the treasury, and received in exchange gold tankas and silver tankas (Tanga), shāz-gānsi and dwāz-gānsi, which they carried to their homes."—Tārīkh-i-Firoz Shahi, in Elliot, iii, 240-241.

c. 1350.—"Sultan Firoz issued several varieties of coins. There was the gold tanka and the silver tanka. There were also distinct coins of the respective value of 48, 25, 24, 12, 10, 8 and 6, and one jital, known as chimal-o-hash-gāni, bist-o-panjgāni, bist-o-chāhār-gāni, dwāz-dāh-gāni, dah-gāni, hash-gāni, shāz-gāni, and yak jītal."—Ibid. 357-358.

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

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

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

*Item—The Islands of Ticearty, and Diver, and that of Churhop, and Jodhko, all of them, pay in land revenue (de foro) according to ancient custom 36,474 white tangnas, 3 barguanis, and 21 leaes, at the tale of 3 barguanis to the tangna and 24 leaes to the bargunanim, the same thing as 24 basarucos, amounting to 14,006 pardaos, 1 tangna and 47 leaes, making 2,201,918 ⅔ reis. The Isle of Ticeary (Salsette) is the largest, and on it stands the city of Goap; the others are much smaller and are annexed to it, they being all contiguous, only separated by rivers."—Botelho, Tombo, ibid. pp. 46-7.

1584.—"They vse also in Goa amongst the common sort to bargain for coals, wood, lime and such like, at so many braganines, accounting 24 basaruciea for one bragunin,
albeit there is no such money stamped."—Barret, in Hiatl, ii. 411; (but it is copied from G. Balbo’s Italian, i. 716).

**BARGEER. s. H. from P. birgir.** A trooper of irregular cavalry who is not the owner of his troop horse and arms (as is the normal practice (see SILLADAR), but is either put in by another person, perhaps a native officer in the regiment, who supplies horses and arms and receives the man's full pay, allowing him a reduced rate, or has his horse from the State in whose service he is. The P. word properly means 'a load-taker,' 'a baggage horse.' The transfer of use is not quite clear. ["According to a man's reputation or connections, or the number of his followers, would be the rank (mansab) assigned to him. As a rule, his followers brought their own horses and other equipment; but sometimes a man with a little money would buy extra horses, and mount relations or dependants upon them. When this was the case, the man riding his own horse was called, in later parlance, a silahdér (literally, 'equipment-holder'), and one riding somebody else's horse was a bārgir ('burden-taker')."]—IV. Irvine, The Army of the Indian Moghuls, J. R. A. S. July 1896, p. 539.

1841.—"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 H. kākar, and in Nepal ratāv; also called Rib-faced-Deer, and in Bombay Baikree. Its common name is from its call, which is a kind of short bark, like that of a fox but louder, and may be heard in the jungles which it frequents, both by day and by night.—(Jerdon).

[1873.—"I caught the cry of a little barking-deer."—Cooper, Mishnee Hills, 177.]

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

1552.—In Barros, "Cidade de Barodar," IV. vi. 8.

1555.—"In a few days we arrived at Baridj; some days after at Baloudra, and then took the road towards Champaiz (read Champanur)."—Sidi ‘Abî, p. 91.

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

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

1638.—"La ville de Brodra est située dans une plaine sablonneuse, sur la petite rivière de Wasset, a trente Cos. on quinze lieutes de Broitschea."—Mendalsalo, 130.

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

1857.—"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."—Autobiog. of Lutfullah, 39.

**BAROS, n.p.** A fort on the West Coast of Sumatra, from which the chief export of Sumatra camphor, so highly valued in China, long took place. [The name in standard Malay is, according to Mr Skeat, Barus.] It is perhaps identical with the Fansūr or Fānsūr of the Middle Ages, which gave its name to the Fānsūrī camphor, famous among Oriental writers, and which by the perpetuation of a mis-reading is often styled Kāsištārī camphor, &c. (See CAMPHOR, and Marco Polo, 2nd ed. ii. 282, 285 seqq.) The place is called Barrowse in the E. I. Colonial Papers, ii. 52, 153.

1727.—"Baros is the next place that abounds in Gold, Camphire, and Benzoin, but admits of no foreign Commerce."—A. Hamilton, ii. 113.

**BARRACKPORE, n.p.** The auxiliary Cantonment of Calcutta, from which it is 15 m. distant, established in 1772. Here also is the country residence of the Governor-General, built by Lord Minto, and much frequented in former days before the annual migration to Simla was established. The name is a hybrid. (See ACHANOCK).

**BARRAMUHUL, n.p.** H. Bārama-hāll, ‘Twelve estates’; an old designation of a large part of what is now the district of Salem in the Madras Presidency. The identifica-
tion of the Twelve Estates is not free from difficulty; [see a full note in Le Fanu’s Man. of Salem, i. 83, seqq.]

1881.—“The Baramahal and Dindigal was placed under the Government of Madras; but owing to the deficiency in that Presidency of civil servants possessing a competent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older 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, M. of Sir T. Munro, xxxviii.

BASHAW, s. The old form of what we now call pusha, the former being taken from başa, the Ar. form of the word, which is itself generally believed to be a corruption of the P. paδiṣdah. Of this the first part is Skt. patis, Zend. paitis, Old P. pati, ‘a lord or master’ (comp. Gr. δέσποτης). Pechah, indeed, for ‘Governor’ (but with the ch guttural) occurs in I. Kings x. 15, II. Chron. ix. 14, and in Daniel iii. 2, 3, 27. Prof. Max Müller notices this, but it would seem merely as a curious coincidence.—(See Pusey on Daniel, 567.)


1584.—

“Great kings of Barbary and my portly bassas.”

Marlowe, Tamburlaine the Great, 1st Part, iii. 1.

c. 1590.—“Filius alter Osmanis, Vrchanis frater, alium non habet in Annalibus titulum, quam Alis bassa quoq basseae vocabulum Turcis caput significant.”—Lencelclavies, Anales Sultannorum Othmanidarnm, ed. 1650, p. 402. This etymology connecting basah with the Turkish baş, ‘head,’ must be rejected.

c. 1610.—“Un Bascha estoit venu en sa Cour pour luy rendre compte du tribut qu’il luy apportoit; mais il fut neuf mois entiers à attendre que celuy qui a la charge... eut le temps et le loisir de le compter... Pyrard de Lasal (of the Great Mogul), ii. 161.

1702.—“... The most notorious injustice we have suffered from the Arabs of Muscat, and the Bashaw of Judda.”—In Wheeler, ii. 7.

1727.—“It (Bagdad) is now a prodigious large City, and the Seat of a Beglerbeg. ... The Bashaws of Bassora, Comera, and Musol (the ancient Nineveh) are subordinate to him.”—A. Hamilton, i. 78.

BASIN, s. H. besem. 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.

[1832.—“The attendants present first the powdered peas, called basun, which answers the purpose of soap.”—Mrs. Meer Hassan Ali, Observations, i. 328.]

BASSADORE, n.p. A town upon the island of Kishm in the Persian Gulf, which belonged in the 16th century to the Portuguese. The place was ceded to the British Crown in 1817, though the claim now seems dormant. The permission for the English to occupy the place as a naval station was granted by Saiyyid Sultan bin Ahmad of ‘Omān, about the end of the 18th century; but it was not actually occupied by us till 1831, from which time it was the depot of our Naval Squadron in the Gulf till 1882. The real form of the name is, according to Dr. Badger’s transliterated map in (H. of Imāns, dec. of Omland), Bāsiddā.

1673.—“At noon we came to Bassatu, an old ruined town of the Portugals, fronting Congo.”—Fryer, 320.

BASSAN, s. H. bāsān, ‘a dinner-plate’; from Port bacia (Panjab N. & Q. ii. 117).

BASSEIN, n.p. This is a corruption of three entirely different names, and is applied to various places remote from each other.

(1) Vasai, an old port on the coast, 26 m. north of Bombay, called by the Portuguese, to whom it long pertained, Baçaim (e.g. Burros, I. ix. 1).

c. 1565.—“Dopo Daman si troua Basain con molte ville... ne di questa altro si caua che risi, frumenti, e molto ligname.”—Cesare de’ Federici in Ramusio, iii. 387v.

1756.—“Bandar Bassai.”—Mirat-i-Ahmad, Bird’s tr., 129.

1781.—“General Goddard after having taken the fortress of Bessi, which is one of the strongest and most important fortresses under the Mahratta power...”—Seir Mutaghurin, 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 Baṭhein, was, according to Prof. Forchammer, a change, made by the Burmese conqueror Alompra, from the former
the present Dutch Provinces of Batu-
tam, Buitenzorg, Krawang, and the
Preanger Regencies.

1619.—“On the day of the capture of
Jakatra, 30th May 1619, it was certainly
time and place to speak of the Governor-
General’s dissatisfaction that the name of
Batavia had been given to the Castle.”—
Valentijn, iv. 489.

The Governor-General, Jan Pietersen
Coen, who had taken Jakatra,
desired to have called the new fortress
New Hoorn, from his own birth-place,
Hoorn, on the Zuider Zee.

c, 1649.—“While I stay’d at Batavia, my
Brother dy’d; and it was pretty to consider
what the Dutch made me pay for his Funeral.”
—Tavernier (E.T.), i. 208.

BATCUl, BATCOLE, BATE-CALA, &c., n.p. Bhatkal. A place
often named in the older narratives.
It is on the coast of Canara, just S. of
Pigeon Island and Hog Island, in lat.
13° 59’, and is not to be confounded
(as it has been) with BEITCUL.

1328.—“ . . . there is also the King of
Batigala, but he is of the Sarcoens.”—
Friar Jordanus, p. 41.

1510.—The “Bathecala, a very noble city
of India,” of Varthema (119), though mis-
placed, must we think be this place and not
Beitcul.

1548.—“Trelado ([i.e. ‘Copy’) do Contrato
que o Governor da Saea fez com a
Raynha da Batecalaa por não aver Reey e
eela reger o Reeyno.”—In S. Botelho, Tomo,
242.

1599.—“ . . part is subject to the Queene
of Baticala, who solith great store of pepper
to the Portugals, at a towne called Onor . . .
—Sir Fulke Greville to Sir Fr. Walsingham,
in Bruce’s Annals, i. 125.

1618.—“The fift of Marche we anchored
at Batachala, shooting three Peeches to give
notice of our arrival . . .”—Wm. Hor, in
Purchas, i. 657. See also Sainsbury, ii.
p. 374.

[1624.—“We had the wind still contrary,
and having sail’d three other leaues, at the
usual hour we cast anchor near the Rocks
of Baticala.”—P. della Valle, Hak. Soc. ii.
390.]

1727.—“The next Sea-port, to the South-
ward of Onnor, is Baticola, which has the
restitia of a very large city . . . .”—A.
Hamilton, i. 282.

[1785.—“Eye Koal.” See quotation
under DIOH.]
Batta, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner founded.

a. H. bhaṭa or bhāṭṭi: 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 bhāṭ, bhāntā, 'advances made to ploughmen without interest,' and bhāṭṭa, bhāntā, 'ploughmen's wages in kind,' with which it is possibly connected. It has also been suggested, without much probability, that it may be allied to bahūt, '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 bāṭ or bāṭ-money. The latter is from bāṭ, 'a pack-saddle,' [Late Lat. bastum], and implies an allowance for carrying baggage in the field. It will be seen that one writer below seems to confound the two words.

b. H. bāṭā and bāṭṭa: agio, or difference in exchange, discount on coins not current, or of short weight. We may notice that Sir H. Elliot does not recognize an absolute separation between the two senses of Batta. His definition runs thus: "Difference of exchange; anything extra; an extra allowance; discount on uncurrent, or short-weight coins; usually called Batta. The word has been supposed to be a corruption of Bharta, increase, but it is a pure Hindi vocable, and is more usually applied to discount than to premium."—(Supp. Gloss. ii. 41.) [Platts, on the other hand, distinguishes the two words—Batta, Skt. vṛatta, 'turned,' or varta, 'livelihood'—"Exchange, discount, difference of exchange, deduction, &c.," and Bhatta, Skt. bhaṭṭa 'allotted,'—"advances to ploughmen without interest; ploughman's wages in kind.".] It will be seen that we have early Portuguese instances of the word apparently in both senses.

The most probable explanation is that the word (and I may add, the thing) originated in the Portuguese practice, and in the use of the Canarese word bhāṭta, Mahr, bāṭ, 'rice' in the husk,' called by the Portuguese bate and batta, for a maintenance allowance.

The word batty, for what is more generally called paddy, is or was commonly used by the English also in S. and W. India (see Linschoten, Lucena and Fryer quoted s.v. Paddy, and Wilson's Glossary, s.v. Bhatta).

The practice of giving a special allowance for mantimento began from a very early date in the Indian history of the Portuguese, and it evidently became a recognised augmentation of pay, corresponding closely to our batta, whilst the quotation from Botelho below shows also that bata and mantimento were used, more or less interchangeably, for this allowance. The correspondence with our Anglo-Indian batta went very far, and a case singularly parallel to the discontent raised in the Indian army by the reduction
of full-batta to half-batta is spoken of by Correa (iv. 256). The mantimento had been paid all the year round, but the Governor, Martin Afonso de Sousa, in 1542, "desiring," says the historian, "a way to curry favour for himself, whilst going against the people and sending his soul to hell," ordered that in future the mantimento should be paid only during the 6 months of Winter (i.e. of the rainy season), when the force was on shore, and not for the other 6 months when they were on board the cruisers, and received rations. This created great bitterness, perfectly analogous in depth and in expression to that entertained with regard to Lord W. Bentinck and Sir John Malcolm, in 1829. Correa's utterance, just quoted, illustrates this, and a little lower down he adds: "And thus he took away from the troops the half of their mantimento (half their batta, in fact), and whether he did well or ill in that, he'll find in the next world."—(See also ibid. p. 430).

The following quotations illustrate the Portuguese practice from an early date:

1502.—"The Captain-major . . . between officers and men-at-arms, left 60 men (at Cochin), to whom the factor was to give their pay, and every month a cruzado of mantimento, and to the officers when on service 2 cruzados. . . ."—Correia, i. 328.

1507.—(In establishing the settlement at Mozambique) "And the Captains took counsel among themselves, and from the money in the chest, paid the force each a cruzado a month for mantimento, with which the men greatly refreshed themselves. . . ."—Ibid. 786.

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

a.

1548.—"And for 2 jívaras (see PARASH) 2 pardos a month for the two and 4 tangas for bata." . . .—S. Botelho, Tombo, 233. The editor thinks this is for bate, i.e. paddy. But even if so it is used exactly like bata or maintenance money. A following entry has: "To the constable 38,920 reis a year, in which is comprised maintenance (mantimento)."

1564.—An example of batee for rice will be found s. v. MOORAH.

The following quotation shows batee (or batty) used at Madras in a way that also indicates the original identity of batty, 'rice,' and batta, 'extra allowance':—

1680.—"The Peons and Tarrygars (see TALIAR) 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 Battee . . ."—Pt. St. Geo. Consn., Feb. 10. In Notes and Extts. No. iii. p. 3.

1707.—". . . that they would allow Batta or subsistence money to all that should desert us."—In Wheeler, ii. 63.

1765.—". . . orders were accordingly issued . . . that on the 1st January, 1766, the double batta should cease. . . ."—Caraccioli's Cives, iv. 160.

1779.—". . . 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 five court, than vegetate on full batta, where there was none."—Life of Sir T. Munro, i. 227.

The following shows Batty used for rice in Bombay:

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

1829.—"To the Editor of the Bengal Har.

kans.—Sir,—Is it understood that the Wives and daughters of officers on half batta are included in the order to mourn for the Queen of Wirtemberg; or will half-mourning be considered sufficient for them?"—Letter in above, dated 15th April 1829.

1857.—"They have made me a K.C.B. I may confess to you that I would much rather have got a year's batta, because the latter would enable me to leave this country a year sooner."—Sir John Grant, in Incidents of the Sepoy War.

b.

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

1860.—"The payment or receipt of Batta or VATUM upon the exchange of Poularch for Madras pagodas prohibited, both comine being of the same MATT and weight, upon pain of forfeiture of 24 pagodas for every offence together with the loss of the Batta."—Pt. St. Geo. Consn., Feb. 10. In Notes and Extts., p. 17.

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

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

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

c. 1430.—"In ejus insulae, quam dicunt Bathech, parte, anthropophagi habitant . . . capita humana in thesauris habent, quae ex hostibus captis absissa, esis carnibus recondunt, risque utuntur pro nummis."—*Conti, in Poggins, De Var. Fort. lib. iv.*

c. 1539.—"This Ambassador, that was Brother-in-law to the King of Battas . . . brought him a rich Present of Wood of Aoes, Calamaba, and five quintals of Benjamom 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 certain people which live in the mountains, called Bacas (read *Batas*), who use to gilde their teethes."—*Galeano, Discoveries of the World*, Hak. Soc. 108.

1586.—"Nel regno del Dacin sono alcuni lugghi, ne' quali si ritrovano certe genti, che mangiano le creature humane, e tali genti, si chiamano *Batacchi*, e quando fà loro i padri, e i madri sono vecchi, si accordano i vicinati di mangiarsi, e li mangiano."—*G. Balsb*, t. 130.

1613.—"In the woods of the interior dwelt Anthropophagi, eaters of human flesh . . . and to the present day continues that abuse and evil custom among the *Batas* of Sumatra."—*Ghidillio de Eréda*, f. 23v.

[The fact that the Battas are cannibals has recently been confirmed by Dr. Volz and H. von Autenrieth (*Geogr. Jour.*, June 1898, p. 672.)]

**BAWUSTYE, s.** Corr. of *bobstay* in Lascar 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 Councell of the *Bay* is as expressly distinguished from the Councell of Hugly, over which they have noe such power."—*In Hedges*, under Sept. 24. [Hak. Soc. i. 114.]

1747.—"We have therefore laden on her 1754 Bales . . . which we sincerely wish may arrive safe with You, as We do that the Gentlemen at the *Bay* had according to our repeated Requests, furnished us with an earlier conveyance . . ."—*Letter from* *Fl. St. David*, 2nd May, to the Court (MS. in India Office).

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

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

1790.—"The young Hindu women of Banaras . . . wear very thin plates of gold, called *tico'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 *Bayà's*, to give them a sign, which they understand, and to send them to pluck the pieces of gold from the foreheads of their mistresses."—*Asiat. Researches*, ii. 110.

[1813.—Forbes gives a similar account of the nests and tricks of the *Baya*.—*Or. Mem.*, 2nd ed. i. 33.]
BAYADÈRE, s. A Hindu dancing-girl. The word is especially used by French writers, from whom it has been sometimes borrowed as if it were a genuine Indian word, particularly characteristic of the persons in question. The word is in fact only a Gallicized form of the Portuguese bailadeira, from bailar, to dance. Some 50 to 60 years ago there was a famous ballet called Le dieu et la bayadère, and under this title Punch made one of the most famous hits of his early days by presenting a cartoon of Lord Ellenborough as the Bayadère dancing before the idol of Somnath; [also see DANCING-GIRL].

1518.—"There also came to the ground many dancing women (mothers bailadeiras) with their instruments of music, who make their living by that business, and these danced and sang all the time of the banquet..."—Correa, ii. 264.

1526.—"XLVII. The dancers and danceresses (bayadères e bailadeiras) who come to perform at a village shall first go and perform at the house of the principal man of the village "(Gancar, see GAUM).—Fortal de usos costumes dos Ganceres e Larvadores de esta Ilha de Goa, in Arch. Port. Or., fascic. 5, 132.

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

1599.—"In hâc icones primum proponitur Hâda Bailiádiera, id est saltatrix, quae in publicis ludis aliae solentinatis salutando spectaculum exhibet."—De Brey, Text to pl. xii. in vol. ii. (also see p. 80, and vol. vii. 20), etc.

[c. 1676.—"All the Baladines of Gombroon were present to dance in their own manner according to custom."—Tavernier, ed. Ball, ii. 335.]

1782.—"Surate est renommé par ses Bayadères, dont le véritable nom est Déridiâwi: celui de Bayadères que nous leur donnons, vient du mot Bailaddleiras, qui signifie en Portugais Danseuses."—Sommerat, i. 7.

1794.—"The name of Bailadère, we never heard applied to the dancing girls; or saw but in Raynal, and War in Asia, by an Officer of Colonel Baillie's Detachment; it is a corrupt Portuguese word."—Moore's Narrative of Little Detachment, 556.

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

c. 1836.—"On one occasion a rumour reached London that a great success had been achieved in Paris by the performance of a set of Hindoo dancers, called Les Bayadères, who were supposed to be priestesses of a certain sect, and the London theatrical managers were at once on the qui vive to secure the new attraction. My father had concluded the arrangement with the Bayadères before his brother managers arrived in Paris. Shortly afterwards, the Hindoo priestesses appeared at the Adelphi. They were utterly uninteresting, wholly unattractive. My father lost £2000 by the speculation; and in the family, they were known as the 'Buy-em-dears' ever after."—Edmund Yates, Recollections, i. 29, 30 (1841).

BAYPARREE, BEOPARRY, s. H. bepari, and byoparî (from Skt. yopāparini); a trader, and especially a petty trader or dealer.

A friend long engaged in business in Calcutta (Mr. J. F. Ogilvy, of Gillanders & Co.) communicates a letter from an intelligent Bengalee gentleman, illustrating the course of trade in country produce before it reaches the hands of the European shipper:

1878.—"... the enhanced rates... do not practically benefit the producer in a marked, or even in a corresponding degree; for the lion's share goes into the pockets of certain intermediate classes, who are the growth of the above system of business.

"Following the course of trade as it flows into Calcutta, we find that between the cultivators and the exporter these are: 1st. The Bepparree, or petty trader; 2nd. The Aurut-dar;* and 3rd. The Mahajun, interested in the Calcutta trade. As soon as the crops are cut, Bepparree appears upon the scene; he visits village after village, and goes from household to household, buying the produce of the village marts, from the ryots; he then takes his purchases to the Aurut-dar, who is stationed at a centre of trade, and to whom he is perhaps under advances, and from the Aurut-dar the Calcutta Mahajun obtains his supplies... for eventual despatch to the capital. There is also a fourth class of dealers called Phoreas, who buy from the Mahajun and sell to the European exporter. Thus, between the cultivator and the shipper there are so many middlemen, whose participation in the trade involves a multiplication of profits, which goes a great way towards enhancing the price of commodities before they reach the shipper's hands."—Letter from Baboo Nobobias Ghose. [Similar details for Northern India will be found in Hoey, Mon. Trade and Manufactures of Lucknow, 59 seq.]

BAZZAR, s. H. &c. From P. bāḍār, a permanent market or street of shops. The word has spread westward into

* Aurut-dar is ārut-där, from H. ārhät, 'agency'; phoreas=H. pharjadi, 'a retailer.'
Arabic, Turkish, and, in special senses, into European languages, and eastward into India, where it has generally been adopted into the vernaculars. The popular pronunciation is *bazdr*. 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 Hand- book (c. 1340) gives *Bazaar* as a Genoese word for ‘market-place’ (*Catthay*, &c. ii. 286). The word is adopted into Malay as *pasdr*, [or in the poems *pasara*].

1474.—Ambrose Contarini writes of Kazan, that it is “walled like Como, and with *ba- zars* ([bazzari] like it.”—*Ramusio*, ii. f. 117.


1563. ["... *bazar*, as much as to say *sold.*”—*Garcia*, f. 170.

1564. A privilege by Don Sebastian of Portugal gives authority “to sell garden produce freely in the *bazar* ([bazzare]), markets, and streets (of Goa) without necessity for consent or license from the farmers of the garden produce, or from any other person whatsoever.”—*Arch. Port. Or.*, fasc. 2, 157.

c. 1566. ["La Pescaia delle Perle... si fa ogni anno... e su la costa all’ in- contro pianano via villa di case, e *bazarri* di paglia.”—*Cesare de’ Federici*, in *Ramusio*, iii. 390.

1606. ["... the Christians of the *Bazar*.”—*Gouveia*, 29.

1610. ["En la Ville de Cananor il y a vn beau marché tous les jours, qu’ils appellent *Bassare.*”—*Pyrgard de La Val*, l. 325; [Hak. Soc. i. 448.]

[1615. ["To buy pepper as cheap as we could in the *busser*.”—*Foster*, *Letters*, iii. 114.]

["He forbade all the *bazar* to sell us victuals or else...””—*Ibid.* iv. 80.]

[1623. ["They call it *Bessari Kelan*, that is the Great Merkat...”—*P. della Valle*, Hak. Soc. i. 96. (F. *Kotan*, ‘great’.)

1638. ["We came into a *Bussar*, or very faire Market place.”—*W. Burton*, in *Habl. v. 50.

1666. ["Les Bazars ou Marchés 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 Parrade, which is used for a *Bussar* or Mercate-place.”—*Fryer*, 38.

[1826. ["The Kotwall went to the bazar- master.”—*Panadrang Hari*, ed. 1873, p. 156.]

1837. ["Lord, there is a honey *bazar*, repair thither.”—*Turnour’s transl. of Mahav- anos*, 24.

1873. ["This, remarked my handsome Greek friend from Vienna, is the finest wife *bazaar* in this part of Europe... Go a little way east of this, say to Roumania, and you will find wife *bazar* completely undisguised, the ladies seated in their carri- ages, the youths flinging by, and pausing before this or that beauty, to bargain with her very nose.”—*Fraser’s Mag.* N. S. vii. p. 617 (Vienna, by *M. D. Conway*).

**BDELLIUM.** S. This aromatic gum-resin has been identified with that of the *Balsamodendron Mukul*, Hooker, inhabiting the dry regions of Arabia and Western India; *gugal* of Western India, and *mokl* in Arabic, called in P. bo-i-jahadân (*Jews’ scent*). What the Hebrew *bdolah* of the R. Phison was, which was rendered *bdellium* since the time of Josephus, remains very doubtful. Lassén has suggested *musk* as possible. But the argument is only this: that Dioscorides says some called *bdellium* *madelkov*; that *madelkov* perhaps represents *Mad- alaka*, and though there is no such Skt. word as *madalaka*, there might be *madiraka*, because there is *madara*, which seems some perfume, no one knows what! (Ind. *Alterth. i. 292.*)

Dr. Royle says the Persian authors describe the *Bdellium* as being the product of the Dooam palm (see *Hindu Medicine*, p. 90). But this we imagine is due to some ambiguity in the sense of *mokl*. [See the authorities quoted in *Encycl. Bibl.* s.v. *Bdel- lium* which still leave the question in some doubt.]

c. a.D. 90.—[In exchange are exported from Barbarese (Indus Delta) costus, *bdella*. ...”—*Periplus*, ch. 39.

c. 1230.—[*Bdalliyun*. A Greek word which as some learned men think, means ‘The Lion’s Repose.’ This plant is the same as *mokl*.”—*El-Bahtr*, 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 *Vêdalâri*, by which it is mentioned in Bishop Caldwell’s *Hist. of Tinnevelly* (p. 235), [and which is derived from Tam. *vedu*, ‘hunting,’ and al, ‘a banyan-tree’ (*Mad. Adm. Man. Gloss.*
BEADALA. 77  BEARER.

p. 953). The place was famous in the Portuguese History of India for a victory gained there by Martin Affonso de Sousa (Capítulo Mór do Mar) over a strong land and sea force of the Zamorin, commanded by a famous Mahomedan Captain, whom the Portuguese called Pate Marcar, and the Tuhfat-al-Mujāhidin calls 'Ali Ibrahim Markēr, 15th February, 1538. Barros styles it "one of the best fought battles that ever came off in India." This occurred under the viceroyalty of Nuno da Cunha, not of Stephen da Gama, as the allusions in Camões seem to indicate. Captain Burton has too hastily identified Beadala with a place on the coast of Malabar, a fact which has perhaps been the cause of this article (see Lusiads, Commentary, p. 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 Beadalā . . . . —Barros, Dec. IV., liv. viii. cap. 13.

1562.—"The Governor, departing from Coeym, coasted as far as Cape Comorin, doubled that Cape, and ran for Beadalā, which is a place adjoining the Shoals of Chilao [Chilaw]. . . ."—Correia, iv. 324.

c. 1570.—"And about this time Alee Ibrahim Murka, and his brother-in-law Kunjee-Alee-Murka, sailed out with 22 guns in the direction of Kaseel, and arriving off Bentalah, they landed, leaving their guns at anchor. . . . But destruction overtook them at the arrival of the Franks, who came upon them in their galliots, attacking and capturing all their guns. . . . 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]."—Tuhfat-al-Mujahideen, tr. by Rowlandson, 141.

1572.—
"E despois junto ao Cabo Comorim
Huma façanha faz esclarecida,
A frota principal do Samorim,
Que destruir o mundo não duvida,
Vendrê o furor do ferro e fogo;
Em si vê Beadala ou martio joga."
Camões, x. 65.

By Burton (but whose misconception of the locality has here affected his translation):

"then well nigh reached the Cape 'elected Comorin, another wreath of Fame by him is won; the strongest squadrion of the Samorim who doubted not to see the world undone, he shall destroy with rage of fire and steel: Beadala's self his martial yoke shall feel."

1814.—"Vaidalai, a pretty populous village on the coast, situated 13 miles east of Mutupetta, inhabited chiefly by Musalmans and Shānārs, the former carrying on a wood trade."—Account of the Prov. of Ramnad, from Mackenzie Collections in J. R. As. Soc. iii. 170.

BEAR-TREE, BAIR, &c. s. H. ber, Mahr. bora, in Central Provinces bor, [Malay badara or bidara Chinta,] (Skt. badara and vadara) Zizyphhus jujuba, 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. The name in Canarese is bor, and in the Dean bēr, and the Malays call them vidaras, and they are better than ours; yet not so good as those of Balagate . . . which are very tasty."—Garcia De O., 33 [1609.—"Here is also great quantity of gum-lack to be had, but is of the tree called Bēr, and is in grain like unto red mastic."—Davies, Letters, i. 30.]

BEARER, s. The word has two meanings in Anglo-Indian colloquial:

a. A palanquin-carrier; b. (In the Bengal Presidency) a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money. The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of the Bengali vēhārā from Skt. vyavahārī, a domestic servant. There seems, however, to be no historical evidence for such an origin, e.g. in any habitual use of the term vēhārā, whilst as a matter of fact the domestic bearer (or sirdār-bearer, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta, in the penultimate generation when English gentlemen still kept palankins, usually just what this literally implies, viz. the head-man of a set of palankin-bearers. And throughout the Presidency the bearer, or valet, still, as a rule, belongs to the caste of Kāhār (see KUHAR), or palki-bearers. [See BOY.]
BEECH-DE-MER.

78

BEECH-DE-MER.

a.—

c. 1760.—“... The poles which ... are carried by six, but most commonly four bearers.”—Gay, i. 153.

1788-71.—“Every house has likewise ... one or two sets of berras, or palanquin-bearers.”—Stavorinus, i. 523.

1771.—“Le bout le plus court du Palanquin est en devant, et porte par deux Berras, que l'on nomme Boys à la Côte (c'est a-dire Garçons, Serviteurs, en Anglais). Le long bout est par derrière et porte par trois Berras.”—Anquetil du Perron, Des. Prelim. p. xxiii. note.

1778.—“They came on foot, the town having neither horses nor palankin-bearers to carry them, and Colonel Coote received them at his headquarters. ...”—Orme, iii. 719.

1803.—“I was ... detained by the scarcity of bearers.”—Lord Valentia, i. 372.

b.—

1782.—“... imposition ... that a gentleman should pay a rascal of a Sirdar Bearer monthly wages for 8 or 10 men ... out of whom he gives 4, or may perhaps indulge his master with 5, to carry his palanquin.”—India Gazette, Sept. 2.

c. 1815.—“Henry and his Bearer.”—(Title of a well-known book of Mrs. Sherwood's.)

1824.—“... I called to my sirdar-bearer who was lying on the floor, outside the bedroom.”—Seely, Ellora, ch. i.

1831.—“... le grand maître de ma garde-robe, sirdar beebrah.”—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 girt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets.”—A True Reformer, ch. iv.

BEEBEE, s. H. from P. bibå, a lady. [In its contracted form bi, it is added as a title of distinction to the names of Musulman ladies.] On the principle of degradation of titles which is so general, this word in application to European ladies has been superseded by the hybrids Mem-Sâhib, or Madam-Sâhib, though it is often applied to European maid-servants or other Englishwomen of that rank of life. [It retains its dignity as the title of the Bibå of Cananore, known as Bibå Valiya, Malayal, 'great lady,' who rules in that neighbourhood and exercises authority over three of the islands of the Laccadives, and is by race a Moplah Mohammedan.] The word also is sometimes applied to a prostitute. It is originally, it would seem, Oriental Turk. In Pavet de Courteille's Dict. we have “Bibi, dame, épouse légitime” (p. 181). In W. India the word is said to be pronounced boho (see Burton's Sind). It is curious that among the Sakalava of Madagascar the wives of chiefs are termed biby; but there seems hardly a possibility of this having come from Persia or India. [But for Indian influence on the island, see Encycl. Brit. 9th ed. xv. 174.] The word in Hova means "animal."—(Sibree's Madagascar, p. 253.)

[e. 1610.—“Nobles in blood ... call their wives Bybis.”—Pyrric de Laval, Hak. Soc. i. 217.]

1611.—“... the title Bibi ... is in Persian the same as among us, sennora, or doña.”—Teixeira, Relacion ... de Hormuz, 19.

c. 1786.—“The words lawadika, which means the son of a slave-girl, was also continually on the tongue of the Nawaub, and if he was angry with any one he called him by this name; but it was also used as an endearing fond appellation to which was attached great favour," until one day, Ali Zumân Khan ... represented to him that the word was low, discreditible, 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 Housseins only (on whom be good wishes and Paradise!) are the sons of a Bibi."—Hist. of Hyder Naik, tr. by Miles, 486.

[1793.—“I, Beebee Bulae, the Princess of Cannanore and of the Laccadives Islands, &c., do acknowledge and give in writing that I will pay to the Government of the English East India Company the moiety of whatever is the produce of my country. ...”—Engagement in Logan, Malabar, iii. 181.]

BEECH-DE-MER, s. The old trade way of writing and pronouncing the name, bicho-de-mar (borrowed from the Portuguese) of the sea-slug or holothuria, so highly valued in China. [See menu of a dinner to which the Duke of Connaught was invited, in Ball, Things Chinese, 3rd ed. p. 247.] It is split, cleaned, dried, and then carried to the Straits for export to China, from the Maldives, the Gulf

* The "Bahadur" could hardly have read Don Quixote! But what a curious parallel presents itself! When Sancho is bragging of his daughter to the "Squire of the Wood," and takes umbrage at the free epithet which the said Squire applies to her (= lawadiké 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 dent aper-thrust, meaning only the highest fondness and applause!—Part ii. ch. 13.
of Manar, and other parts of the Indian seas further east. The most complete account of the way in which this somewhat important article of commerce is prepared, will be found in the *Tijdschrift voor Nederlandsch Indie*, Jaarg, xvii. pt. i. See also SWALLOW and TRIPANG.

**BEECHMÁN,** also MEECHIL-MÁN, s. Sea-H. for 'midshipman.' (Roebuck).

**BEEGHÁH,** s. H. bighá. The most common Hindu measure of land-area, and varying much in different parts of India, whilst in every part that has a bighá there is also certain to be a pucka beegah and a kutcha beegah (vide CUTHA and PUCKA), the latter being some fraction of the former. The beegah formerly adopted in the Revenue Survey of the N.W. Provinces, and in the Canal Department there, was one of 3025 sq. yards or \( \frac{3}{4} \) of an acre. This was apparently founded on Akbar's beegah, which contained 3600 sq. Itádi gáz, of about 33 inches each. [For which see Áín, trans. Jarrrett, ii. 62.] But it is now in official returns superseded by the English acre.

1783.—"I never seized a beega or beewu (H. bighá) belonging to Calcutta, nor have I ever impressed your gomastas."—Nawáb Kásim 'Ali, in *Gleg's Mem. of Hastings*, i. 129.

1823.—"A Begah has been computed at one-third of an acre, but its size differs in almost every province. The smallest Begah may perhaps be computed at one-third, and the largest at two-thirds of an acre."—Malcolm's *Central India*, ii. 15.

1877.—"The Resident was gratified at the low rate of assessment, which was on the general average eleven annas or 1s. 4½d. per beegah, that for the Nizam's country being upwards of four rupees."—Meadows Taylor, *Story of my Life*, ii. 5.

**BEGUM, BEGUM,** &c. s. A Princess, a Mistress, a Lady of Rank; applied to Mahommedan ladies, and in the well-known case of the *Begum Sumroo* to the professedly Christian (native) wife of a European. The word appears to be Or. Turki. bigam, [which some connect with Skt. bhaga, 'lord,'] a feminine formation from Beg, 'chief, or lord,' like Khánum from Khán; hence P. begam. [Beg appears in the early travellers as Beage.]

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[1614.—"Narranse saith he standeth bound before Bege for 4,800 and odd mamoodies."—Foster, *Letters*, ii. 282.]

[1505.—"Begum." See quotation under KHNÁM.]

[1617.—"Their Company that offered to rob the Beagem's junck."—Sir T. Roe, Hak. Soc. ii. 431.]

1619.—"Behind the girl came another Begum, also an old woman, but lean and feeble, holding on to life with her teeth, as one might say."—P. della Valle, Hak. Soc. ii. 6.

1653.—"Begum, Reine, ou espouse du Schah."—De la Boulanger de Goux, 127.

[1708.—"They are called for this reason 'Begom,' which means Free from Care or Solicitude" (as if P. begham, 'without care').]—Cotrou, *H. of the Mogul Dynasty in India*, E. T., 287.

1787.—"Among the charges (against Hastings) there is but one engaged, two at most—the *Begum's* to Sheridan; the Rannee of Goheed (Gohud) to Sir James Erskine. So please your palate."—Ed. Burke to Sir G. Elliot. *L. of Id. Minto*, i. 119.

**BEEJOO,** s. Or 'Indian badger,' as it is sometimes called, H. biù [bijá], *Melivora indica*, Jerdon, [Blanford, *Mammalia*, 176]. It is also often called in Upper India the Grave-digger, (gorkhodo) from a belief in its bad practices, probably unjust.

**BEER,** s. This liquor, imported from England, [and now largely made in the country], has been a favourite in India from an early date. *Porter* seems to have been common in the 18th century, judging from the advertisements in the *Calcutta Gazette*; and the *Pale Ale* made, it is presumed, expressly for the India market, appears in the earliest years of that publication. That expression has long been disused in India, and beer, simply, has represented the thing. Hodgson's at the beginning of this century, was the beer in almost universal use, replaced by Bass, and Allsopp, and of late years by a variety of other brands. [Hodgson's ale is immortalised in *Bon Guiller*.]

1638.—"... the Captain... was well provided with... excellent good Sack, *English Beer*, French Wines, *Arak*, and other refreshments."—Mandelslo, *E. T.*, p. 10.

1690.—(At Surat in the English Factory) ... *Europe Wines* and *English Beer*, because of their former acquaintance with our Palates, are most coveted and most desirable Liquors, and tho' sold at high
BEER, COUNTRY. At present, at least in Upper India, this expression simply indicates ale made in India (see COUNTRY) as at Masurí, Kasaulí, and Ootacumund Breweries. But it formerly was (and in Madras perhaps still is) applied to ginger-beer, or to a beverage described in some of the quotations below, which must have become obsolete early in the last century. A drink of this nature called Sugar-beer was the ordinary drink at Batavia in the 17th century, and to its use some travellers ascribed the prevalent unhealthiness. This is probably what is described by Jacob Bontius in the first quotation:

1631.—There is a recipe given for a beer of this kind, "not at all less good than Dutch beer. ... Take a hooped cask of 30 amphorae (f.), fill with pure river water; add 2 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," &c.—Hist. Nat. et Med. Indic. 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 saltpetre and water, becomes a very refreshing draught."—Manro, Narrative, 42.

1810.—"A temporary beverage, suited to the very hot weather, and called Country-beer, is in rather general use, though water artificially cooled is commonly drunk during the repasts."—Williamson, V. M. ii. 122.

BEER-DRINKING. Up to about 1850, and a little later, an ordinary exchange of courtesies at an Anglo-Indian dinner-table in the provinces, especially a mess-table, was to ask a guest, perhaps many yards distant, to "drink beer" with you; in imitation of the English custom of drinking wine together, which became obsolete somewhat earlier. In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1848.—"'He aint got distany 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 extension of hostilities."—Oakfield, ii. 52.

BEETLEFKEE, n.p. "In some old Voyages coins used at Mocha are so called. The word is Bait-ul-fakih, the 'Fruit-market,' the name of a bazar there," So C. P. Brown. The place is in fact the Coffee-mart of which Hodeida is the port, from which it is about 30 m. distant inland, and 4 marches north of Mocha. And the name is really Bait-ul-Fakih, 'The House of the Divine,' from the tomb of the Saint Ahmad Ibn Mūsā, which was the nucleus of the place.—(See Ritter, xii. 872; see also BEETLE-PACKIE, Milburn, i. 96.)

1690.—"Coffee ... grows in abundance at Beetle-fuckee ... and other parts."—Ovington, 465.

1710.—"They daily bring down coffee from the mountains to Betelfaquy, which is not above 3 leagues off, where there is a market for it every day of the week."—(French) Voyage to Arabia the Happy, E. T., London, 1726, p. 90.

1770.—"The tree that produces the Coffee grows in the territory of Betel-faqui, a town belonging to Yemen."—Raynal (tr. 1777), i. 352.

BEGAR, BIGARRY. s. H. begārī, from P. begar, 'forced labour' [be 'without', gār (for kār), 'one who works']; a person pressed to carry a load, or do other work really or professedly for public service. In some provinces
begār is the forced labour, and bigārī the pressed man; whilst in Karmātā, begārī is the performance of the lowest village offices without money payment, but with remuneration in grain or land (Wilson). C. P. Brown says the word is Canarese; but the P. origin is hardly doubtful.

[1519.—“It happened that one day sixty bigairis went from the Comorin side towards the fort loaded with oyster-shells.”—Custane-kota, Bk. V. ch. 83.]

[1525.—“The inhabitants of the villages are bound to supply begarins who are workmen.”—Archie. Port. Orient. Fasc. V. p. 126.]

[1535.—“Telling him that they fought like heroes and worked (at building the fort) like bygairys.”—Correa, iii. 926.]

1564.—“And to 4 beggaruyns, who serve as water carriers to the Portuguese and others in the said intrenchment, 15 leas a day to each. . . .”—S. Botelho, Tombo, 78.

1673.—“Goeren, whither I took a Pilgrimage, with one other of the Factors, Four Peons, and Two Biggereens, or Porters only.”—Fryer, 158.

1800.—“The bygarry system is not bearable: it must be abolished entirely.”—Wellington, i. 241.

1815.—Atchison’s Indian Treaties, kc, contains under this year numerous ordinances issued, in Nepāl War, to Hill Chiefs, stipulating for attendance when required with "begarees and sepoys."—ii. 339 seqq.

1882.—“The Malama people were some time back ordered to make a practicable road, but they flatly refused to do anything of the kind, saying they had never done any begār labour, and did not intend to do any.”—[ref. wanting.]

BEHAR, n.p. H. Bihār. That province of the Mogul Empire which lay on the Ganges immediately above Bengal, was so called, and still retains the name and character of a province, under the Lieutenant-Governor of Bengal, and embracing the ten modern districts of Patna, Sāran, Gāya, Shaḥābād, Tirhut, Champārān, the Santāl Parganas, Bhāgalpūr, Monghīr, and Purniāh. The name was taken from the old city of Bihār, and that derived its title from being the site of a famous Vihaṇa in Buddhist times. In the later days of Mahomedan rule the three provinces of Bengal, Behar and Orissa were under one Subadar, viz. the Nawāb, who resided latterly at Murshidābād.

[c. 1590.—“Sarkar of Behar; containing 46 Mahals. . . .”—Aia (tr. Jarrett), ii. 153.]

[1676.—“Translate of a letter from Shaus-teth Caukne (Shaista Khan) . . . in answer to one from Wares Cawne, Great Chancellor of the Province of Bearnā about the English.”—In Birkwood, Rep. 50.]

The following is the first example we have noted of the occurrence of the three famous names in combination:

1679.—“On perusal of several letters relating to the procuring of the Great Mogul’s Phynmaund for trade, custome free, in the Bay of Bengall, the Chief in Council at Hugly is ordered to procure the same, for the English to be Customs free in Bengal, Orixa and Bearnā.”—Pt. St. Geo. Cons., 20th Feb. in Notes and Extts., Pt. ii. p. 7.

BEHUT, n.p. H. Behot. One of the names, and in fact the proper name, of the Punjab river which we now call Jelum (i.e. Jhīlam) from a town on its banks: the Hydaspes or Bīdaspe of the ancients. Both Behot and the Greek name are corruptions, in different ways, of the Skt. name Vitastā. Sidi Ali (p. 200) calls it the river of Bahura. Bahra or Bhara was a district on the river, and the town and tahsil still remain, in Shāhpur Dist. [It “is called by the natives of Kaśmir, where it rises, the Bedasta, which is but a slightly-altered form of its Skt. name, the Vitastā, which means ‘wide-spread.’”—McCrindle, Invasion of India, 93 seqq.]

BEIRAMEE, BYRAMTEE, 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. [From the quotation dated 1609 below, they appear to have resembled the fine linen known as “Holland” (for which see Draper’s Dict. s.v.).]

c. 1313.—Ibn Batuta mentions, among presents sent by Sultan Mahommed Tughlak of Delhi to the great Kaan, “100 suits of rainement called bairamfuyah, i.e. of a cotton stuff, which were of unequalled beauty, and were each worth 100 dinārs [rupees].”—iv. 2.

[1498.—“20 pieces of white stuff, very fine, with gold embroidery which they call Beyramies.”—Correa, Hak. Soc. 197.]

1510.—“Fifty ships are laden every year in this place (Bengala) with cotton and silk
stuffs . . . that is to say bairam."—Varthema, 212.

[1513.—"And captured two Chaul ships laden with beirames."—Albuquerque, Cartas, p. 166.]

1554.—"From this country come the muslins called Cendahnisches, and those of Daulatabad, Berupatri, and Bairami."—Sidi Ali, in J.A.S.B., v. 460.

", "And for 6 beirames for 6 sur-

plies, which are given annually . . .

which may be worth 7 pardos."—S. Bo-
tello, Tombo, 129.

[1609.—"A sort of cloth called Byramy

resembling Holland cloths."—Dawers,

Letters, i. 29.]

[1610.—"Bearams white will vent better

than the black."—Ibid. i. 75.]

1615.—"10 pec, byrams nil (see ANILE)

of 51 Rs. per corg. . . ."—Cocks’s Diary, i. 4.

[1648.—"Beronis." Quotation from Van

Twist, s. v. GINGHAM.]

[c. 1700.—"50 blew byrampants " (read

byrampants, N. pitt, a length of cloth.

—In Notes and Queries, 7th Ser. ix. 29.]

1727.—"Some Surat Bajus dyed blue, and

some Berama dyed red, which are both

coarse cotton cloth."—A. Hamilton, ii. 125.

1813.—"Byramos of sorts," among Surat

piece-goods, in Milburn, i. 124.

BEITCUL, n.p. We do not know

how this name should be properly

written. The place occupies the

isthmus connecting Carwar Head in

Cana on the land, and lies close to

the Harbour of Carwar, the inner

part of which is Beite Cul Cove.

1711.—"Ships may ride secure from the

South West Monsoon at Batte Cove (eq.

BATTECOLE?), and the River is navigable

for the largest, after they have once got in."

—Lockyer, 272.

1727.—"The Portuguese have an Island

called Anjediva [see ANCHEDIVA] . . .

about two miles from Batcoal."—A.

Hamilton, i. 277.

BELGAUM, n.p. A town and

district of the Bombay Presidency,
in the S. Maharatta country. The proper

name is said to be Canarese Venav-
gramā, ‘Bamboo-Town.’ [The name of

a place of the same designation in the

Vizagapatam district in Madras is said to

be derived from Skt. bila-grāma, ‘cave-


The name occurs in De Barros under the

form ‘Cidade de Bilgan’ (Dec. IV., liv. viii. cap 5).

BENAMEE, adj. P.—H. be-nāmā,

‘anonymous’; a term specially applied
to documents of transfer or other con-

tract 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 fraudu-

lent, though they have often been so.

["There probably is no country in

the world except India, where it would

be necessary to write a chapter ‘On the

practice of putting property into a

false name.’"—(Moyne, Hindu Law,

373.)]

In the Indian Penal Code (Act XLV. of 1860), sections 421-423,

on fraudulent deeds and dispositions of Property," appear to be especi-

ally 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, ‘ba-nām-i-falām,’

to the name or address of (Abraham

Newlands). This is conceivable, and

probably true, but we have not the

evidence, and it is opposed to all the

authorities: and in any case the present

form and interpretation of the term be-

nāmī has become established.

1854.—"It is very much the habit in

India to make purchases in the name of

others, and from whatever causes the

practice may have arisen, it has existed for a

series of years: and these transactions are

known as ‘Benamee transactions’; they are

noticed at least as early as the year

1778, in Mr. Justice Hyde’s Notes."—Ed.

Justice Knight Bruce, in Moore’s Reports

of Cases on Appeal before the P.C., vol. vi.

p. 72.

(\"The presumption of the Hindoo law, in a joint undivided family, is that the whole property of the family is joint estate . . . where a purchase of real estate is made by a Hindoo in the name of one of his sons, the presumption of the Hindoo law is in favour of its being a benamee purchase, and the burden of proof lies on the party in whose name it was purchased, to prove that he was solely entitled.\")—Note by the Editor of above Vol., p. 53.

1861.—"The decree Sale law is also one chief cause of that nuisance, the benamee

system . . . It is a peculiar contrivance for

getting the benefits and credit of property,

and avoiding its charges and liabilities.

It consists in one man holding land, nominally

for himself, but really in secret trust for another, and by ringing the changes between

the two . . . relieving the land from being
BENARES. n.p. The famous and holy city on the Ganges. H. Bandras from Skt. Vārānasi. The popular Pundit etymology is from the names of the streams Varana (mod. Barna) and Asī, the former a river of some size on the north and east of the city, the latter rivulet now embraced within its area; or from the mythical founder, Rājā Bānārāj. This origin is very questionable. The name, as that of a city, has been (according to Dr. F. Hall) familiar to Sanscrit literature since B.C. 120. The Buddhist legends would carry it much further back, the name being in them very familiar.

[c. 250 A.D.—“... and the Errenyasis from the Mathai, an Indian tribe, unite with the Ganges.”—Aelian, Indika, iv.]

c. 637.—“The Kingdom of Po-to-nis-se (Vārānacś Bēnarāś) is 4000 li in compass. On the west the capital adjoins the Ganges. ...”—Huen Thang, in Pēl. Boudi. ii. 354.

c. 1020.—“If you go from Bārī on the banks of the Ganges, in an easterly direction, you come to Ajodh, at the distance of 25 parasangs; thence to the great Benares (Bānārās) about 20.”—At-Bīrūnī, in Elliot, i. 56.

1665.—“Banarou is a large City, and handsomely built; the most part of the Houses being either of Brick or Stone ... but the inconvenience is that the Streets are very narrow.”—Tavernier, E. T., ii. 52; [ed. Ball, i. 118. He also uses the forms Benares and Banarous, Ibid. ii. 182, 225].

English factory at Bencoolen was from 1714 called Fort Marlborough.

1501.—“Bencool” is mentioned among the ports of the East Indies by Amerigo Vespucii in his letter quoted under Bac-anōre.

1800.—“We ... were forced to bear away to Bencool, another English Factory on the same Coast ... It was two days before I went ashore, and then I was importuned by the Governor to stay there, to be Gunner of the Fort.”—Dampier, i. 512.

1727.—“Bencolim is an English colony, but the European inhabitants not very numerous.”—A. Hamilton, ii. 114.

1788.—“It is nearly an equal absurdity, though upon a smaller scale, to have an establishment that costs nearly 40,000. at Bencoolen, to facilitate the purchase of one cargo of pepper.”—Cornwallis, i. 390.

BENDAMEER, n.p. Pers. Bandamīr. 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 Amīr Fānā Khusrāh, otherwise called Aζed-ud-danāh, a prince of the Buwā family (A.D. 965), which was thence known in later days as the Band-i-Amīr, “The Prince’s Dam.” The work is mentioned in the Geog. Dict. of Yākūt (c. 1220) under the name of Sikrā Fānā-Khusrakh Khurrakh and Kirdū Fānā Khusrakh (see Barb. Meynard, Dict. de la Perse, 313, 480). Fryer repeats a rigmarole that he heard about the miraculous formation of the dam or bridge by Band Haimero (!) a prophet, “wherefore both the Bridge and the Plain, as well as the River, by Boterus is corruptly called Bindamire” (Fryer, 258).

1475.—“And from thence, a daies journey, ye come to a great bridge vpon the Ryndamyr, which is a notable great ryver. This bridge they sayd Salomon caused to be made.”—Barbaro (Old E. T.), Hak. Soc. 80.

1621.—“... having to pass the Kur by a longer way across another bridge called Bend Erim, which is as much as to say the Tie (ligatura), or in other words the Bridge, of the Erim, which is two leagues distant and at Chehil minar ... which is so called after a certain Erim Hamza the Dilemite who built it ... Fra Filippo Ferrari, in his Geographical Epitome, attributes the name of Bendemir to the river, but he is wrong, for Bendemir is the name of the bridge and not of the river.”—P. della Valle, ii. 264.
1686.—"Il est bon d’observer, vue le com-
mun People appelle le Bend-Emir en cet en-
droit ab pulhen, c’est à dire le Fleuve du
Pont Neuf; qu’on ne le appelle par son nom
de Bend-Emir que proche de la Digue, qui
lui a fait donner ce nom."—Chardin (ed.
1711), ix. 45.

1890.—"We proceeded three miles further,
and crossing the River Bend-emir, entered
the real plain of Merdasht."—Morier (First
Journey), 124. See also (1811) 2nd Journey,
pp. 73-74, where there is a view of the Bund-
Amir.

1813.—"The river Bund Emeer, by some
ancient Geographers called the Cyprius, takes
its present name from a dyke (in Persian a
brad) erected by the celebrated Ameer
Azad-a-Doulah Delemi."—Macdonald Kine-
uir, Geog. Mem. of the Persian Empire, 59.

1817.—"There’s a bower of roses by Bendameer’s
stream,
And the nightingale sings round it all the
day long."—Lalla Rookh.

1850.—"The water (of Lake Neyriz) is
almost entirely derived from the Kur
(known to us as the Bund Amir River) . . .
"—Abbott, in J.R.G.S., xxv. 73.

1878.—We do not know whether the Band-i-Amir
is identical with the quasi-
synonymous Put-i-Khâv by which Col.
Macgregor crossed the Kur on his way from
Shiraz to Yezd. See his Khorsassan, i. 45.

BENDÁRA, s. A term used in the
Malay countries as a title of one of the
higher ministers of state—Malay
bandahāra, Jav. bendārə, 'Lord.' The
word enters into the numerous series of
purely honorary Javanese titles, and the
elegance in regard to it is
very complicated. (See Tijdschr. v.
Nederl. India, year viii. No. 12, 253
seqq.) It would seem that the title
is properly bandārə, 'a treasurer,' and
taken from the Skt. bhändrən, 'a
steward or treasurer.' Haex in his
Malay-Latin Dict. gives Bandārī,
'OEconomus, questor, expeditor.'
[Mr. Skeat writes that Clifford derives
it from Banda-hara-an, 'a treasury,'
which he again derives from Malay
benda, 'a thing,' without explaining
hara, while Wilkinson with more proba-
bility classes it as Skt.]

1509.—"Whilst Sequeira was consulting
with his people over this matter, the King
sent his Bendhara or Treasure-Master on
board."—Valentijn, v. 322.

1539.—"There the Bandara (Bendara) of
Malaca, (who is as it were Chief Justicer
among the Mahometans), (o supremo no
mando, na honra e ne justicia dos morros)

* * The Greeks call it the Araxes, Khondamir
the Kur.

was present in person by the express com-
mandment of Pedro de Faria for to entertain
him."—Pinto (orig. cap. xiv.), in Cogan, p. 17.

1552.—"And as the Bendara
was by nature a traitor and a tyrant, the counsel
gave him seemed good to him."—
Costashka, ii. 359, also iii. 433.

1561.—"Então manson . . . que dizer que
matara o seu bandara polo mao conselho que
lhe deva."—Correa, Lendas, ii. 225.

[1810.—An official at the Maldives is called
Raad-bandary Tazonor, which Mr. Gray interprets—Singh, ran, 'gold,' ban-
dhara, 'treasury,' thakkkara, Skt., 'an idol.'
—Pyrard de Laval, Hak. Soc. i. 58.]

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
Bendara in charge of the government of the
lower class of subjects and foreigners."
—Goldinno de Bivilia, 66.

1631.—"There were in Malaca five prin-
ocers of dignity . . . the second is
Bendhara, he is the superintendent of the
evacante (vendar da fazenda) and governs
the Kingdom: sometimes the Bendhara holds
both offices, that of Puduca raja and of
Bendara."—"D’Albouquerque, Commentaries
(orig.), 358-359.

1634.—"O principal sojeito no governo
De Mahomet, e privança, era o Bendhara,
Magistrado supremo."—
Malaca Conquistada, iii. 6.

1728.—"Bandares or Adassing are those
who are at the Court as Dukes, Counts, or
even Princes of the Royal House."—Valen-
tijn (Ceylon), Names of Officers, &c., 8.

1810.—"After the Raja had amused him-
self with their speaking, and was tired of it
... the bintara with the green eyes (for
it is the custom that the eldest bintara
should have green shades before his eyes,
that he may not be dazzled by the greatness
of the Raja, and forget his duty) brought
the books and packets, and delivered them
to the bintara with the black bren, 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

1833.—"In most of the States the reigning
prince has regular officers under him, chief
among whom ... the Bandahara or
treasurer, who is the first minister. . . ."—Miss

BENDY, BINDY, s. : also BANDICOY
(q. v.), the form in S. India; H.
bhindī, [bendhī], Dakh. thendi, Mahr.
bhenda; also in H. rāmturā; the
fruit of the plant A. esculentus,
also Hibiscus es. It is called in Arab.
beimiyah (Lane, Mod. Egypt, ed. 1837,
i. 199: [5th ed. i. 184: Burton, Ar.
BENDY-TREE, s. This, according to Sir G. Birdwood, is the Thespesia populnea, Lam. [Watt, Econ. Diet. vi. pt. iv. 45 sqq.], and gives a name to the ‘Bendy Bazar’ in Bombay. (See PORTIA.)

BENGAL, n.p. The region of the Ganges Delta and the districts immediately above it; but often in English use with a wide application to the whole territory garrisoned by the Bengal army. This name does not appear, so far as we have been able to learn, in any Mahommedan or Western writing before the latter part of the 13th century. In the earlier part of that century the Mahommedan writers generally call the province Lakhnaoo, after the chief city, but we have also the old form Beng, from the indigenous Vaanga. Already, however, in the 11th century we have it as Vanngalam 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 Solmandela, under CORO-MANDEL). 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: “As to what you say of Ludovico Varto-mano, I have spoken, both here and in Portugal, with men who knew him here in India, and they told me that he went about here in the garb of a Moor, and then reverted to us, doing penance for his sins; and that the man never went further than Calcut and Cochim.”—Colloquios, f. 30.


c. 1298.—“Bangala is a Province towards the south, which up to the year 1290 . had not yet been conquered. . . .” (Ecc.—Marco Polo, Bk. ii. ch. 55.

c. 1300.—. . . then to Bijâlar (but better reading Bangâla), which from of old is subject to Delhi . . . .”—Rashîddâddîn, in Elliot, i. 72.

c. 1315.—. . . we were at sea 45 days and then arrived in the country of Banjâla, which is a vast region abounding in rice. I have seen no country in the world where provisions are cheaper than in this; but it is muggy, and those who come from Khorâsân call it ’a hell full of good things.’” —Ibn Batuta, iv. 211. (But the Emperor Aurungzebe is alleged to have “emphatically styled it the Paradise of Nations.”—Note in Stavrovines, i. 291.)

c. 1350.—

“Shukr shikan shawand hama fâjân-i-Hind Zin kand-i-Pârsâ kih ba Bangâla mi rawawd.” Häfiz.

i.e., “Sugar nibbling are all the parrots of Ind From this Persian candy that travels to Bengal” (viz. his own poems).

1498.—“Bemgala: in this Kingdom are many Moors, and few Christians, and the King is a Moor . . . in this land are many cotton cloths, and silk cloths, and much silver; it is 40 days with a fair wind from Calicut.”—Roteiro de V. da Gama, 2nd ed. p. 110.

1506.—“A Banzele, el suo Re â Moro, e li se fa el forzo de’ panni de gotton . . . .”—Leonardo do Co’ Masser, 28.

1510.—“We took the route towards the city of Banghella . . . one of the best that I had hitherto seen.”—Varthema, 210.

 nights, xi. 57), whence the modern Greek μαδια. In Italy the vegetable is called corni de Grec. The Latin name Abelmoschus is from the Ar. ḥabd-ul-mushk, ’grain of musk’ (Dozy).

1810.—“The bendy, called in the West Indies okree, 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 banda (Hibiscus esculentus) is a nutritious oriental vegetable.”—Forbes, Or. Mem. i. 32; [2nd ed. i. 22].

1880.—“I recollect the West Indian ookroo . . . being some years ago recommended for introduction in India. The seed was largely advertised, and sold at about 8s. the ounce to eager horticulturists, who . . . found that it came up nothing other than the familiar bendy, the seed of which sells at Bombay for 1s. the ounce. Yet . . . ookroo seed continued to be advertised and sold at 8s. the ounce. . . .”—Note by Sir G. Birdwood.
BENGAL. 86 BENJAMIN, BENZOIN.

1516.—"... the Kingdom of Bengal, in which there are many towns. ... Those of the interior are inhabited by Gentiles subject to the King of Bengal, who is a Moor; and the seaports are inhabited by Moors and Gentiles, amongst whom there is much trade and much shipping to many parts, because this sea is a gulf ... and at its inner extremity there is a very great city inhabited by Moors, which is called Bengal, with a very good harbour."—Barrow, 178-9.

c. 1590.—"Bungale 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 country, at the foot of the hills."—Ayeen Akbery, tr. Gladwin, ii. 4 (ed. 1800); [tr. Jarrett, ii. 120].

1609.—"Arracan ... is bounded on the North-West by the Kingdom of Bengal, some Authors making Chatigam to be its first Frontier City; but Teixeira, and generally the Portuguese Writers, reckon that as a City of Bengal; and not only so, but place the City of Bengal itself ... more South than Chatigam. 'Thou I confess a late French Geographer has put Bengal into his Catalogue of imaginary Cities.'—Ovington, 554.

BENGAL, s. This was also the designation of a kind of piece-goods exported from that country to England, in the 17th century. But long before, among the Moors of Spain, a fine muslin seems to have been known as albanga, surviving in Spanish albangala. (See Dozy and Eng. s. v.) [What were called "Bengal Stripes" were striped ginghams brought first, from Bengal and first made in Great Britain at Paisley, (Draper's Dict. s. v.). So a particular kind of silk was known as "Bengal wound," because it was "rolled in the rude and artless manner immemorially practised by the natives of that country," (Milburn, in Watt, Econ. Dict. vi. pt. 3, 185.) See N.E.D. for examples of the use of the word as late as Lord Macaulay.]

1896.—"Tis granted that Bengal and staine'd Callicoes, and other East India Goods, do hinder the Consumption of Norfolk stuffs ..."—Davenant, An Essay on the East India Trade, 31.

BENGALA, s. This is or was also applied in Portuguese to a sort of cane carried in the army by sergeants, &c. (Bluteau).

BENGALIEE, n.p. A native of Bengal [Baboo]. In the following early occurrence in Portuguese, Bengal is used:

1552.—"In the defence of the bridge died three of the King's captains and Tuam Bandam, to whose charge it was committed, a Bengal (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro)."—Barros, ii., vi. iii.

[1610.—"Bangasalys." See quotation from Teixeira under BANKSHALL.] A note to the Seir Mutagheron quotes a Hindustani proverb: Bangali jangal, Kashmiri baapir, i.e. 'The Bengalie is ever an entangler, without religion.'

In modern Anglo-Indian parlance the title is often applied in provinces other than Bengal to officers from N. India. The following from Madras is a curious early instance of the same use of the word:—

[1699.—"Two Bengalles here of Council."—Hedges, Diary, Hak. Soc. ii. colxvii.]

BENIGHTED, THE, adj. An epithet applied by the denizens of other Presidencies, in facetious disparagement to Madras. At Madras itself "all Carnatic fashion" is an habitual expression among older English-speaking natives, which appears to convey a similar idea. (See MADRAS, NULL.)

1860.—"... to ye Londe of St Thomé. It ys ane darke Londe, & ther dwelne ye Cimmerians whereof speketh Homerus Poeta in his Odyssey & to this Daye thei elepen Tenbrozi, or Je Benhitched folkte."—Fragments of Sir J. Maunderville, from a MS. lately discovered.

BENJAMIN, BENZOIN, &c., s. A kind of incense, derived from the resin of the Syrrax benzoin, Dryander, in Sumatra, and from an undetermined species in Siam. It got from the Arab traders the name laban-Jawi, i.e. "Java Frankincense," corrupted in the Middle Ages into such forms as we give. The first syllable of the Arabic term was doubtless taken as an article—lo benzoit, whence benzoit, benzoine, and so forth. This etymology is given correctly by De Orta, and by Valentijn, and suggested by Barbosa in the quotation below. Spanish forms are benjöi, menjöi; Modern Port. benjoim, bejoum; Ital. belzuino, &c. The terms Jawi, Jowri were applied by the Arabs to the Malay countries generally (especially
BERBERY, 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

gnoli, in Cathay, ii. 357.

c. 1618.—“At the same time Barreto made an attack on Berbelim, killing the Moorish modellar [Modellar] and all his kinsfolk.”—Bozcano, Decada, 713.

1780.—“Barbarien Island.”—Dunn, New Directory, 5th ed. 77.

1836.—“Berberyn Island... There is said to be an anchorage north of it, in 6 or
7 fathoms, and a small bay further in... where small craft may anchor.”—Horsburgh,
5th ed. 551.

[1859.—Tennent in his map (Ceylon, 3rd ed.) gives Barbery, Barber, Barbery.]

BERIBERI, s.

An acute disease, obscure in its nature and pathology, generally but not always presenting dropical 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 1793, in Trincomalee, 200 Europeans died of it.

The word has been alleged to be Singhalese beri [the Mad. Admin. Man. Gloss. s. v. gives barbari], ‘debility.’ This kind of reduplication is really a common Singhalese practice. It is also sometimes alleged to be a W. Indian Negro term; and other worthless guesses have been made at its origin. The Singhalese origin is on the whole most probable [and is accepted by the N.E.D.]. In the quotations from Bondius and Bluteau, the disease described seems to be that formerly known as Barbiers. Some authorities have considered these diseases as quite distinct, but Sir Joseph Fayrer, who has paid attention to berberi and written about 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

—Benua

n.p. This word, Malay banuuwa, [in standard Malay, according to Mr. Sket, benuwa or benua], properly means ‘land, country,’ and the Malays use orang-banuuwa in the sense of aborigines, applying it to the wilder tribes of the Malay Peninsula. Hence “Benuas” has been used by Europeans as a proper name of those tribes.—See Crawfurd, Dict. Ind. Arch. sub voce.

1613.—“The natives of the interior of Viontana (Ujong-tana, q. v.) are properly those Benuas, black anthropophagi, and hairy, like satyrs.”—Godinho de Eredia, 20.

On benjuj de boninhas (“of flowers”), see De Orta, ff. 28, 30, 31. And on benjuj de amendada or mandalolo (mandalolo? “of almond”) id. 30v.

 Kannadian or Kamaron in Malay and Javanese.

Sumatra) and their products. (See Marco Polo, ii. 266; [Linschoten, Hak. Soc. ii. 96] and the first quotation here.)

c. 1350.—“After a voyage of 25 days we arrived at the Island of Jawa (here Sumatra) which gives its name to the Javé incense (al-lubán al-Jâwî).”—Ibn Batuta, iv. 228.

1461.—“Have these things that I have written to thee next thy heart, and be


1498.—“Xaruanz... is from Calcut 50 days’ sail with a fair wind (see Sarnauf) in this land there is much beijoim, which costs ili cruzados the farabasala, and much aloè which costs xxv cruzados the farazalta” (see Frazala).—Rodeiro da Viagem de V. da Gama, 109-110.

1516.—“Benjuy, each farabasala ix, and the very good ixx fahamus.”—Barbosa (Tariff of Prices at Calcutt), 222.

1517.—“Benjuy, which is a resin of trees which the Moors call luban javi.”—Ibid. 188.

1539.—“Cinquentaides beijoom de boninhas.”—Pinto, cap. xiii.

1563.—“And all these species of benjuy the inhabitants of the country call cominham, but the Moors call them louan jaoy, i.e. ‘incense of Java... for the Arabs call incense louan.”—Garcia, f. 29v.

1584.—“Belizinnum mandololo * from Sian and Baros. Belzinnum, burned, from Bonnia” (Borneo).—Barret, in Hakl. ii. 413.

1612.—“Beniamin, the pound iii li.”—Rates and Valuations of Merchandise (Scottland), pub. by the Treasury, Edin. 1867, p. 298.

—Benua.

* On benjuj de boninhas (“of flowers”), see De Orta, ff. 28, 30, 31. And on benjuj de amendada or mandalolo (mandalolo? “of almond”) id. 30v.

† Kannadian or Kamar of Malay and Javanese.
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 prevailed endemically in Ceylon, and in Peninsular India in the coast-tracts, and up to 40 or 60 m. inland; also in Burma and the Malay region, including all the islands, at least so far as New Guinea, and also Japan, where it is known as kakke: [see Chamberlain, Things Japanese, 3rd ed. p. 238 seqq.]. It is very prevalent in certain Madras Jails. The name has become somewhat old-fashioned, but it has recurred of late years, especially in hospital reports from Madras and Burma. It is frequently epidemic, and some of the Dutch physicians regard it as infectious. See a pamphlet, Beri-Beri door J. A. Lodewijks, ond. officier van Gezondheid bij het Ned. Indische Leger, Harderwijk, 1882. In this pamphlet it is stated that in 1879 the total number of beri-beri patients in the military hospitals of Netherlands-India, amounted to 9873, and the deaths among these to 1682. In the great military hospitals at 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 distended to a vast extent, and died in a few hours.

In the second quotation squerry is evidently meant. This seems much allied by causes to beriberi though different in character.

[1568.—"Our people sickened of a disease called berbere, the belly and legs swell, and in a few days they die, as there died many, ten or twelve a day."—Couto, viii. ch. 25.]

c. 1610.—"Ce ne fut pas tout, car l'eus encore ceste fascheuse maladie de loweude que les Portugais appellant autrement berber et les Hollandais scurbut."—Moçoquet, 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 berbere, in order to get himself treated."—Godinho de Eредa, f. 38.

1631.—"... Constat frequenti illorum usum, praesertim liquoris sapienti dictum, non solum diarrhaeas... sed et paralysem Beriberi dictam hinc natatem esse."—J. Bapt. Dial. iv. See also Lib. ii. cap. iii., and Lib. iii. p. 40.

1659.—"There is also another sickness which prevails in Banda and Ceylon, and is called Barbéri; it does not vex the natives so much as foreigners."—Starr, 37.

1682.—"The Indian and Portuguese women draw from the green flowers and cloves, by means of firing with a still, a water or spirit of marvellous sweet smell... especially is it good against a certain kind of paralysis called Berebery."—Nieuw. Zeen Lant-Reize, ii. 33.

1685.—"The Portugese in the Island suffer from another sickness which the natives call beri-beri."—Ribeiro, f. 55.

1729.—"Berebere (termo da India). Huma Paralysia bastardre, ou entereceimento, com que fica o corpo como tolhido."—B. de A., Dict. s. v.

1809.—"A complaint, as far as I have learnt, peculiar to the island (Ceylon), the berri-berri; it is in fact a drossy that frequently destroys in a few days."—Ld. Valentin, i. 318.

1835.—(On the Maldives) "... the crew of the vessels during the survey... suffered mostly from two diseases; the Beri-beri which attacked the Indians only, and generally proved fatal."—Young and Christpher, in Tr. Ro. Geog. Soc., vol. i.

1837.—"Empyreumatic oil called oleum migrum, from the seeds of Celastrus natans (Malvingnee) described in Mr. Malcolmson's able prize Essay on the Hist. and Treatment of Beriberi... the most efficacious remedy in that intractable complaint."—Ryle on Hindoo Medicine, 46.

1880.—"A malady much dreaded by the Japanese, called Kakke... it excites a most singular dread. It is considered to be the same disease as that which, under the name of Beriberi, makes such havoc at times on crowded jails and barracks."—Miss Bird's Japan, i. 258.

1882.—"Berba, a disease which consists in great swelling of the abdomen."—Blumentritt, Vocabular, s. v.

1885.—"Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries respecting the origin of the disease known as beri-beri. He has traced it to a microscopic spore largely developed in rice. He has finally detected the same organism in the earth of certain alluvial and damp localities."—St. James's Gazette, Aug. 9th.


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BERILY. s. This word is perhaps a very ancient importation from India to
the West, it having been supposed that its origin was the Skt. vais̄ūrya, Prak. vēṣūrya, whence [Malay baiduri and bīduri], P. bilaur, and Greek βήρυλλος.

Bochart points out the probable identity of the two last words by the transposition of 1 and r. Another transposition appears to have given Ptolomy his θρωδια ἄρη (for the Western Ghats), representing probably the native Vaidūrya mountains. In Ezekiel xxvii. 13, the Sept. has βήρυλλων, where the Hebrew now has taresh, [another word with probably the same meaning being shoahem (see Professor Ridgeway in Encycl. Bibl. s.v. Beryl)]. Professor Max Müller has treated of the possible relation between vaisūrya and vidāṭu, 'a cat,' and in connection with this observes that 'we should, at all events, have learnt the useful lesson that the chapter of accidents is sometimes larger than we suppose.'—(India, What can it Teach us? p. 267). This is a lesson which many articles in our book suggest; and in dealing with the same words, it may be indicated that the resemblance between the Greek αἰλώρως, bilaur, a common H. word for a cat, and the P. billaur, 'beryl,' are at least additional illustrations of the remark quoted.

c. A.D. 70.—"Berys ... from India they come as from their native place, for seldom are they to be found elsewhere. ... Those are best accounted of which carry a sea-water Greene."—Pliny, Bk. XXXVII. cap. 20 (in P. Holland, ii. 613).

c. 150.—"Πωνάτα ἡν ἐν βήρυλλοσ."—Ptolomy, I. vii.

**BETEL.**

s. The leaf of the *Piper betel*, L., chewed with the dried arecanut (which is thence improperly called betel-nut, a mistake as old as Fryer; 1673,—see p. 40), chewam, etc., by the natives of India and the Indo-Chinese countries. The word is Malayal. vettila, i.e. veru + ila = 'simple or mere leaf,' and comes to us through the Port. betre and bete. **Pawn** (q.v.) is the term more generally used by modern Anglo-Indians. In former times the betel-leaf was in S. India the subject of a monopoly of the E. I. Co.

1298.—"All the people of this city (Cael) as well as of the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called Tometul . . . . the lords and gentlefolks and the King have these leaves prepared with camphor and other aromatic spices, and also mixt with quick-lime. . . .—Marco Polo, ii. 358. See also Abularraszā, in India in XV. Cent., p. 32.

1498.—In Vasco da Gama’s *Rodeiro*, p. 59, the word used is atomber, i.e. al-tambul (Arab.) from the Skt. tāmbūta. See also *Acosta*, p. 199. [See TEMBOOM.]

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."—Barboas, 73.

[1521.—"Betre (or vettele)."—See under ARECA.]

1552.—"... at one side of the bed stood a man ... who held in his hand a gold plate with leaves of betel. ..."—De Barros, Dec. I. liv. iv. cap. viii.

1563.—"We call it betre, because the first land known by the Portuguese was Malabar, and it comes to my remembrance that in Portugal they used to speak of their coming not to Indiu, but to Calcutt ... insomuch that in all the names that occur, which are not Portugeuse, are Malabar, like betre."—Garcia, f. 37g.

1582.—The transl. of Castañeda by N. L. has betele (f. 35), and also *vitele* (f. 44).

1585.—A King's letter grants the revenue from betel (betre) to the bishop and clergy of Goa.—In Arch. Port. Or., fasc. 3, p. 38.

1615.—"He sent for Cocoa-Nuts to give the Company, himselfe chewing Bittile and lime of Oyster-shells, with a Kernell of Nut called Arracca, like an Akorne, it bites in the mouth, accords rhyme, cooles the head, strengthens the teeth, & is all their Phisicke."—Sir T. Roe, in Purchas, i. 537; [with some trifling variations in Foster's ed. (Hak. Soc.) 19].

1622.—"Celebratur in universo oriente radix quaedam vocata Betel, quam Indi et reliqui in ore habebat et mandare consuevano, atque ex ea mansione mire recreantur, et ad labores tolerandos, et ad languores discutientios ... videtur autem esse ex narcoticis, quia magnopere denigrat dentes."—Bacon, Historia Vitae et Mortis, ed. Amst. 1673, p. 97.

1672.—"They pass the greater part of the day in indolence, occupied only with talk, and chewing Betel and Areca, by which means their lips and teeth are always stained."—P. di Vincenzo Maria, 232.

1677.—The Court of the E. I. Co. in a letter to Ft. St. George, Dec. 12, disapprove of allowing "Valentine Nurse 20 Rupees a month for diet, 7 Rs. for house- rent, 2 for a cook, 1 for Beetle, and 2 for a Porter, which is a most extravagant rate, which we shall not allow him or any other."—Notes and Ects., No. 1. p. 21.

1727.—"I presented the Officer that

* Fölum indicum of the druggist is, however, not betel, but the leaf of the wild cassis (see MALABATHRUM.)
waited on me to the Sea-side (at Calicut) with 5 zequeens for a feast of bettle to him and his companions."—A. Hamilton, i. 306.

BETTEELA, BEATELLE, &c., s. The name of a kind of muslin constantly mentioned in old trading-lists and narratives. This seems to be a Sp. and Port. word beatilla or beatilha, for 'a veil,' derived, according to Cobarruvias, from "certain beatas, who invented or used the like." Beata is a religieuse. ["The Betilla is a certain kind of white E. I. chintz made at Masulipatam, and known under the name of Oryandi."—Mad. Admin. Man. Gloss. p. 233.]

[1566.—A score Byatilhas, which were worth 200 pardinos."—Correa, iii. 479.]

1572.—
"Vestida huma camisa preciosa
Trazida de delgada beatilha,
Que o corpo crystallino deixa ver-se;
Que tanto bem não he para esconder-se."
Comões, vi. 21.

1598.—"... this linen is of divers sorts, and is called Serampuras, Cassas, Comsas, Beatillassias, Tapotospas, and a thousand such names."—Linschoten, 28; [Hak. Soc. i. 95; and cf. i. 56.]

1685.—"To servants, 3 pieces betelaes."—In Wheeler, i. 149.

1727.—"Before Aurungzeh conquered Vissapora, this country (Sundah) produced the finest Beteeelas or Muslins in India."
—A. Hamilton, i. 204.

[1788.—"There are various kinds of muslins brought from the East Indies, chiefly from Bengah: Betelles, &c.—Chambers' Cyc., quoted in 3 ser. Notes & Q. iv. 88.]

BEWAURIS, adj. P.—H. be-wāris, 'without heir.' Unclaimed, without heir or owner.

BEYPOOR, n.p. Properly Veppūr, or Bēppūr, [derived from Malayāl. veppu, 'deposit,' ur, 'village,' a place formed by the receding of the sea, which has been turned into the Skt. form Vayupura, 'the town of the Wind-god'] The terminal town of the Madras Railways on the Malabar coast. It stands north of the river; whilst the railway station is on the S. of the river—(see CHALIA). Tipoo Sahib tried to make a great port of Beypoor, and to call it Sultanapatnam. [It is one of the many places which have been suggested as the site of Ophir (Logan, Malabar, i. 246), and is probably the Belliporto of Tavernier, "where there was a fort which the Dutch had made with palms" (ed. Ball, i. 235).]

1572.—
"Chamaré o Samorim mais gente nova;
Virão Reis de Bipur, e de Tanor..."
Comões, x. 14.

1727.—"About two Leagues to the South of Calicut, is a fine River called Baypore, capable to receive ships of 3 or 400 Tuns."—A. Hamilton, i. 322.

BEZOAR, s. This word belongs, not to the A.-Indian colloquial, but to the language of old oriental trade and materia medica. The word is a corruption of the P. name of the thing, pdzahr, 'pellens venenum,' or pdzahr. The first form is given by Meninski as the etymology of the word, and this is accepted by Littre [and the N.E.D.]. The quotations of Littre from Ambrose Paré show that the word was used generically for 'an antidote,' and in this sense it is used habitually by Avicenna. No doubt the term came to us, with so many others, from Arab medical writers, so much studied in the Middle Ages, and this accounts for the b, as Arabic has no p, and writes bāzahr. But its usual application was, and is, 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 bezar an account is given in Kaempfer's Amoenitates Exoticae, pp. 398 seqq. The Bezoor was sometimes called Snake-Stone, and erroneously supposed to be found in the head of a snake. It may have been called so really because, as Ibn Baitar states, such a stone was laid upon the bite of a venomous creature (and was believed) to extract the poison. Mooden Sheriff, in his Suppt. to the Indian Pharmacopia, says there are various bezars in use (in native mat. med.), distinguished according to the animal producing them, as a goat-, camel-, fish-, and snake-bezor; the last quite distinct from Snake-Stone (q.v.).

[A false Bezoar stone gave occasion for the establishment of one of the great distinctions in our Common Law, viz. between actions founded upon contract, and those founded upon wrongs: Chandelier v. Lopus was decided in 1804 (reported in 2. Croke, and in Smith's Leading Cases). The head-note runs—
The defendant sold to the plaintiff a stone, which he affirmed to be a Bezoar stone, but which proved not to be so. No action lies against him, unless he either knew that it was not a Bezoar stone, or warranted it to be a Bezoar stone (quoted by Gray, Pyrard de Laval, Hak. Soc. i. 484.).

1516.—Barbosa writes passar. [1528.—"Near this city (Lara) in a small mountain are bred some animals of the size of a buck, in whose stomach grows a stone they call bazar."—Tenreiro, ch. iii. p. 14.]

[1554.—Castanheza (I. ch. 46) calls the animal whence bezoar comes begoldaf, which he considers an Indian word.]

c. 1550.—"... ado ut ex solis Bezahar nonnulla vasa confitata viderim, maxime apud eos qui a veneris sibi cavere wordem."—Prosper Alpinus, Pt. i. p. 56.

1599.—"Body o' me, a shrewd mishance. Why, had you no unicorn's horn, nor bezoar's stone about you, ha?"—B. Johnson, Every Man out of his Humour, Act v. sc. 4.

[itis, "Bezah sive bazar"; see quotation under MACE.]

1605.—The King of Bantam sends K. James I. "two beasor stones."—Soinsbury, i. 143.

1610.—"The Persian calls it, per excellenc, Pazzahar, which is as much as to say 'antidote' or more strictly 'remedy of poison or venom,' from Zazar, which is the general name of any poison, and pe, 'remedy'; and as the Arabic lacks the letter p, they replace it by b, or f; and so they say, instead of Pazzahar, Bazazar, and we with a little additional corruption Bezahar."—P. Teixeira, Relationes, &c., pt. 157.

1613.—"... elk, and great snakes, and apes of bazar stone, and every kind of game birds."—Godinho de Ereda, 10v.

1617.—"... late at night I drunk a little bezas stone, which gave me much paine most parte of night, as though 100 Wormes had byn knowing at my hart; yet it gave me ease afterward."—Cowper's Diary, i. 301 [in i. 154 he speaks of "beza stone."]

1634.—Bontius claims the etymology just quoted from Teixeira, erroneously, as his own.—Lib. iv. p. 47.

1673.—"The Persians then call this stone Pazzahar, being a compound of Pa and Za- kar, the first of which is against, and the other is Pozon."—Eger, 285.

","The Monkey Bezoars which are long, are the best. "—Ibid, 212.

1711.—"In this animal (Hog-deer of Sumatra, apparently a sort of chevrotain or Tragulae) is found the bitter Bezoar, called Pedra di Porco Siuza, valued at ten times its Weight in Gold."—Lockyer, 49.

1826.—"What is spikonard? what is miminat? what is pahzer? compared even to a twinkle of a royal eye-lash?"—Haji Baba, ed. 1835, p. 148.

Bhat, s. H. &c. büt (Skt. bhatta, a title of respect, probably connected with bhattir, "a supporter or master"), a man of a tribe of mixed descent, whose members are professed genealogists and poets; a bard. These men in Rajputana and Guzerat had also extraordinary privileges as the guar- antors of travellers, whom they accompanied, against attack and robbery. See an account of them in Forbes's Râs Mâlâ, i. ix. &c., reprint 558 seqq.; for Bengal, Risley, Tribes & Castes, i. 101 seqg.; for the N.W.P., Crooke, Tribes & Castes, ii. 20 seqg.

[1554.—"Bats," see quotation under RAJPUT.]

c. 1555.—"Among the infidel Bânyaâns in this country (Guzerat) there is a class of literati known as Bats. These undertake to be guides to traders and other travellers when the caravans are waylaid on the road by Râshbâts, i.e. Indian horsemen, coming to pilage them, the Bât takes out his dagger, points it at his own breast, and says: 'I have become surety! If aught befals the caravan I must kill myself!' On these words the Râshbâts let the caravan pass unharmed."—Sidî 'Alî, 95.

[1623.—"Those who perform the office of Priests, whom they call Boti."—P. della Valle, Hak. Soc. i. 80.]

1775.—"The Hindoo rajahs and Maharrata chieftains have generally a Bhat in the family, who attends them on public occasions; sounds their praise, and proclaims their titles in hyperbolic and figurative language; and in every way 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, petels, and public farmers; they also become guarantees for treaties between native princes, and the performance of bonds by individuals."—Forbes, Or. Mem. ii. 89; [2nd ed. i. 377; also see ii. 258. See TRAGÁ.

1810.—"Indis, like the nations of Europe, had its minstrels and poets, concerning whom there is the following tradition: At the marriage of Siva and Parvatty, the immortals having exhausted all the amusements then known, wished for something new, when Siva, wiping the drops of sweat from his brow, shook them to earth, upon which the Bawts, or Bards, immediately sprang up."—Maria Graham, 169.

1828.—"A 'Bhat' or Bard came to ask a gratuity."—Heber, ed. 1844, ii. 53.

Bheel, n.p. Skt. Bhílls; H. Bhil. The name of a race inhabiting the hills and forests of the Vindhaya, Malwa, and
of the N.-Western Deccan, and believed to have been the aborigines of Râjputâna; some have supposed them to be the Phûlârau of Ptolemy. They are closely allied to the Coolies (q. v.) of Guzerat, and are believed to belong to the Kolâriân 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. iii. 480.

1825.—"All the Bheels whom we saw to-day were small, slender men, less broad-shouldered ... and with faces less Celtic than the Puharees of the Rajmahal. ... Two of them had rude swords and shields, the remainder had all bows and arrows." —Heber, ed. 1844, ii. 75.

**BHEEL, s.** A word used in Bengal—bhîl; a marsh or lagoon; same as Jeel (q. v.)

[1860.—"The natives distinguish a lake so formed by a change in a river's course from one of usual origin or shape by calling the former a boot—whilst the latter is termed a Bheel."—Grant, Royal Life in Bengal, 35.]

1870.—"Below Shony-doong there used to be a big bheel, wherein I have shot a few duck, teal, and snipe." —Pottak, 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 sakkâ of Egypt) who supplies the family with water, carrying it in a mussuck (q. v.), or goatskin, slung on his back. The word is P. biihiskî, a person of biihisk to 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 Aim, even in the curious account of the way in which water was cooled and supplied in the Court of Akbar (Blochmann, tr. i. 55 seqq.), or in the old travellers, and is not given in Meninski's lexicon. Vullers gives it only as from Shakespear's Hindustani Diet. [The trade must be of ancient origin in India, as the leather bag is mentioned in the Veda and Manu (Wilson, Rig Veda, ii. 28; Institutes, ii. 79.) Hence Col. Temple (Ind. Ant., xi. 117) suggests that the word is Indian, and connects it with the Skt. vîsh, 'to sprinkle.' It is one of the fine titles which Indian servants rejoice to bestow on one another, like Mehtar, Khalîfa, &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 biihiskîs. And often in battle they have shown their courage and fidelity in supplying water to the wounded in face of much personal danger.

[c. 1660.—"Even the menials and carriers of water belonging to that nation (the Pathans) are high-spirited and war-like." —Barnier, ed. Constable, 207.]

1773.—"Bheestee, Waterman" (etc.)—Ferguson, Dict. of the Hindostan Language, &c.

1871.—"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 beasty, and a cossy (q. Cossid) killed ..."—Letter in India Gazette of Nov. 24th.

1782.—(Table of Wages in Calcutta),

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India Gazette, Oct. 12.

Five Rupees continued to be the standard wage of a biihiskî for full 80 years after the date given.

1810.—"... If he carries the water himself in the skin of a goat, prepared for that purpose, he then receives the designation of Bheesty." —Williamson, V.M. i. 229.

1829.—"Dressing in a hurry, find the drunken bheesty ... has mistaken your boot for the golet in which you carry your water on the line of march."—Camp Miseries, in John Shipp, ii. 149. N.B.—We never knew a drunken bheesty.

1878.—"Here comes a seal carrying a porpoise on its back. No! it is only our friend the bheesty." —In my Indian Garden, 79.

[1898 "Of all them black-faced crew, The finest man I knew Was our regimental bhisti, Ganga Din." —R. Kipling, Barrack-room Ballads, p. 23.]

**BHIKTY, s.** The usual Calcutta name for the fish Lates calcarifer. See COCKUP.

**BHOOSA, s.** H. Mahr. bhus, bhusa; the husks and straw of various kinds of corn, beaten up into chaff by the feet of the oxen on the threshing-floor; used as the common food of cattle all over India.

[1829.—"Every commune is surrounded with a circumvallation of thorns ... and the stacks of bhoos, or 'chaff,' which are
placed at intervals, give it the appearance of a respectable fortification. These bhoo stacks are erected to provide provender for the cattle in scanty rainy seasons."—Tod, Annals, Calcutta reprint, i. 737.]

[BHOOT. s. H. &c., bhōt, bhātā, Skt. bhāta, 'formed, existent,' the common term for the multitudinous ghosts and demons of various kinds by whom the Indian peasant is so constantly beset.

[1623. — "All confessing that it was Buto, i.e. the Devil."—P. della Valle, Hak. Soc. ii. 341.]

[1826. — "The sepoy started up, and cried 'Bhoo, bhō, arry arry.' This cry of a ghost' reached the ears of the officer, who bid his men fire into the tree, and that would bring him down, if there."—Pandoreang Hari, ed. 1873, i. 107.]

BHOUNSLA, n.p. Properly Bhoslah or Bhonslah, the surname of Sivaji, the founder of the Maharrata empire. It was also the surname of Parsoji and Raghuji, the founders of the Maharrata dynasty of Barat, though not of the same family as Sivaji.

1673.—"Seva Gi, derived from an Ancient Line of Rajahs, of the Cast of the Bounceleoes, a Warlike and Active Offspring."—Fryer, 171.

c. 1730. — "At this time two parganas, named Puna and Sūpa, became the jagirs of Sāhā Bhoslah. Sivaji became the manager. . . He was distinguished in his tribe for courage and intelligence; and for craft and trickery he was reckoned a sharp son of the devil."—Kāhi Khān, in Elliot, vii. 257.

1780.—"It was at first a particular tribe governed by the family of Bhosselah, which has since lost the sovereignty."—Seir Mutaghervin, iii. 214.

1782.—". . . le Bonzolo, les Maratos, et les Mogols,"—Sonnerat, i. 60.

BHAYACHARRA, s. H. bhayāchārā. This is a term applied to settlements made with the village as a community, the several claims and liabilities being regulated by established customs, or special traditional rights. Wilson interprets it as "fraternal establishments." [This hardly explains the tenure, at least as found in the N.W.P., and it would be difficult to do so without much detail. In its perhaps most common form each man's holding is the measure of his interest in the estate, irrespective of the share to which he may be entitled by ancestral right.]

BICHĀNA, s. Bedding of any kind. H. bichhānā.

1689.—"The Heat of the Day is spent in Rest and Sleeping . . . sometimes upon Cotts, and sometimes upon Bechanahs, which are thick Quilts."—Ovington, 313.

BIDREE, BIDRY, s. H. Bidri; the name applied to a kind of ornamental metal-work, made in the Deccan, and deriving its name from the city of Bidar (or Bedar), which was the chief place of manufacture. The work was, amongst natives, chiefly applied to hooka-bells, rose-water bottles and the like. The term has acquired vogue in England of late amongst amateurs of "art manufacture." The ground of the work is pewter alloyed with one-fourth copper: this is inlaid (or damascened) with patterns in silver; and then the pewter ground is blackened. A short description of the manufacture is given by Dr. G. Smith in the Madras Lit. Soc. Journ., N.S. i. 81-84; [by Sir G. Birdwood, Indust. Arts, 163 seqq.; Journ. Ind. Art, i. 41 seqq.] The ware was first described by B. Heyne in 1813.

BILABUNDY, s. H. bilabandī. An account of the revenue settlement of a district, specifying the name of each mahal (estate), the farmer of it, and the amount of the rent (Wilson). In the N.W.P. it usually means an arrangement for securing the payment of revenue (Elliot). C. P. Brown says, quoting Raikes (p. 109), that the word is bila-bandī, 'hole-stopping,' viz. stopping those vents through which the coin of the proprietor might ooze out. This, however, looks very like a 'striving after meaning,' and Wilson's suggestion that it is a corruption of behrī-bandī, from behrī, 'a share,' 'a quota,' is probably right.

[1858.—"This transfer of responsibility, from the landholder to his tenants, is called 'Jumog Logāna,' or transfer of jumma. The assembly of the tenants, for the purpose of such adjustment, is called zunjoer bandee, or linking together. The adjustment thus made is called the bilabundee."—Sleeman, Journey through Oudeh, i. 205.]

BILAYUT, BILLAÎT, &c. n.p. Europe. The word is properly Ar. Wildyut, '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. Wildyat is the usual form in Bombay.

**BILAYUTE PAWNEE, BILÁTEE PANEE.** The adjct. bilátyat or wildyat is applied specifically to a variety of exotic articles, e.g. bilátyat boingan (see BRINJAU), to the tomato, and most especially bilátyat páni, 'European water,' the usual name for soda-water in Anglo-India.

1885. — "But look at us English," I urged, "we are ordered thousands of miles away from home, and we go without a murmur." "It is true, Khudawund," said Ganga Parsad, "but you stack 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.

**BILDÁR, s.** H. from P. 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 Lyme is alle oute! Ye Masouns lounge about! Ye Beldars have alle strucke, and are smaokinge atte their Eese! Ye Brickes are alle done! Ye Kyne are Skynne and Bone, And ye Thressour hur has bolted with xii thousand Rupees!" *Ye Dreme of an Executive Engineer.*

**BILOOCH, BELOOCH,** n.p. The name (Balách or Bilách) applied to the race inhabiting the regions west of the Lower Indus, and S.E. of Persia, called from them Biláchistán; they were dominant in Sind till the English conquest in 1843. [Prof. Max Müller (*Lectures*, i. 97, note) identified the name with Skt. mlechcha, used in the sense of the Greek μληχασα for a despised foreigner.]

A.D. 643.—"In the year 32 H. 'Abdulla bin 'Amr bin Rabí invaded Kirmán and took the capital Kuváshir, so that the aid of the men of Kuj and Balúj was solicited in vain by the Kirmání."—*In Elliot*, i. 417.

c. 1200.—"He gave with him from Kandahár and Lár, mighty Balóchis, servants... with nobles of many castes, horses, elephants, men, carriages, charioteers, and chariots." —

The Poem of Chand Bardáí, in *Ind. Ant.* i. 272. c. 1211.—"In the desert of Khabis there was a body... of Bulúchis 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 Gwádir, a trading town. The people here are called Balúj; their prince was Malik Jalaluddín, son of Malik Dínár."—*Sidi 'Ali*, p. 73.

[c. 1590.—"This tract is inhabited by an usual Balóch tribe called Kalmaní."—*Ain*, trans. Jarret, ii. 337.]

1613.—*The Boloches* are of Mahomet's Religion. They deal much in Camels, most of them robbers..."—*N. Whittington*, *in Purchas*, i. 485.

1648.—"Among the Machumatists next to the Pattans are the *Biotias* of great strength" [!] *Wildyat*.—*Van Twist*, 58.

1727.—"They were lodged in a Caravan-seray, when the Ballowches came with about 300 to attack them; but they had a brave warm Reception, and left four Score of their Number dead on the Spot, without the loss of one Dutch Man."—*A. Hamilton*, i. 107.

1813.—*Müthurn* calls them *Bloaches* (*Or. Com.* i. 145).

1844.—"Officers must not shoot Peacocks: if they do the *Bolóches* 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 Hyde and Tipppo, e.g. in Gen. Stewart's desp. of 8th March 1739: "Mohammed Rezza, the Binky Naboli." [Also see *Wilks, Mysoor*, Madras reprint, ii. 346.] It is properly *benki-nawáb*, from Canar-ese *benki*, 'fire,' and means the Commander of the Artillery.

**BIRD OF PARADISE.** The name given to various beautiful birds of the family Paradízidae, of which many species are now known, inhabiting N. Guinea and the smaller islands adjoining it. The largest species was called by Linnaeus *Paradisae 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 *Manuice* which Buffon adopted for these birds occurs in the form *Manuicodiata* in some of the following quotations. It is a corruption of the Javanese
name *Manu&-devata*; ‘the Bird of the Gods,’ which our popular term renders with sufficient accuracy. [The Siamese word for ‘bird,’ according to Mr. Skeat, is *nok,* perhaps from *manok.*]

c. 1430.—“In majori Java avis precipua repertur sine pedibus, instar palumbi, phuma levi, cauda oblonga, semper in arboribus quiescens: caro non editur, pollis et cauda habentur pretiosiores, quibus pro ornamento capitis utuntur.” —N. Conti, in *Poggia de Varietae Fortunaee,* lib. iv.

1562.—“The Kings of the said (Moluccas) began only a few years ago to believe in the immortality of souls, taught by no other argument than this, that they had seen a most beautiful little bird, which never alighted on the ground or on any other terrestrial object, but which they had sometimes seen to come from the sky, that is to say, when it was dead and fell to the ground. And the Machometan traders who traffic in those islands assured them that this little bird was a *native of Paradise,* and that *Paradise* was the place where the souls of the dead are; and on this account the princes attached themselves to the sect of the Machometans, because it promised them many marvellous things regarding this place of souls. This little bird they called by the name of *Manuae- codiata.* . . .”—Letter of Maximilian of Transylvania, Sec. to the Emp. Charles V., in *Ramusio,* i. f. 351; see also f. 352.

c. 1524.—“He also (the K. of Bachian) gave us for the King of Spain two most beautiful dead birds. These birds are as large as thrushes; they have small heads, long beaks, legs slender like a writing pen, and a span in length; they have no wings, but instead of them long feathers of different colours, like plumes; their tail is like that of the thrush. All the feathers, except those of the wings (?), are of a dark colour; they never fly except when the wind blows. They told us that these birds *come from the terrestrial Paradise,* and they call them ‘bolon dinata,’ [burung-dinata, same as Javanes *Manu&-devata, supra*] that is, divine birds.” —Pigafetta, Hak. Soc. 143.

1598.—“. . . in these Is. (Moluccas) once is found the bird, which the Portuguese call *Papuaes de Sol,* that is, the Boule of the Sunne, the Italians call it *Manua codiata,* and the Latinists *Paradises,* by us called *Paradice birdes,* for ye beauty of their feathers which passe al other birds: these birds are never seen alive, but being dead they are found vpon the Iland; they flee, as it is said, alwaies into the Sunne, and keepe themselves continually in the ayre . . . for they have neither head, nor wings, nor only head, nor bodie, and the most part tayle . . . .”—Linschoten, 35; [Hak. Soc. i. 118.]

1572.—“Olha cá pelos mares do Oriente
As infinitas ilhas espalhadas
* * * * * * *
Aqui as aureas aves, que não decem
Nunca á terra, e só mortas aparecem.”

_Camões,* x. 132.

Eng. shed by Burton:

“Here see o’er oriental seas bespread
Infinite island-groups and all where
Strewed * * * * * * *
Here dwell the golden owls, whose home
Is air,
And never earthward save in death may fare.”

1645.—“. . . the male and female *Manu& codiata,* the male having a hollow in the back, in which it reported the female both lays and hatches her eggs.” —*Evelyn’s Diary,* 4th Feb.

1674.—“The strangest long-wing’d hawk that flies,
That like a *Bird of Paradise,*
Or herald’s martlet, has no legs . . . .”

_Hudibras,* Pt. ii. cant. 3.

1591.—“As for the story of the *Manu&codiata* or *Bird of Paradise,* which in the former Age was generally received and accepted for true, even by the Learned, it is now discovered to be a fable, and rejected and exploded by all men” (i.e. that it has no feet). —Ray, *Wisdom of God Manifested in the Works of the Creation,* ed. 1692, Pt. ii. 147.

1705.—“The *Birds of Paradise* are about the bigness of a Pidgeon. They are of varying Colours, and are never found or seen alive; neither is it known from whence they come . . . .”—Furnell, in *Dampier’s Voyages,* iii. 266-7.

1868.—“When seen in this attitude, the *Bird of Paradise* really deserves its name, and must be ranked as one of the most beautiful and wonderful of living things.” —Wallace, *Malay Archip.* 7th ed., 464.

**BIRDS’ NESTS.** The famous edible nests, formed with mucus, by certain swiftlets, *Collocalia nudifica,* and *C. linchi.* Both have long been known on the eastern coasts of the B. of Bengal, in the Malay Islands [and, according to Mr. Skeat in the islands of the Inland Sea (Tale Sap) at Singora]. The former is also now known to visit Darjeeling, the Assam Hills, the Western Ghats, &c., and to breed on the islets off Malabar and the Concan.

**BISCOBRA,** s. H. *bis&hopra* or *bis&hupra.* 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 *Trèbes 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 khorap, ‘a shell or skull.’ [See J. L. Kipling, Beast and Man in India (p. 317), who gives the scientific name as varanus dracaena, and says that the name biscobra is sometimes applied to the lizard generally known as the ghorap, for which see GUANA.]

1883.—“But of all the things on earth that bite or sting, the palm belongs to the biscobra, a creature whose very name seems to indicate that it is twice as bad as the cobra. Though known by the terror of its name to natives and Europeans alike, it has never been described in the Proceedings of any learned Society, nor has it yet received a scientific name. . . . The awful deadliness of its bite admits of no question, being supported by countless authentic instances. . . . The points on which evidence is required are—first, whether there is any such animal; second, whether, if it does exist, it is a snake with legs, or a lizard without them.”—Tribes on my Frontier, p. 206.

BISH, BIKH, &c., n. H. from Skt. visha, ‘poison.’ The word has several specific applications, as (a) to the poison of various species of aconite, particularly Aconitum ferox, otherwise more specifically called in Skt. vatsanāṭhā, ‘calf’s navel,’ corrupted into bachnāṭh or bachnāg, &c. But it is also applied (b) in the Himalaya to the effect of the rarefied atmosphere at great heights on the body, an effect which there and over Central Asia is attributed to poisonous emanations from the soil, or from plants; a doctrine somewhat naively accepted by Huc in his famous narrative. The Central Asiatic (Turki) expression for this is Esh, ‘smell.’

a. —

1554.—“Entre les singularités que le consul de Florentins me montra, me feist gouster vne racine que les Arabes nomment Bisch: laquelle me causa si grande chaleur en la bouche, qui me dura deux jours, qu'il me sembloit y avoir du feu. . . . Elle est bien petite comme vn petit naucne: les autres (aureurs) l'ont nommée Napoléon . . .”—Pierre Belon, Observations, &c., f. 97.

b. —

1624.—Antonio Andrada in his journey across the Himalaya, speaking of the sufferings of travellers from the poisonous emanations.—See Ritter, Asien., iii. 444.

1681-2.—“Est autem Langurum omnium altissimus, ita ut in summitate ejus viatores vix respirare ob aeris subtilitatem quaeant: neque is ob virulentas nonnullarum herbarum exhalationes aestivo-tempore, sine manifesto vitae periculo transire possit.”—P. P. Dorville and Greuter, in Kircher, China Illustrata, 65. It is curious to see these intelligent Jesuits recognize the true cause, but accept the fancy of their guides as an additional one!

(?) “La partie supérieure de cette montagne est recouverte d'exhalaisons pestilentielles.”—Chinese Itinerary to Hissa, in Klaproth, Magasin Asiatique, ii. 112.

1812.—“Here begins the Esh—this is a Turkish word signifying Smell . . . it implies something the odour of which induces indisposition; far from hence the breathing of horse and man, and especially of the former, becomes affected.”—Mir Izet Ullah, in J. R. As. Soc. i. 283.

1815.—“Many of the coolies, and several of the Mewattee and Ghorkha sepoys and chuprasses now lagged, and every one complained of the bis or poisoned wind. I now suspected that the supposed poison was nothing more than the effect of the rarefaction of the atmosphere from our great elevation.”—Fraser, Journal of a Tour, &c., 1820, p. 442.

1819.—“The difficulty of breathing which at an earlier date Andrada, and more recently Moorcroft had experienced in this region, was confirmed by Webb; the Butias themselves felt it, and call it bis ki huwa, i.e. poisonous air; even horses and yaks . . . suffer from it.”—Webb’s Narrative, quoted in Ritter, Asien., ii. 532, 649.

1845.—“Nous arrivâmes à neuf heures au pied du Bourhan-Bota. La caravane s’arrêta un instant . . . on se montrait avec anxiété un gaz subtil et léger, qu’on nommait vasepe pestilente, et tout le monde paraissait abattu et découragé . . . Bientôt les chevaux se refusèrent à porter leurs cavaliers, et chacun avança à pied et à petits pas . . . tous les visages blêmirent, on sent le cœur s’affadire, et les jambs ne pouvaient plus fonctionner . . . Une partie de la troupe, par mesure de prudence s’arrêta . . . le reste par prudence aussi épuisâ toute leurs efforts pour arriver jusqu’au bout, et ne pas mourir asphyxié au milieu de cet air chargé d’acide carbonique,” &c., Huc et Gabet, ii. 211: [E. T., ii. 114].

[BISMILLAH, intj., lit. “In the name of God”; a pious ejaculation used by Mahomedans at the commencement of any undertaking. The ordinary form runs—Bi’smi ‘lāhî ‘r-raḥmānî ‘r-raḥîm, i.e. “In the name of God, the Compassionate, the Merciful,” is of Jewish origin, and is used at the commencement of meals, putting on new clothes, beginning any new work, &c. In the second form, used
at the time of going into battle or slaughtering animals, the allusion to the attribute of mercy is omitted.

[1535.—"As they were killed after the Portuguese manner without the bysmela, which they did not say over them."—Correa, iii. 746.]

BISNAGAR, BISNAGA, BEEJANUGGER, n.p. These and other forms stand for the name of the ancient city which was the capital of the most important Hindu kingdom that existed in the peninsula of India, during the later Middle Ages, ruled by the Raya dynasty. The place is now known as Human (Humph), and is entirely in ruins. [The modern name is corrupted from Pumpa, that of the river near which it stood. (Rice, Mysore, ii. 487.)] It stands on the S. of the Tangabhadra R., 36 m. to the N.W. of Bellary. The name is a corruption of Vijayaganara (City of Victory), or Vidyanagara (City of learning), [the latter and earlier name being changed into the former (Rice, Ibid. i. 342, note).] Others believe that the latter name was applied only since the place, in the 13th century, became the seat of a great revival of Hinduism, under the famous Sayana Madhava, who wrote commentaries on the Vedas, and much besides. Both the city and the kingdom were commonly called by the early Portuguese Narsinga (q.v.), from Narasimha (c. 1400-1508), who was king at the time of their first arrival. [Rice gives his dates as 1488-1508.]

c. 1420.—"Profectus hinc est procul a mari milliariis trescentis, ad civitatem ingentem, nomine Bizenegialiam, ambitu millarium sexaginta, circa praeruptos montes sitam."—Conti, in Poggia de Var. Fortuna, 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 populated, and a King possessing greatness and sovereignty to the highest degree, whose dominion extends from the frontier of Serendib to the extremity of the country of Kalbergh—from the frontiers of Bengal to the environs of Malabar."—Abdurrazzak, in India in XV. Cent., 22.

c. 1470.—"The Hindu sultan Kadam is a very powerful prince. He possesses a numerous army, and resides on a mountain at Bichenegher."—Athan. Nikitin, in India in XV. Cent., 29.

1516.—"45 leagues from these mountains inland, there is a very great city, which is called Bijanagher. ..."—Barbosa, 85.

1611.—"Le Roy de Binsagar, qu'on appelle aussi quelquefois le Roy de Narzinga, est puissant."—Wyszet, 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 (Gavcaeus gaurus, Jerdon); [Bos gaurus, Blanford]. It inhabits sparsely all the large forests of India, from near Cape Comorin to the foot of the Himalayas (at least in their Eastern portion), and from Malabar to Tenasserim.

1881.—"Once an unfortunate native superintendent or mistari [Maistry] was 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 Singapore, which forms the beautiful 'New Harbour' of that port; Malay belakang, or blakang-mati, lit. 'Dead-Buck island,' of which, writes Mr. Skeat, no satisfactory explanation has been given. According to Dennys (Diser. Dict., 51), "one explanation is that the Southern, or as regards Singapore, hinder, face was so unhealthy that the Malays gave it a designation signifying by onomatopoea that death was to be found behind its ridge.'"

The island (Blacan-mati) appears in one of the charts of Godinho de Eredia (1613) published in his Malaca, &c. (Brussels, 1882), and though, from the excessive looseness of such old charts, the island seems too far from Singapore, we are satisfied after careful comparison with the modern charts that the island now so-called is intended.

BLACK, s. Adj. and substantive denoting natives of India. Old-fashioned, and heard, if still heard, only from the lower class of Europeans; even in the last generation its habitual use was chiefly confined to these, and to old officers of the Queen's Army.

[1614.—"The 5th ditto came in a ship from Mollacco with 28 Portugals and 36 Blacks."—Foster, Letters, ii. 31.]

1676.—"We do not approve of your sending any persons to St. Helena against their wills. One of them you sent there makes a great complaint, and we have
ordered his liberty to return again if he desires it; for we know not what effect it may have if complaints should be made to the King that we send away the natives; besides that it is against our inclination to buy any blacks, and to transport them from their wives and children without their own consent."—*Court's Letter to Pl. St. Geo.*, in *Notes and Essays*, No. 1. p. 12.

1747.—"Vencatchalam, the Commanding Officer of the Black Military, having behaved very commendably on several occasions against the French; In consideration thereof *Agreed* that a Present be made him of Six hundred Rupees to buy a Horse, that it may encourage him to act in like manner."—*Pt. St. David Cons.*, Feb. 6. (MS. Record, in India Office).

1750.—"Having received information that some Blacks residing in this town were dealing with the French for goods proper for the Europe market, we told them if we found any proof against any residing under your Honors' protection, that such should suffer our utmost displeasure."—*Pt. Wm. Cons.*, Feb. 4, in *Long*, 24.

1753.—"John Wood, a free merchant, applies for a pass which, if refused him, he says "it will reduce a free merchant to the condition of a foreigner, or indeed of the meanest black fellow."

1761.—"You will also receive several private letters from Hastings and Sykes, which must convince me as Circumstances did me at the time, that the Dutch forces were not sent with a View only of defending their own Settlements, but absolutely with a Design of disturbing our Influence and Possessions; certain Rain must have been the Consequence to the East India Company. Through Black Forces at Patna, Cossimbazar, Chinsura, &c., and were working Night and day to compleat a Field Artillery... all these preparations previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—*Holograph Letter from Clive (unpublished)* in the India Office Records. *Dated* Berkeley Square, and *indorsed* "27th Decr. 1761."

1762.—"The Black inhabitants send in a petition setting forth the great hardship they labour under in being required to sit as arbitrators in the Court of Cutcherry."—*Pt. Wm. Cons.*, in *Long*, 277.

1782.—See quotation under Sepoy, from *Price*.

... the 35th Regiment, commanded by Major Popham, which had lately behaved in a mutinous manner... was broke with infamy. ... The black officers with halters about their necks, and the sepoys strip of their coats and turbans were drummed out of the Cantonments."—*India Gazette*, March 30.

1787.—"As to yesterday's particular charge, the thing that has made me most inveterate and unrelenting in it is only that it related to cruelty or oppression inflicted on two black ladies..."—*Lord Minto, in Life*, etc., i. 128.

1789.—"I have just learned from a Friend at the India House, that the object of Troves' ambition at present is to be appointed to the *Adwalt* of Benares, wth is now held by a Black named Ali Caun. Understanding that most of the *Adwalets* are now held by Europeans, and as I am informed yt it is the intention yt the Europeans are to be so placed in future, I shd be vastly happy if without committing any injustice you c^d place young Troves in yt situation."—*George P. of Wales, to Lord Cornwallis, in C.'s Correspondence*, 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 ādmī 'black man*,' is often used by them in speaking to Europeans of other natives. A case in point is perhaps worth recording. A statue of Lord William Bentinck, on foot, and in bronze, stands in front of the Calcutta Town Hall. Many years ago a native officer, returning from duty at Calcutta to Barrackpore, where his regiment was, reported himself to his adjutant (from whom we had the story in later days). 'Anything new, Sūbadār, Sāhib?' said the Adjutant. 'Yes,' said the Sūbadār, 'there is a figure of the former Lord Sahib arrived.' 'And what do you think of it?' 'Sāhib,' said the Sūbadār, 'abhi hai kālā ādmī kā sāt, jab potā ha jaega jab achehā hogā!' ('It is now just like a native—a black man'); when the whitewash is applied it will be excellent.'

In some few phrases the term has become crystallised and semi-official. Thus the native dressers in a hospital were, and possibly still are, called Black Doctors.

1787.—"The Surgeon's assistant and Black Doctor take their station 100 paces in the rear, or in any place of security to which the Doolies may readily carry the wounded."—*Regulations for the H. C.'s Troops on the Coast of Coromandel*.

In the following the meaning is special:

1788.—"*For Sale*. That small upper-roomed Garden House, with about 5 big-gahs (see BEEGAH) of ground, on the road leading from Charinghee to the Burying Ground, which formerly belonged to the
BLACK ACT. This was the name given in odium by the non-official Europeans in India to Act XI., 1836, of the Indian Legislature, which laid down that no person should by reason of his place of birth or of his descent be, in any civil proceeding, excepted from the jurisdiction of the Courts named, viz.: Sudder Dewanny Adawlut, Zillah and City Judge's Courts, Principal Sudder Ameens, Sudder Ameens, and Moonsiff's Court, or, in other words, it placed European subjects on a level with natives as to their subsection 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 scruplity 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 so called privilege of bringing civil appeals before the Supreme Court at Calcutta."—Trevelyan's Life of Macaulay, 2nd ed., i. 398.

BLACK BEER, s. A beverage mentioned by early travellers in Japan. It was probably not a malt liquor. Dr. Aston suggests that it was kuro-hi, a dark-coloured sake used in the service of the Shinto gods.

1616.—"One jar of black beer."—Foster, Letters, iv. 270.

BLACK-BUCK, s. The ordinary name of the male antelope (Antelope cervicapra, Jerdon) [A. cervicapra, Blanford], from the dark hue of its back, by no means however literally black.

1690.—"The Indians remark, 'tis September's Sun which caused the black hairs on the Antelopes' Backs."—Ovington, 139.

BLACK COTTON SOIL. — (See REGUR.)

BLACK JEW, s. A term applied to the Jews of S. India; see 2 ser. N. & Q., iv. 4. 429; viii. 232, 418, 521; Logan, Malabar, i. 246 seqq.)

BLACK LANGUAGE. An old-fashioned expression, for Hindustani and other vernaculars, which used to be common among officers and men of the Royal Army, but was almost confined to them.

BLACK PARTRIDGE, s. The popular Indian name of the common francolin of S.E. Europe and Western Asia (Francolinus vulgaris, Stephens), notable for its harsh quasi-articulate call, interpreted in various parts of the world into very different syllables. The rhythm of the call is fairly represented by two of the imitations which come nearest one another, viz. that given by Sultan Baber (Persian): 'Shir dārām, shākark!' ('I've got milk and sugar!') and (Hind.) one given by Jerdon: 'Lahsun piyās udārūk!' ('Garlic, onion, and ginger!') A more pious one is: Khuda tēri kudrat, 'God is thy strength!' Another mentioned by Capt. Baldwin is very like the truth: 'Be quick, pay your debts!' But perhaps the Greek interpretation recorded by Athenaeus (ix. 39) is best of all: τρίς τοῖς κακοφργοις κακά 'Three-fold ills to the ill-doers!' see Marco Polo, Bk. i. ch. xviii. and note 1; [Burton, Ar. Nights, iii. 234, iv. 17].

BLACK TOWN, n.p. Still the popular name of the native city of Madras, as distinguished from the Fort and southern suburbs occupied by the English residents, and the bazars which supply their wants. The term is also used at Bombay.

1673.—Fryer calls the native town of Madras "the Heathen Town," and "the Indian Town.

1727.—"The Black Town (of Madras) is inhabited by Gentoes, Mahometans, and Indian Christians. . . . It was walled in towards the Land, when Governor Pit ruled it."—A. Hamilton, i. 367.

1780.—"Adjoining the glacie of Fort St. George, to the northward, is a large town commonly called the Black Town, and which is fortified sufficiently to prevent any surprise by a body of horse."—Hodges, p. 6.
BLACK WOOD.

1780.—"... Cadets upon their arrival in the country, many of whom... are obliged to take up their residence in dirty punch-houses in the Black Town..."—Munro's Narrative, 22.

1782.—"... When Mr. Hastings came to the government he added some new regulations... divided the black and white town (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off."—Price, Some Observations, &c., p. 60.
In Travels, vol. i.

[1813.—"The large bazar, or the street in the Black Town, (Bombay) ... contained many good Asiatic houses."—Forbes, Or. Mem., 2nd ed., i. 96. Also see quotation (1809) under BOMBAY.]

1827.—"Hartley hastened from the Black Town, more satisfied than before that some deceit was about to be practised towards Menie Gray."—Walter Scott, The Surgeon's Daughter, ch. xi.

BLACK WOOD. The popular name for what is in England termed 'rose-wood'; produced chiefly by several species of Dalbergia, and from which the celebrated carved furniture of Bombay is made. [The same name is applied to the Chinese ebony used in carving (Ball, Things Chinese, 3rd ed., 107).] (See SISSOO.)

[1815.—"Her lodging is Black Wood, I think ebony."—Cocks's Diary, Hak. Soc. t. 36.
[1813.—"Black wood furniture becomes like heated metal."—Forbes, Or. Mem., 2nd ed., i. 106.]

1827.—(In Babylonia). "In a mound to the south of the mass of city ruins called Jum-juma, Mr. Rassam discovered the remains of a rich hall or palace... the cornices were of painted brick, and the roof of rich Indian blackwood."—Atheneum, July 5, 22.

BLANKS, s. The word is used for 'whites' or 'Europeans' (Port. branco) in the following, but we know not if anywhere else in English:

1718.—"... The Heathens... too shy to venture into the Churches of the Blanks (so they call the Christians), since these were generally adorned with fine cloaths and all manner of proud apparel."—(Ziegenbaly and Plutacho), Propagation of the Gospel, &c. Pt. I., 3rd ed., p. 70.

[BLATTY, adj. A corr. of wilāyatī, 'foreign' (see BILAYUT). A name applied to two plants in S. India, the Sonneratia acida, and Hydrolea zeylancica (see Mad. Admin. Man. Gloss. s. v.). In the old records it is applied to a kind of cloth. Owen (Narrative, i. 349) uses Blat as a name for the land-wind in Arabia, of which the origin is perhaps the same.

[1610.—"Blatty, the corge Rs. 0.60."—Dancers, Letters, i. 72.]

BLIMBEE, s. Malayul. vilimbhi; H. belamb (or bilumbu), Malay, billing or belimbing. The fruit of Averrhoa bilimbi, L. The genus was so called by Linneus in honour of Averroes, the Arab commentator on Aristotle and Avicenna. It embraces two species cultivated in India for their fruits; neither known in a wild state. See for the other CARAMBOLA.

BLOOD-SUCKER, s. A harmless lizard (Lacerta cristata) is so called, because when excited it changes in colour (especially about the neck) from a dirty yellow or grey, to a dark red.

1810.—"... On the morn, however, I discovered it to be a large lizard, termed a blood-sucker."—Morton's Life of Leyden, 110.

[1813.—"The large sereor, or lacerta, commonly called the bloodsucker."—Forbes, Or. Mem., i. 110 (2nd ed.).]

BOBACHEE, s. A cook (male). This is an Anglo-Indian vulgarisation of bāwarchi, a term originally brought, according to Hammer, by the hordes of Chingiz Khan into Western Asia. At the Mongol Court the Bāwarchi was a high dignitary, 'Lord Sewer' or the like (see Hammer's Golden Horde, 233, 461). The late Prof. A. Schiefner, however, stated to us that he could not trace a Mongol origin for the word, which appears to be Or. Turki. [Platts derives it from P. bāwvar, 'confidence.]

c. 1333.—"Chaque émir a un bāwredji, et lorsque la table a été dressée, cet officier s'assied devant son maître... le bāwredji coupe la viande en petits morceaux. Ces gens-là possèdent une grande habilété pour dépecer la viande."— Ibn Batuta, ii. 407.

c. 1500.—Bāwarchī is the word used for cook in the original of the 'Āin (Blockmann's Eng. Tr. i. 58).

1810.—"... the dripping... is returned to the meat by a bunch of feathers... tied to the end of a short stick. This little neat, cleanly, and cheap dripping-ladle, answers admirably; it being in the power of the babaschī to bestow any part with great precision."—Williamson, V. M. i. 293.

1866.—"And every night and morning The bobachee shall kill The somptifernal moorghee, And we'll all have a grill."

The Darak Bungalow, 228.
BOBACHEE CONNAH. s. H. Bāwarchi-khāna, 'Cook-house;' i.e. Kitchen; generally in a cottage detached from the residence of a European household.

[1829.—"In defiance of all Bawurchee-khana rules and regulations."—Or. Sport Mag., i. 118.]

BOBBERY, s. For the origin see BOBBERY-BOB. A noise, a disturbance, a row.

[1710.—"And beat with their hand on the mouth, making a certain noise, which we Portuguese call babare. Babare is a word composed of bab, 'a child' and are, an adverb implying 'to call.'"—Oriente Conquis-tado, vol ii; Conquista, i. div. i. sec. 8.]

1830.—"When the band struck up (my Arab) was much frightened, made bobbery, set his foot in a hole and nearly pitched me."—Mem. of Col. Mountain, 2nd ed., 106.

1866.—"But what is the meaning of all this bobbery?"—The Dark Bengalow, p. 387.

Bobbery is used in 'pigeon English,' and of course a Chinese origin is found for it, viz. yā-pī, Cantonese, 'a noise.' [The idea that there is a similar English word (see 7 ser. N. & Q., v. 205, 271, 338, 415, 513) is rejected by the N.E.D.]

BOBBERY-BOB! interj. The Anglo-Indian colloquial representation of a common exclamation of Hindus when in surprise or grief—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 Nacā! = Madre mía, as a vulgar exclamation of admiration.

1782.—"Captain Cowbe being again examined ... if he had any opportunity to make any observations concerning the execution of Nundecmar? 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-baup-area!' leaving nobody about the gallows but the Sheriff and his attendants, and a few European spectators. He explains the term Ah-baup-aree, to be an exclamation of the black people, upon the appearance of anything very alarming, and when they are in great pain."—Price's 2nd Letter to E. Burke, p. 5. In Tracts, vol. ii.

"If an Hindoo was to see a house on fire, to receive a smart slap on the face, break a china basin, cut his finger, see two Europeans boxing, or a sparrow shot, he would call out Ah-baup-aree!"—From Report of Select Committee of H. of C., Ibid. pp. 9-10.

1834.—"They both hastened to the spot, where the man lay senseless, and the syce by his side muttering Bāpre bāpre."—The Baboo, i. 48.

1863-64.—"My men soon became aware of the unwelcome visitor, and raised the cry, 'A bear, a bear!' "

"Ahi! bap-re-bap! Oh, my father! go and drive him away," said a timorous voice from under a blanket close by."—Lt.-Col. Lewin, A Fly on the Wheel, 142.

BOBBERY-PACK, s. A pack of hounds of different breeds, or (oftener) of no breed at all, wherewith young officers hunt jackals or the like; presumably so called from the noise and disturbance that such a pack are apt to raise. And hence a 'scratch pack' of any kind, as a 'scratch match' at cricket, &c. (See a quotation under BUNOW.)

1878.—"... on the mornings when the 'bobbera' pack went out, of which Macpherson was 'master,' and I 'whip,' we used to be up by 4 A.M."—Life in the Mofussil, i. 142.

The following occurs in a letter received from an old Indian by one of the authors, some years ago:

"What a Cabinet — has put together! — a regular bobbery-pack."

BOCCA TIGRIS, n.p. The name applied to the estuary of the Canton River. It appears to be an inaccurate reproduction of the Portuguese Boca do Tigre, and that to be a rendering of the Chinese name Hu-mên, "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. ..."—Rajyal (tr. 1771), ii. 258.

1782.—"... À sept lieues de la bouche du Tigre, on apperçoit la Tour du Lion."—Sonnerat, Voyage, ii. 234.

1900.—"The launch was taken up the Canton River and abandoned near the Bocca Tigris (the Bogue)."—The Times, 29 Oct.

BOCHA. s. H. hocha. A kind of chair-palankin formerly in use in Bengal, but now quite forgotten.

1810.—"Ladies are usually conveyed about Calcutta ... in a kind of palanquin called
a bochah...being a compound of our sedan chair with the body of a chariot...I should have observed that most of the gentlemen residing at Calcutta ride in bochahs."—Williamson, V. M. i. 322.

BOGUE, n.p. This name is applied by seamen to the narrows at the mouth of the Canton River, and is a corruption of Boca. (See BOCCA TIGRIS.)

BOLIAH, BAULEAH, s. Beng. bālia. A kind of light accommodation boat with a cabin, in use on the Bengal rivers. We do not find the word in any of the dictionaries. Ives, in the middle of the 18th century, describes it as a boat very long, but so narrow that only one man could sit in the breadth, though it carried a multitude of rowers. This is not the character of the boat so called now. [Buchanan Hamilton, writing about 1820, says: "The bhauiliya is intended for the same purpose, [conveyance of passengers], and is about the same size as the Pansí (see PAUNCHWAY).] It is sharp at both ends, rises at the ends less than the Pansí, and its till is placed in the middle, the rowers standing both before and behind the place of accommodation of passengers. On the Kosi, the Bhauiliya is a large fishing-boat, carrying six or seven men." (Eastern India, iii. 345.) Grant (Rural Life, p. 5) gives a drawing and description of the modern boat.)

1757.—"To get two bolias, a Goordore, and 87 dandies from the Nazir."—Ives, 157.

1810.—"On one side the picturesque boats of the natives, with their floating huts; on the other the bolios and pleasure-boats of the English."—Maria Graham, 142.

1811.—"The extreme lightness of its construction gave it incredible...speed. An example is cited of a Governor General who in his Bawallees performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—Solyns, iii. The drawing represents a very light skiff, with only a small kiosque at the stern.

1824.—"We found two Bholias, or large row-boats, with convenient cabins."—Heber, i. 26.

1834.—"Rivers's attention had been attracted by seeing a large beauliah in the act of swinging to the tide."—The Baboo, i. 14.

BOLTA, s. A turn of a rope; sea H. from Port. volta (Roebuck).

BOMBASA, n.p. The Island of Mombasa, off the E. African Coast, is so called in some old works. Bombāsā is used in Persia for a negro slave; see quotation.

1516.—"...another island, in which there is a city of the Moors called Bombaza, very large and beautiful."—Barbosa, ii. See also Colonial Papers under 1609, i. 188.

1883.—"...the Bombassi, or coal-black negro of the interior, being of much less price, and usually only used as a cook."—Wills, Modern Persia, 326.

BOMBAY, n.p. It has been alleged, often and positively (as in the quotations below from Fryer and Grose), that this name is an English corruption from the Portuguese Bombahā, 'good bay.' The grammar of the alleged etymology is bad, and the history is no better; for the name can be traced long before the Portuguese occupation, long before the arrival of the Portuguese in India. C. 1430, we find the islands of Mahim and Mumba-Devi, which united form the existing island of Bombay, held, along with Salsette, by a Hindu Rāj, who was tributary to the Mohammedan King of Guzerat. (See Rās Malā, ii. 350); [ed. 1878, p. 270]. The same form reappears (1516) in Barbosa's Tana-Mayambu (p. 68), in the Estado da India under 1525, and (1563) in García de Orta, who writes both Mombaim and Bombaím. The latter author, mentioning the excellence of the area produced there, speaks of himself having had a grant of the island from the King of Portugal (see below). It is customarily called Bombaím on the earliest English Rupee coinage. (See under RUPEE.) The shrine of the goddess Mumba-Devi from whom the name is supposed to have been taken, stood on the Esplanade till the middle of the 17th century, when it was removed to its present site in the middle of what is now the most frequented part of the native town.

1507.—"Sultan Mahommed Bigarrah of Guzerat having carried an army against Chaiwal, in the year of the Hijra 913, in order to destroy the Europeans, he effected his designs against the towns of Bassai (see BASSEIN) and Manbai, and returned to his own capital..."—Mīrāt-i-Ahmadī (Bird's transl.), 214-15.

1508.—"The Viceroy quitted Dabul, passing by Chaiwal, where he did not care to go in, to avoid delay, and anchored at Bombaím, whence the people fled when they saw the fleet, and our men carried off
many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest."—Correa, i. 926.

1516.—"... a fortress of the before-named King (of Guzerat), called Tana-mayambu, and near it is a Moorish town, very pleasant, with many gardens... a town of very great Moorish mosques, and temples of worship of the Gentiles... it is likewise a sea port, but of little trade."—Barros, 69. The name here appears to come from a common oriental fashion, the name of the adjoining town of Thana (see TANA) and Bombay.

1528.—"F a Ilha de Bombay, que no foral velho estaua em catarse mill e quatro cento fedeas... j xii ij, iii. 6 fedeas. 'E os anos outros estaua arrendada por mill trezentos setenta e cinco pardaos... j iii. e lxxv. pardaos.

"Fey afordata a mestre Dioneu pelo dito governador, por mill quatro centos trinta dous pardaos moé... j hiji. 800, pardaos moé."—Tomo do Estado da India, 160-161.

1531.—"The Governor at the island of Bombaim awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and other people, such as servants. And all taken together he found in the whole fleet some 3560 soldiers (homens d'armas), counting captains and gentlemen; and some 1450 Portuguese seamen, with the pilots and masters; and some 2000 soldiers who were Malabars and Goa Canarines; and 8000 slaves fit to fight; and among these he found more than 3000 musketeers (espingardeiros), and 4000 country seamen who could row (marineiros de terra remeirors), besides the mariners of the junks who were more than 800; and with married and single women, and people taking goods and provisions to sell, and menial servants, the whole together was more than 30,000 souls."

1538.—"The Isle of Bombay has on the south the waters of the bay which is called after it, and the island of Chaul; on the N. the island of Salsete; on the east Salsete also; and on the west the Indian Ocean. The land of this island is very low, and covered with great and beautiful groves of trees. There is much game, and abundance of meat and rice, and there is no memory of any scarcity. Nowadays it is called the island of Boa-Vida; a name given to it by Hector da Silveira, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there."—J. de Castro, Primo Real, p. 81.

1552.—"... a small stream called Bate which runs into the Bay of Bombaim, and which is supposed as the demarcation between the Kingdom of Guzurante and the Kingdom of Decan."—Barros, i. ix. 1.
1711.—Lockyer declares it to be impossible, with all the Company's Strength and Art, to make Bombay "a Mart of great Business."—P. 83.

c. 1760.—"... one of the most commodious bays perhaps in the world, from which distinction it received the denomination of Bombay, by corruption from the Portuguese Bomão-Bahio, though now usually written by them Bombaim."—Grose, i. 29.

1770.—"No man chose to settle in a country so unhealthy as to give rise to the proverb That at Bombay a man's life did not exceed two monsoons."—Raynal (E. T., 1777), i. 389.

1809.—"The largest pagoda in Bombay is in the Black Town. ... It is dedicated to Mombò Devee ... who by her images and attributes seems to be Parvati, the wife of Siva."—Maria Graham, 14.

BOMBAY BOX-WORK. This well-known manufacture, consisting in the decoration of boxes, desks, &c., with veneers of geometrical mosaic, somewhat after the fashion of Tunbridge ware, is said to have been introduced from Shiraz to Surat more than a century ago, and some 30 years later from Surat to Bombay. The veneers are formed by cementing together fine triangular prisms of ebony, ivory, green-stained ivory, stag's horn, and tin, so that the sections when sawn across form the required pattern, and such thin sections are then attached to the panels of the box with strong glue.

BOMBAY DUCK.—See 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. carronades, and four 9-prs.) encountered the U. S. sloop-of-war 'Peacock' (539 tons, carrying twenty 32-pr. carronades, and two long 18-prs.). After he had informed the American of the ratification of peace, Boyce was peremptorily ordered to haul down his colours, which he answered by a flat refusal. The 'Peacock' opened fire, and a short but brisk action followed, in which Boyce and his first lieutenant were shot down. The gallant Boyce had a special pension from the Company (£435 in all) and lived to his 93rd year to enjoy it.

We take the facts from the History of this Navy by one of its officers, Lieut. C. R. Low (i. 294), but he erroneously states the pension to have been granted by the U.S. Govt.

1780.—"The Hon. Company's schooner, Carinjar, with Lieut. Murry Commander, of the Bombay Marines, is going to Archin (sic, see ACHEEN) to meet the Ceres and the other Europe ships from Madras, to put on board of them the St. Helena stores."—Hicky's Bengal Gazette, April 8th.

BONITO, s. A fish (Thynnus pelamys, Day) of the same family (Scœmbridae) as mackerel and tunny, very common in the Indian seas. The name is Port., and apparently is the adj. bonito, 'fine.'

c. 1610.—"On y pesche vne quantité admirable de gros poissons, de sept ou huit sortes, qui sont enántoins quasi de mesme race et espèce... commes bonites, albacores, daurades, et autres."—Pyrand, i. 137.

1615.—"Bonites and albacores are in colour, shape, and taste much like to Mackerils, but grow to be very large."—Terry, in Purchas, ii. 1464.

c. 1620.—"How many sail of well-mann'd ships As the Bonito does the Flying-fish Have we pursuad... ."—Beavm. & Flet., The Double Marriage, ii. 1.

c. 1760.—"The fish undoubtedly takes its name from relishing so well to the taste of the Portuguese... that they call it
BONZE.

Bonito, which answers in our tongue to delicious."—Grose, i. 5.

1764.—

"While on the yard-arm the harpooner sits, Strikes the boneta, or the shark ensnarese."—Granger, 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 swim close to her, and were caught for food; he resolved therefore that the ship he should next get should be called the Bonetta."—Bowell, 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 Fên-sêng, 'a religious person' is in Japanese bosō or bonzō; but Köppen prefers fâ-sê, 'Teacher of the Law,' pron. in Japanese bo-zî (Die Rel. des Buddhismus, i. 321, and also Schott's Zur Litt. des Chin. Buddhismus, 1873, p. 46). It will be seen that some of the old quotations favour one, and some the other, of these sources. On the other hand, Bandhya (for Skt. vandya, '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 bandhe or bande, is in Tibetan similarly applied.—(See Joachke's Dict., p. 365.)

The word first occurs in Jorge Álvarez's account of Japan, and next, a little later, in the letters of St. Francis Xavier. Cooks in his Diary uses forms approaching boze.

1549.—"I find the common secular people here less impure and more obedient to reason than their priests, whom they call bonzos."—Letter of St. F. Xavier, in Coleridge's Life, ii. 238.

1552.—"Erbuscens enim, et incredibili liter confunditur Bonzii, ubi male cohaerere, ac pugnare inter seae, quae docent, palam ostenditur."—Setl. Fr. Xaverii Epistol. V. xvi., ed. 1667.

1572.—"... sacerdotes ... qui ipsorum lingua Bonzii appellantur."—E. Acosta, 58.

1585.—"They have amongst them (in Japan) many priests of their idols whom they call Bonzos, of the which there be great convents."—Parkes's Tr. of Mendoza (1589), ii. 300.

1590.—"This doctrine doe all they embrace, which are in China called Cen, but with us at Japan are named Bonzi."—An Exct. Treatise of the Kingd. of China, &c., Hakl. ii. 580.

1616.—"And their is 300 boze (or pagon priests) have allowance and mantynance for eaver to pray for his sole, in the same sorte as munkes and fryres use to doe amongst the Roman papistes."—Cocks's Diary, ii. 75; (in i. 117, boze); bosses (i. 143).

[1676.—"It is estimated that there are in this country (Siam) more than 200,000 priests called Bonzes."—Tavernier, ed. Ball, ii. 293.]

1727.—"... or perhaps make him fadge in a China bonzee in his Calendar, under the name of a Christian Saint."—A. Hamilton, i. 253.

1794.—7. "Alike to me encas'd in Grecian bronze Koran or Vulgate, Veda, Priest, or Bonze." Pursuits of Literature, 6th ed., p. 335.

[1814.—

While Fum deals in Mandarin, Bonzes, Bohea—Peers, Bishops, and Punch, Hum—are sacred to thee."—T. Moore, Hum and Fum.

(1) BORA, BOORA, s. Beng. bhada, a kind of cargo-boat used in the rivers of Bengal.

[1875.—"About noone overtook the eight boræas."—Hedges, Diary, Hak. Soc. ii. cxxxvii.

[1880.—"The boora ... being a very floaty light boat, rowinge with 20 to 30 Owares, these carry Salt Peeter and other goods from Hugly downewards, and some trade to Dacca with salt; they also serve for tow boats for ye ships bound up or dwayne ye river."—Ibid. ii. 15.]

(2) BORA, s. H. and G uz. bohārā and bohorā, which H. H. Wilson refers to the Skt. vyayahārī, 'a trader, or man of affairs,' from which are formed the ordinary H. words byohārā, byohārīyāt (and a Guzerati form which comes very near bohorā). This is confirmed by the quotation from Nurullah below, but it is not quite certain. Dr. John Wilson (see below) gives an Arabic derivation which we have been unable to verify. [There can be no reasonable doubt that this is incorrect.] There are two classes of Bohārs belonging to different Mohammedan sects, and different in habit of life.

1. The Shi'a Bohārs, who are essentially townspeople, and especially congregate in Surat, Bharanpur, Ujjain, &c. They are those best known far and wide by the name, and are usually devoted to trading and money-lending.
Their original seat was in Guzerat, and they are most numerous there, and in the Bombay territory generally, but are also to be found in various parts of Central India and the N.-W. Provinces, [where they are all Hindus]. The word in Bombay is often used as synonymous with pedlar or boxwallah. They are generally well-to-do people, keeping very cleanly and comfortable houses. [See an account of them in Forbes, Or. Mem. i. 470 seqq. 2nd ed.]

These Bohras appear to form one of the numerous Shi'a sects, akin in character to, and apparently of the same origin as, the Ismā'iliyyah (or Assassins of the Middle Ages), and claim as their original head and doctor in India one Ya'kub, who emigrated from Egypt, and landed in Cambay A.D. 1137. But the chief 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 Ismā'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: Da'ūdī Bohrās, Sulaimānī Bohrās, &c. [See Forbes, Rās Mālā, ed. 1878, p. 264 seqq.]

2. The Sunni Bohrās. These are very numerous in the Northern Concan and Guzerat. They are essentially peasants, sturdy, thrifty, and excellent cultivators, retaining much of Hindu habit; and are, though they have dropped caste distinctions, very exclusive and "denominational" (as the Bombay Gazetteer expresses it). Exceptionally, at Pattan, in Baroda State, there is a rich and thriving community of trading Bohrās of the Sunni section; they have no intercourse with their Shi'a namesakes.

The history of the Bohrās is still very obscure; nor does it seem ascertained whether the two sections were originally one. Some things indicate that the Shi'a Bohrās may be, in accordance with their tradition, in some considerable part of foreign descent, and that the Sunni Bohrās, who are unquestionably of Hindu descent, may have been native converts of the foreign immigrants, afterwards forcibly brought over to Sunnism by the Guzerat Sultans. But all this must be said with much reserve. The history is worthy of investigation.

The quotation from Ibn Batuta, which refers to Gandari on the Baroda river, south of Cambay, alludes most probably to the Bohrās, and may perhaps, though not necessarily, indicate an origin for the name different from either of those suggested.

c. 1349.—"When we arrived at Kandahar . . . we received a visit from the principal Musalmans dwelling at his (the pagan King's) Capital, such as the Children of Khoyah Bohrāh, among whom was the Nākhoda Ibrahīm, who had 6 vessels belonging to him."—Ibn Batuta, iv. 58.

c. 1620.—Nurullah of Shuster, quoted by Colebrooke, speaks of this class as having been converted to Islam 300 years before. He says also: "Most of them subsist by commerce and mechanical trades; as is indicated by the name Bohrāh, which signifies 'merchant' in the dialect of Guzerat."—In As. Res., vii. 335.

1673.—" . . . The rest (of the Mohammedans) are adopted under the name of the Province or Kingdom they are born in, as Mogul . . . or Schisms they have made, as Bālikh, Jenootee, and the lowest of all is Bohrāh."—Fryer, 93.

c. 1780.—"Among the rest was the whole of the property of a certain Muhammad Mokrim, a man of the Bohrā tribe, the Chief of all the merchants, and the owner of three or four merchant ships."—H. of Hyder Nâil, 389.

1810.—"The Boras are an inferior set of travelling merchants. The inside of a Borah's box is like that of an English country shop, spelling-books, prayer-books, lavender water, cam de lace, soap, tapes, scissors, knives, needles, and thread make but a small part of the variety."—Maria Graham, 33.

1825.—"The Boras (at Broach) in general are unpopular, and held in the same estimation for parsimony that the Jews are in England."—Heber, ed. 1844, ii. 119; also see 72.

1853.—"I had the pleasure of baptizing Ismail Ibrahīm, the first Bohorā who, as far as we know, has yet embraced Christianity in India . . . He appears thoroughly divorced from Muhammad, and from 'Ali the son-in-law of Muhammad, whom the Bohorās or Ismailīs, 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 Bohorās and by the Ansariyah, Ismailiyah, Drus, and Metwaliyeh of Syria . . ."—Letter of Dr. John Wilson in Life, p. 456.

1863.—" . . . India, between which and the north-east coast of Africa, a consider-
able trade is carried on, chiefly by Borah merchants of Guzerat and Cutch."—Badger, Introd. to Varthema, Hak. Soc. xix.

BORNEO, n.p. This name, as applied to the great Island in its entirety, is taken from that of the capital town of the chief Malay State existing on it when it became known to Europeans, Burné, Burma, &c., 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.

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 junkas belonging to merchants from all the parts about Malacca, who make a great mart in that Borneo."—Cronce, ii. 831.

1584.—"Camphora from Brimeo (misreading probably for Brunco) near to China."—Barret, in Hakl. ii. 412.

[1610.—"Bornealya are with white and black quails, like chckers, such as Polingknysy are."—Dawers, Letters, i. 72.]

The cloth called Borneleya perhaps took its name from this island.

[., , "There is brimstone, pepper, Bournesh camphor."—Dawers, Letters, i. 79.]

1614.—In Saissburs, i. 313 [and in Foster, Letters, ii. 94], it is written Burnea.

1727.—"The great island of Borneo or Borneo, the largest except California in the known world."—A. Hamilton, ii. 44.

BORO-BODOR, or -BUDUR, n.p. The name of a great Buddhistic monument of Indian character in the district of Kadâ in Java; one of the most remarkable in the world. It is a quasi-pyramidal structure occupying the summit of a hill, which apparently forms the core of the building. It is quadrangular in plan, the sides, however, broken by successive projections; each side of the basement, 406 feet. Including the basement, it rises in six successive terraces, four of them forming corridors, the sides of which are panelled with bas-reliefs, which Mr. Fergusson calculated would, if extended in a single line, cover three miles of ground. These represent scenes in the life of Sakya Muni, scenes from the Jâtakas, or pre-existences of Sakya, and other series of Buddhistic groups. Above the corridors the structure be-

comes circular, rising in three shallower stages, bordered with small dagobas (72 in number), and a large dagoba crowns the whole. The 72 dagobas are hollow, built in a kind of stone lattice, and each contains, or has contained, within, a stone Buddha in the usual attitude. In niches of the corridors also are numerous Buddhas larger than life, and about 400 in number. Mr. Fergusson concludes from various data that this wonderful structure must date from A.D. 650 to 800.

This monument is not mentioned in Valentijn's great History of the Dutch Indies (1726), nor does its name ever seem to have reached Europe till Sir Stamford Raffles, the British Lieut.-Governor of Java, visited the district in January 1814. The structure was then covered with soil and vegetation, even with trees of considerable size. Raffles caused it to be cleared, and drawings and measurements to be made. His History of Java, and Crawford's Hist. of the Indian Archipelago, made it known to the world. The Dutch Government, in 1874, published a great collection of illustrative plates, with a descriptive text.

The meaning of the name by which this monument is known in the neighbourhood has been much debated. Raffles writes it Bóro Bódo [Hist. of Java, 2nd ed., ii. 30 seqq.]. [Crawfurd, Descri. Dict. (s.v.), says : "Boro is, in Javanese, the name of a kind of fish-trap, and buder may possibly be a corruption of the Sanscrit buda, 'old.'"] The most probable interpretation, and accepted by Friedrich and other scholars of weight, is that of 'Myriad Buddhas.' This would be in some analogy to another famous Buddhist monument in a neighbouring district, at Brambían, which is called Chandí Sewre, 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. [According to the N.E.D. the word seems to have come into use about 1834 under the influence of Morier's novels, Ayesha, Hajji Baba,
&c. For various speculations on its origin see 5 ser. N. & Q. iii. 114, 173, 257.

[1843. — "The people flatter the Envoy into the belief that the tumult is Bash (nothing)."—Lady Sale, Journal, 47.]


BOTICKEER, s. Port. botiqueiro. A shop or stall-keeper. (See BOUTIQUE.)

1567. — "Item, parece que... os botiqueiros não tenham as boticas apertas nos dias de festa, senão depois la messa da terça."—Decree 31 of Council of Goa, in Archiv. Port. Orient., fasc. 4.

1727. — "... he past all over, and was forced to relieve the poor Botickeers or Shopkeepers, who before could pay him Taxes."—A. Hamilton, i. 268.

BO TREE, s. The name given in Ceylon to the Pipal tree (see PEEPUL) as revered by the Buddhists; Singhb. bo-gás. See in Emerson Tennent (Ceylon, ii. 632 seqq.), a chronological series of notices of the Bo-tree from B.C. 288 to A.D. 1739.

1675. — "Of their (the Veddas') worship there is little to tell, except that like the Cingaleze, they set round the high trees Bógas, 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; tho' it bear no fruit, the benefit consisting chiefly in the Holiness of it. This tree they call Bo-gahah; we the God-tree."—Keen, 18.

BOTTLE-TREE. s. Qu. Adansonia digitata, or 'baobab'? Its aspect is somewhat suggestive of the name, but we have not been able to ascertain. [It has also been suggested that it refers to the Babool, on which the Baya, often builds its nest. "These are formed in a very ingenious manner, by long grass woven together in the shape of a bottle." (Forbes, Or. Mem., 2nd ed., i. 33.)]

1880. — "Look at this prisoner slumbering peacefully under the suggestive bottle-tree."—Ali Baba, 153.

[BOUND-HEDGE, s. A corruption of boundary-hedge, and applied in old military writers to the thick plantation of bamboo or prickly-peach which used to surround native forts.

1792. — "A Bound Hedge, formed of a wide belt of thorny plants (at Seringapatam)."—Wilton, Historical Sketches, iii. 217.]

BOUTIQUE, s. A common word in Ceylon and the Madras Presidency (to which it is now peculiar) for a small native shop or booth: Port. botica or boteca. From Bluteau (Suppt.) it would seem that the use of botica was peculiar to Portuguese India.

[1548. — Buticas. See quotation under SIND.]

1554. — "... nas quaes buticas ninguem pode vender senão os que se concertam com o Rendeiro."—Botelho, Tombo do Estado da India, 50.

c. 1561. — "The Malabars who sold in the botecas."—Correa, i. 2, 267.

1739. — "That there are many butecas built close under the Town-wall."—Remarks on Fortifs. of Port St. George, in Wheeler, iii. 188.

1742. — In a grant of this date the word appears as Buteca.—Selections from Records of S. Arcot District, ii. 114.

1767. — "Mr. Russell, as Collector-General, begs leave to represent to the Board that of late years the Street by the river side... has been greatly encroached upon by a number of golahs, little straw huts, and boutiques..."—In Long, 501.

1772. — "... a Boutique merchant having died the 12th inst., his widow was desirous of being burnt with his body."

—Papers relating to E. J. 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 Build- ings, where musters (q.v.) may be seen..."—India Gazette, Oct. 12.

1834. — "The boutiques are ranged along both sides of the street."—Chitty, Ceylon Gazetteer, 172.

BOWLA, s. A portmanteau. H. bōlā, from Port. baul, and bahu, 'a trunk.'

BOWLY, BOWRY, s. H. bālō, and bōrā, Mahr. bāvā. C. P. Brown (Zillah Dict. s.v.) says it is the Telegu bāvā; bōrī and bāvāi, = 'well.' This is doubtless the same word, but in all its forms it is probably connected with Skt. varra, 'a hole, a well,' or with vāpi, 'an oblong reservoir, a pool or lake.' There is also in Singhalese vëva, 'a lake or pond,' and in inscriptions vārvīya. There is again Maldivian
boy, 'a well,' which comes near the Guzerati forms mentioned below. A great and deep rectangular well (or tank dug down to the springs), furnished with a descent to the water by means of long flights of steps, and generally with landings and loggias where travellers may rest in the shade. This kind of structure, almost peculiar to Western and Central India, though occasionally met with in Northern India also, is a favourite object of private native munificence, and though chiefly beneath the level of the ground, is often made the subject of most effective architecture. Some of the finest specimens are in Guzerat, where other forms of the word appear to be wão and wàin. One of the most splendid of these structures is that at Asârwa in the suburbs of Ahmedabad, known as the Well of Dhâi (or 'the Nurse') Harîr, built in 1485 by a lady of the household of Sultan Mohammed Bigara (that famous 'Prince of Camblay' celebrated by Butler—see under CAMBAY), at a cost of 3 lakhs of rupees. There is an elaborate model of a great Guzerati bâoli in the Indian Museum at S. Kensington.

We have seen in the suburbs of Palermo a regular bâoli, excavated in the tufaceous rock that covers the plain. It was said to have been made at the expense of an ancestor of the present proprietor (Count Ranchibile) to employ people in a time of scarcity.

c. 1343.—"There was also a bân, a name by which the Indians designate a very spacious kind of well, revetted with stone, and provided with steps for descent to the water's brink. Some of these wells have in the middle and on each side pavilions of stone, with seats and benches. The Kings and chief men of the country rival each other in the construction of such reservoirs on roads that are not supplied with water."—Ibn Batutta, iv. 13.

1596.—"There was an empty space within the fort (of Agra) between Ibrahim's palace and the ramparts. I directed a large wàin to be constructed on it, ten gez by ten. In the language of Hindostân they denominate a large well having a staircase down it wàin."—Bader, Mem., 312.

1775.—"Near a village called Sevasee Contra I left the line of march to sketch a remarkable building . . . on a near approach I discerned it to be a well of very superior workmanship, of that kind which the natives call Bhoure, or Bhouies;—Forbes, Or. Mem. ii. 102; [2nd ed. i. 387].

1808.—"Who so digs a well deserves the love of creatures and the grace of God,' but a Varidee is said to value 10 Koos (or wells) because the water is available to bipeds without the aid of a rope."—R. Drummond, Illustrations of Guzerattee, &c.

1825.—"These boolies are singular contrivances, and some of them extremely handsome and striking. . . ."—Höber, ed. 1844, ii. 37.

1856.—"The wây (Sansk. vâpeekâ) 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 wây is by one of the end pavilions."—Forbes, Râs Mâlê, i. 257; [reprint 1878, p. 197].

1876.—"To persons not familiar with the East such an architectural object as a bowlee may seem a strange perversion of ingenuity, but the 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 Hindoo for the more attractive magnificence of the ghâts. Consequently the descending flights of which we are now speaking, have often been more elaborate and expensive pieces of architecture than any of the buildings above-ground found in their vicinity."—Ferguson, Indian and Eastern Architecture, 486.

BOXWALLAH, s. Hybrid H. Bakas—(i.e. box) wâlâ. A native itinerant pedlar, or packman, as he would be called in Scotland by an analogous term. The Boxwâlâ sells cutlery, cheap nick-nacks, and small wares of all kinds, chiefly European. In former days he was a welcome visitor to small stations and solitary bungalows. The Bora of Bombay is often a boxwâlâ, and the boxwâlâ in that region is commonly called Bora. (See BORA.)

BOY, s.

a. A servant. In Southern India and in China a native personal servant is so termed, and is habitually summoned with the vocative 'Boy!'

The same was formerly common in Jamaica and other W. I. Islands. Similar uses are familiar of puer (e.g. in the Vulgate Dixit Giesi puer Viri Dei. II Kings v. 20), Ar. waled, wâdâpaw, garçon, knaves (Germ. Knabe); and this same word is used for a camp-servant in Shakespeare, where Fluellen says: 'Kill the Poys and the luggage! 'tis expressly against the laws of arms.'—See also Grose's Mil. Antiquities, i. 183, and Latin quotation from Xavier under Conicopoly. The
word, however, came to be especially used for 'Slave-boy,' and applied to slaves of any age. The Portuguese used *mopp* in the same way. In 'Pigeon English' also 'servant' is *Boy*, whilst 'boy' in our ordinary sense is discriminated as 'smallo-boy.'

b. A Palankin-bearer. From the name of the caste, Telug. and Malayul. *bōyi*, Tam. *bōvi*, &c. Wilson gives *bhō* as H. and Mahr. also. The word is in use northward at least to the Nerudda R. In the Konkan, people of this class are called *Kahăr bhāṭi* (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 *fuchini* who carry the dooly, "has nothing to do with any Indian language." In the first and third quotations (under b), the use is more like a, but any connection with English at the dates seems impossible.

a.—

1609.—"I bought of them a *Portugall Boy* (which the Hollanders had given unto the King) . . . hee cost mee forty-five Dollers."—*Keeling*, in *Purchas*, i. 196.

1631.—"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 *Weaver*, i. 300.

1784.—"Eloped. From his master's House at Moidapore, a few days since, a Malay *Slave Boy.*"—In *Seton-Karr*, i. 45; see also pp. 120, 179.

1836.—"The real Indian ladies lie on a sofa, and if they drop their handkerchief, they just lower their voices and say *Boy*! in a very gentle tone."—*Letters from Madras*, 38.


Also used by the French in the East:

1872.—"Mon *boy* m'accompagnait pour me servir à l'occasion de guide et d'interprète."—*Rev. des Deux Mondes*, xviii. 957.

1875.—"He was a faithful servant, or *boy*, as they are here called, about forty years of age."—Thomson's *Malacca*, 228.

1876.—"A Portuguese *Boy* . . . from Bombay."—*Blackwood's Mag.*, Nov., p. 578.

b.—

1554.—(At Goa) "also a *naique*, with 6 *peons* (*pitees*) and a *mocadam* with 6 torch-bearers (*tochâs*), one *umbrella* (*boye* *de bombreiro*), two *washermen* (*mainatâos*), 6 water-carriers (boys *d'aquó*) all serving the governor . . . in all 280 *pardaos* and 4 *tangas* annually, or 84,210 reis."—S. Botelho, *Tombo*, 57.

[1563.—"And there are men who carry this umbrella so dexterously to ward off the sun, that although their master trots on his horse, the sun does not touch any part of his body, and such men are called in India *boi*."—*Barros*, *Dec.*, 3, Bk. x. ch. 9.]

1591.—A proclamation of the vicerey, Matthias d'Alboquerque, orders: "that no person, of what quality or condition soever, shall go in a palanquin without my express licence, save they be over 60 years of age, to be first proved before the Auditor-General of Police . . . and those who contravene this shall pay a penalty of 200 cruzados, and persons of mean estate the half, the *palanquins* and their belongings to be forfeited, and the *bois* or *moques* who carry such *palanquins* shall be condemned to his Majesty's galleys."—*Archiv. Port. Orient.*, fasc. 3, 324.

1608-10.—". . . faisons les graues et obseruans le *Sossiego* à l'Espanglone, ayans toussions leur *boay* qui porte leur parasol, sans lequel ils n'ose sortir de logis, ou autrement on les estimero pizzaros et miserables."—*Moquet, Voyages*, 305.

1610.—". . . autres Gentils qui sont comme Crochetiers et Porte-faix, qu'ils appellant *Boye*, c'est a dire Beuf pour porter quelque pesant faix que ce soit."—*Pyrrard de Laste*, ii. 27; [Hak. Soc. ii. 44.]

1679.—Mr. Gray notes: "*Pyrrard's fanciful interpretation 'ox,' Port. boi, may be due either to himself or to some Portuguese friend who would have his joke. It is repeated by Boulaye-de-Gouz (p. 211), who finds a parallel dignity in the use of the term *mules* by the French gentry towards their chair-men."

1673.—"We might recite the Coolies . . . and Paken-keen Boys; by the very Heathens esteemed a degenerate Offspring of the Holoncera, (see *HALALCOR*)."—*Pryer*, 34.

1720.—"*Bois*. In Portuguese India are those who carry the *Andores* (see *ANDOR*), and in South, there is a part of them which pays its dues from the fish which they sell, buying it from the fishermen of the shores."—*Brutteau, Dict. s.v.*

1755-60.—". . . Palankin-boys."—*Ives*, 50.

1778.—"*Boys de palanquins*, Kâhâr."—*Gramatica Indostana* (Port.), Roma, 86.

1782.—". . . un bambon arqué dans le milieu, qui tient au palanquin, and sur
les bouts duquel se mottent 5 on 6 porteurs qu'on appelle Boués."—Somnerat, Voyage, i. 58.
1785.—"The boys with Colonel Lawrence's palanquin having struggled a little out of the line of march, were picked up by the Morattus."—Currawooli, Life of Clive, i. 207.
1804.—"My malakoon 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."—Ld. Valentia, i. 326.
1810.—"The palanquin-bearers are called Ehois, and are remarkable for strength and swiftness."—Maria Graham, 128.

BOYA, s. A buoy. Sea H. (Roeckuck). [Mr. Skeat adds: "The Malay word is also boya or bat-rop, which latter I cannot trace."]

[BOYANORE, BAONOR, s. A corr. of the Malayal. Vällunavar, 'Ruler.'
1887.—"Somewhere about 1694-95... the Kaduttanad Raja, known to the early English as the Boyanore or Baenor of Badagara, was in semi-independent possession of Kaduttanad, that is, of the territory lying between the Mahé and Kotta rivers."—Logan, Man. of Malabar, i. 345.]

BRAB, s. The Palm Tree (see PALMYRA) or Borassus flabelliferinus. 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 H. name tāl or tīr.
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 palmam brama (sic), or wild palm."—P. della Valle, t. 811. [ Hak. Soc. ii. 291.]
c. 1666.—"Tous les Malabares écrivent comme nous de gauche à droit sur les feuilles des Palmes Bravas."—Thevenot, v. 268.
1673.—"Another Tree called Brab, bodied like the Cocce, but the leaves grow round like a Peacock's Tail set upright."—Fryer, 76.
1759.—"Brabb, so called at Bombay: Palmira on the coast; and Tall at Bengal."—Tees, 458.
c. 1760.—"There are also here and there interspersed a few bræb-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."—Gross, i. 48.

[1808.—See quotation under BANDAREE.]
1809.—"The Palmira... here called the brab, furnishes the best leaves for thatching, and the dead ones serve for fuel."—Maria Graham, 5.

BRAHMIN, BRAHMAN, s. In some parts of India called Bahman; Skt. Brahmamah. This word now means a member of the priestly caste, but the original meaning and use were different. Haug. (Brahma und die Brahmanen, pp. 8-11) traces the word to the root brīh, 'to increase,' and shows how it has come to have its present significance. The older English form is Brachman, which comes to us through the Greek and Latin authors.
c. B.C. 330.—"... τῶν εύν Ταξιδοσ σοφιστών ἐδείξαν δύο φην, Βραχμάνας ἀμφοτέρων, τῶν μὲν πρεσβίτερον ἐξειρωμένον, τῶν δὲ νεώτερον κοινηταν, ἀμφοτέροις ἡ ἀκολουθήσας μαθήσας..."—Aristobulus, quoted in Strabo, xv. c. 61.
c. B.C. 300.—"Ἀλλὰ δὲ διαίρεσιν ποιεῖται περὶ τῶν πολεοδομῶν δὺς γένε γάφας, ὡν τοὺς μὲν Βραχμάνας καλεῖ, τοὺς δὲ Γαρμάνας (Σαρμάνας!)?"—From Megasthenes, in Strabo, xv. c. 59.
c. A.D. 150.—"But the evil stars have not forced the Brahmins to do evil and abominable things; nor have the good stars persuaded the rest of the (Indians) to abstain from evil things."—Bardemanes, in Chretien's Specidegium, 18.
c. A.D. 500.—"Βραχμάνες; Ἡνδικύν ἔθνος οφθαλμών οὐς καὶ Βραχμάνες καλούνται."—Stephanus Byzantinus.
1298.—Marco Polo writes (pl.) Abrahama or Abrahamin, which seems to represent an incorrect Ar. plural (e.g. Abrahamin) picked up from Arab sailors; the correct Ar. plural is Barakhmon.
1444.—Poggio taking down the reminiscences of Nicolo Conti writes Brammounes. 1555.—"Among these is ther a people called Brachmanes, whiche (as Didimus their Kynge wrote unto Alexandre, ...) live a pure and simple life, led with no lickerous lustes of other mennes vanities."—W. Watreman, Farde of Factions.
1572.—"Brahmennes são os seus religiosos, Nome antigo, e de grande preeminência: Observam os preceitos tão famosos D'hum, que primeiramente nome à scienza."—Camões, vii. 40.
1578.—Acosta has Bragmen.
1582.—"Castañeda, tr. by N. L., has Bramane.
1600.—"The Bramanes... Origen, cap. 13 & 15, affirmeth to bee descended from Abraham by Cheturah, who seated them-
selves in India, and that so they were called Abrahmanes."—Lord, Desc. of the Banian Rel., 71.

1676.—
"Comes he to upbraid us with his innocence?
Seize him, and take this preaching Brahman hence."

Dryden, Anvarglebe, iii. 3.

1888.—"The public worship of the pagods was tolerated at Goa, and the sect of the Brachmans daily increased in power, because these Pagan priests had bribed the Portuguese officers."—Dryden, Life of Xavier.

1714.—"The Dervis at first made some scruple of violating his promise to the dying brahman."

The Spectator, No. 578.

BRAHMINY BULL, s. A bull devoted to Siva and let loose; generally found frequenting Hindu bazars, and fattened by the run of the Bunyas' shops. The term is sometimes used more generally (Brahminy bull, -ox, or -cow) to denote the humped Indian ox as a species.

1872.—"He could stop a huge Bramini bull, when running in fury, by catching hold of its horns."—Govinda Samanta, i. 85.

[1889.—"Herbert Edwards made his mark as a writer of the Brahminy Bull Letters in the Delhi Gazette."—Calcutta Rev., app. xxii.]

BRAHMINY BUTTER, s. This seems to have been an old name for Ghee (q.v.). In MS. "Acct. Charges, Dieting, &c., at Fort St. David for Nov.—Jany., 1746-47," in India Office, we find:

"Butter . . . Pagodas 2 2 0
Brahminy do. " 1 34 0."

BRAHMINY DUCK, s. The common Anglo-Indian name of the handsome bird Casarea rutila (Pallas), or 'Ruddy Sheldrake'; constantly seen on the sandy shores of the Gangetic rivers in single pairs, the pair almost always at some distance apart. The Hindi name is chakved, and the chakvā-chakvē (male and female of the species) afford a commonplace comparison in Hindi literature for faithful lovers and spouses. "The Hindus have a legend that two lovers for their indiscretion were transformed into Brahminy Ducks, that they are condemned to pass the night apart from each other, on opposite banks of the river, and that all night long each, in its turn, asks its mate if it shall come across, but the question is always met by a negative—"Chakwa, shall I come?" "No, Chakwi." "Chakwa, shall I come?" "No, Chakwa." (Jerdon.) The same author says the bird is occasionally killed in England.

BRAHMINY KITE, s. The Milvus Pondicerianus 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 boldly snatches fish out of the hands of fishermen and other people, and indeed these birds go on just like dogs."—Friar Jordanus, 36.

1673.—"... 'tis Sacrilege with them to kill a Cow or Calf; but highly picalear to shoot a Kite, dedicated to the Brachmins, for which Money will hardly pacify."—Fryer, 93.

[1813.—"We had a still bolder and more ravenous enemy in the hawks and brahminy kites."—Forbes, Or. Men., 2nd ed., ii. 162.]

BRAHMO-SOMAJ, s. The Bengali pronunciation of Skt. Brahma Samaj, 'assembly of Brahmists'; Brahma being the Supreme Being according to the Indian philosophic systems. The reform of Hinduism so called was begun by Ram Mohun Roy (Rāma Mohana Rāi) in 1830. Professor A. Weber has shown that it does not constitute an independent Indian movement, but is derived from European Theism. [Also see Monier-Williams, Brahmanism, 486.]

1876.—"The Brahma Somaj, or Theistic Church of India, is an experiment hitherto unique in religious history."—Collet, Brahma Year-book, 5.

BRANDUL, s. 'Backstay,' in Sea H. Port. brandal (Roebeck).

BRANDY COORTEE, COATEE, s. Or sometimes simply Brandy. A corruption of bārānt, 'a cloak,' literally pluviale, from P. bārānt, 'rain.' Bārāni-kurti seems to be a kind of hybrid shaped by the English word coat, though kurtā and kurtī are true P. words for various forms of jacket or tunic.

[1754.—"Their women also being not less than 6000, were dressed with great coats (these are called baram) of crimson cloth, after the manner of the men, and not to be
BRANDYPAWNEE. 113  BRAZIL-WOOD.

distinguished at a distance; so that the whole made a very formidable appearance.” —H. of Nadir Shah, in Hawney, 367.]

1788.—“Barranne—a cloak to cover one from the rain.” —Ind. Vocab. (Stockdale).

[Brazil-wood.]—[Vide pap, ‘water.’]

Williamson (1810) has brandy-shrub-pawnee (V. m. ii. 123).

[1854.—“I am sorry to see you gentlemen drinking brandy-pawnee,” says he: “it plays the dence with our young men in India.” —Thackeray, Newcomes, ch. i.]

1866.—“The brandy pawnee of the East, and the ‘sangaree’ of the West Indies, are happily now almost things of the past, or exist in a very modified form.” —Waring, Tropical Resident, 177.

BRASS, s. A brace. Sea dialect. —(Roebuck.)

[BRASS-KNOCKER, s. A term applied to a relauné or serving up again of yesterday’s dinner or supper. It is said to be found in a novel by Winwood Reade called Liberty Hall, as a piece of Anglo-Indian slang; and it is supposed to be a corruption of basta khina, H. ‘stale food;’ see 5 ser. N. & Q., 34, 77.]

BRATTY, s. A word, used only in the South, for cakes of dry cow dumpster, used as fuel more or less all over India. It is Tam. varatti, [or vittetti], ‘dried dung.’ Various terms are current elsewhere, but in Upper India the most common is uplal.—(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. ...” —Barbosa, 15.

BRAZIL-WOOD, s. This name is now applied in trade to the dye-wood imported from Pernambuco, which is derived from certain species of Caesalpinia indigenous there. But it originally applied to a dye-wood of the same genus which was imported from India, and which is now known in trade as Sappan (q.v.). [It is the andam or bakkaam of the Arabs (Burton, Ar. Nights, iii. 49.) The history of the word is very curious. For when the name was applied to the newly discovered region in S. America, probably, as Barros alleges, because it produced a dye-wood similar in character to the brazil of the East, the trade-name gradually became appropriated to the S. American product, and was taken away from that of the E. Indies. See some further remarks in Marco Polo, 2nd ed., ii. 368-370 [and Encycl. Bibl. i. 120].

This is alluded to also by Cemoes (x. 140):

“But here where Earth spreads wider, ye shall claim realms by the ruddy Dye-wood made renown’d: those of the ‘Sacred Cross’ shall win the name:

by your first Navy shall that world be found.” —Burton.

The medieval forms of brazil were many; in Italian it is generally verzi, verzino, or the like.

1330.—“And here they burn the brazil-wood (verzino) for fuel.” —Fr. Odoric, in Cathay, &c., p. 77.

1522.—“... when it came to the 3d of May, and Pedralvares was about to set sail, in order to give a name to the land thus newly discovered, he ordered a very great Cross to be hoisted at the top of a tree, after mass had been said at the foot of the tree, and it had been set up with the solemn benediction of the priests, and then he gave the country the name of Santa 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 brought that that name should abide in the mouth of the people, and that the name of Holy Cross should be lost, as if the name of a wood for colouring cloth were of more moment than that wood which imbues all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ.” —Barros, i. v. 2.

1554.—“The bear (Bahr) of Brazil contains 20 faroallos (see FRAZALIA), weighing it in a coil rope, and there is no piedra (see PICOTA).” —A. Novaes, 18.

1641.—“We went to see the Rasp-house where the lusty knives are compelled to labour, and the rasping of Brazill and Logwood is very hard labour.” —Evelyn’s Diary, August [19].
BREECH-CANDY, n.p. A locality on the shore of Bombay Island to the north of Malabar Hill. The true name, as Dr. Murray Mitchell tells me, is believed to be Burj-khadii, 'the Tower of the Creek.'

BRIDGEMÁN, s. Anglo-Sepoy H. bríjmáin, denoting a military prisoner, of which word it is a quaint corruption.

BRINJARRY, s. Also BINJARREE, BUNJARREE, and so on. The first form has become classical from its constant occurrence in the Indian Despatches of Sir A. Wellesley. The word is properly H. banjára, and Wilson derives it from Skt. badā, trade, katra, 'doer.' It is possible that the form brinjára may have been suggested by a supposed connection with the Pers. birinj, 'rice.' (It is alleged in the Dict. of Words used in the E. Indies, 2nd ed., 1805, to be derived from brinj, 'rice,' and ara, 'brink!') The Brinjarries of the Deccan are dealers in grain and salt, who move about, in numerous parties with cattle, carrying their goods to different markets, and who in the days of the Deccan wars were the great resource of the commissariat, as they followed the armies with supplies for sale. They talk a kind of Mahratta or Hindipatois. Most classes of Banjáras in the west appear to have a tradition of having first come to the Deccan with Moghul camps as commissariat carriers. In a pamphlet called Some Account of the Bunjarrah Class, by N. R. Cumberlegge, District Sup. of Police, Bassein, Berar (Bombay, 1882; [North Indian N. & Q. iv. 163 seqq.]), the author attempts to distinguish between brinjarries as 'grain-carriers,' and bunjarrahs, from bunjár, 'waste land' (meaning banjar or banjár). But this seems fanciful. In the N.-W. Provinces the name is also in use, and is applied to a numerous tribe spread along the skirt of the Himalaya from Hardwar to Gorakhpur, some of whom are settled, whilst the rest move about with their cattle, sometimes transporting goods for hire, and sometimes carrying grain, salt, lime, forest produce, or other merchandise for sale. [See Crooke, Tribes and Castes, i. 149 seqq.]

Vanjáras, as they are called about Bombay, used to come down from Rajputana and Central India, with large droves of cattle, laden with grain, &c., taking back with them salt for the most part. These were not mere carriers, but the actual dealers, paying ready money, and they were orderly in conduct.

c. 1505.—"As scarcity was felt in his camp (Sultan Sikandar Lodí's) in consequence of the non-arrival of the Banjáras, he despatched 'Azam Humáyun for the purpose of bringing in supplies."—N'amât Ullah, in Elliot, v. 100 (written c. 1612).

1516.—"The Moors and Gentiles of the cities and towns throughout the country come to set up their shops and cloths at Cheul . . . they bring these in great caravans of domestic oxen, with packs, like donkeys, and on the top of these long white sacks placed crosswise, in which they bring their goods; and one man drives 30 or 40 beasts before him."—Barbosa, 71.

1563.—". . . This King of Dely took the Balagat from certain very powerful gentoos, whose tribe are those whom we now call Venezaras, and from others dwelling in the country, who are called Colles : and all these, Colles, and Venezaras, and Reisbatos, live by theft and robbery to this day."—García de O., f. 34.

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 cloths; and he collected (by these conciliatory measures) so many of them that he had one chief Banjará at Agrah, another in Goojerat, and another above the Ghats, and established the advanced price of 10 sers per rupee (in his camp) to enable him to buy it cheaper."—MS. Life of Mohabut Khan (Khan Khánán), in Briggs's paper quoted below, 185.

1638.—"Il y a dans le Royaume de Can- cara un certain peuple qu'ils appellent Ven- ezara, qui achètent le bled et le ris, . . . pour le rendre dans l'Indosthan . . . ou ils vont avec des Capflas ou Caravances de cinq ou six, et quelquefois de neuf ou dix mille bestes de somme . . ."—Mandelso, 245.

1793.—"Whilst the army halted on the 23rd, accounts were received from Captain Read . . . that his convoy of brinjarries had been attacked by a body of horse."—Dixon, 2.

1800.—"The Brinjarries I look upon in the light of servants of the public, of whose grain I have a right to regulate the sale . . . always taking care that they have a proportionate advantage."—A. Wellesley, in Life of Sir T. Munro, i. 264.

"The Brinjarries drop in by degrees."—Wellington, i. 175.

1810.—"Immediately facing us a troop of Brinjarres had taken up their residence for the night. These people travel from one end of India to the other, carrying salt, grain, assafeltida, almost as necessary to an army as salt."—Maria Graham, 61.
BRINJAL.

1813.—"We met there a number of \textit{Vanjjarahs}, or merchants, with large dromes of oxen, laden with valuable articles from the interior country, to commute for salt on the sea-coast."—\textit{Forbes, Or. Mem.} i. 206; [2nd ed. i. 118; also see ii. 276 seqq.].

"As the Deccan is devoid of a single navigable river, and has no roads that admit of wheel-carriages, the whole of this extensive intercourse is carried on by laden bullocks, the property of that class of people known as \textit{Bunjarsas}."—\textit{Acc. of Origin, Hist., and Manners of ... Bunjaras,} by Capt. John Briggs, in \textit{Tr. Lit. Soc. Bo.} i. 61.

1825.—"We passed a number of \textit{Brinjarrees} who were carrying salt. ... They ... had all bows ... arrows, sword and shield. ... Even the children had, many of them, bows and arrows suited to their strength, and I saw one young woman equipped in the same manner."—\textit{Heber, ii. 94.}

1827.—"They were \textit{brinjaries}, or carriers of grain, and were quietly encamped at a village about 24 miles off; trading most unsuspiciously in grain and salt."—\textit{Meadows Taylor, Life,} ii. 17.

BRINJAUL, s. The name of a vegetable called in the W. Indies the \textit{Egg-plant}, and more commonly known to the English in Bengal under that of \textit{baingan} (prop. \textit{baingana}). It is the \textit{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 \textit{S. Melongena} is a derivative of the common Indian \textit{s. insana}, L. The word in the form \textit{brinjal} is from the Portuguese, as we shall see. But probably there is no word of the kind which has undergone such extraordinary variety of modifications, whilst retaining the same meaning, as this. The Skt. is \textit{bhantaki}, H. \textit{bhanti}, \textit{baqan}, \textit{baingan}, P. \textit{badingan}, \textit{badilgan}, Ar. \textit{badinjan}, Span. \textit{alberengena}, \textit{berengena}, Port. \textit{beringela}, \textit{bringela}, \textit{bringella}, Low Latin \textit{melangola}, \textit{merangulus}, Ital. \textit{melangola}, \textit{melanzana} \textit{mela insana}, &c. (see \textit{P. della Valle}, below), French \textit{aubergine} (from \textit{alberengena}), \textit{melongene}, \textit{merangene}, and provincially \textit{belingene}, \textit{albergaine}, \textit{albergine}, \textit{albergame}. (See \textit{Marcel Devie}, p. 46.) Litttré, we may remark, explains (\textit{dormitante Homero?}) \textit{aubergine} as "\textit{espèce de morelle}," giving the etym. as "\textit{diminitif de auberge}" (in the sense of a kind of peach). \textit{Melongena} is no real Latin word, but a factitious rendering of \textit{melanzana}, or, as Marcel Devie says, "\textit{Latin du botaniste}.

It looks as if the Skt. word were the original of all. The H. \textit{baingan} again seems to have been modified from the P. \textit{badingan}, [or, as Platts asserts, direct from the Skt. \textit{vanga}, \textit{vanga}, \textit{the plant of Bengal},] and \textit{baingan} also through the Ar. to have been the parent of the Span. \textit{berengena}, and so of all the other European names except the English \textit{egg-plant}.

The Ital. \textit{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 \textit{melanzana}.

There is, however, behind this, some notion (exemplified in the quotation from \textit{Lane\textquotesingle}s Mod. Egypt. below) connecting the \textit{badinjan} with madness. [\textit{Burton, Ar. Nights, iii. 417.}] And it would seem that the old Arab medical writers give it a bad character as an article of diet. Thus Avicenna says the \textit{badinjan} generates melancholy and obstructions. To the N. O. \textit{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 \textit{berinjal}. [On this Mr. Skeat writes: "The Malay form \textit{brinjal}, from the Port., not \textit{berinjal}, is given by Clifford and Swettenham, but it cannot be established as a Malay word, being almost certainly the Eng. \textit{brinjal} done into Malay. It finds no place in Klinkert, and the native Malay word, which is the only word used in pure Peninsular Malay, is \textit{terong} or \textit{tronq}. The form \textit{berinjal}, I believe, must have come from the Islands if it really exists."]

1554.—(At Goa). "And the excuse from garden stuff under which are comprised these things, viz.: Radishes, beetroot, galiick, onions green and dry, green tamarinds, lettuces, \textit{combatingus}, ginger, oranges, dill, coriander, mint, cabbage, salted mangoes, \textit{brinjelas}, lemons, gourds, citrons, cucumbers, which articles none may sell in retail except the Rendeiro of this excuse, or some one who has got permission from him."—\textit{S. Botelho, Tombo}, 49.

1580.—"\textit{Trifolium quoque virens comedunt Arabes, mentham Judaei crudam, ... mala insana ...}"—\textit{Prosper Alpinus,} i. 65.

1611.—"We had a market there kept
upon the Strand of divers sorts of provisions, to wit, Pallingenies, cucumbers . . . "—N. Downton, in Purchas, i. 298.

1616.—"It seems to me to be one of those fruits which are called in good Tuscan petronciani, but which by the Lombards are called melanzane, and by the vulgar at Rome marignani; and if my memory does not deceive me, by the Neapolitans in their patois molegnane."—P. della Valle, i. 197.

1673.—"The Garden . . . planted with Potatoes, Yawms, Beren jaws, both hot plants . . ."—Fryer, 104.

1738.—"Then follow during the rest of the summer, calabashas . . . bedin-janas, and tomatas."—Shaw’s Travels, 2nd ed. 1757, p. 141.

c. 1740.—"This man (Balaji Rao), who had become absolute in Hindostan as well as in Decan, was fond of bread made of Badryah . . . he lived on raw Bringelas, on unripe mangoes, and on raw red pepper."—Sir M. Thkker mar, iii. 226.

1782.—Sonnerat writes Béringeòs. — i. 186.

1788. Forrest spells brinjalles (V. to Marq., 40); and (1810) Williamson brings (V. M., i. 133). Forbes (1813), Bringal and berenjan (Or. Mem. i. 32) [in 2nd ed. i. 22, bungalow.] i. 50; [in 2nd ed. i. 438].

1810.—"I saw last night at least two acres covered with brinjal, a species of Solanum."—Maria Graham, 24.

1826.—"A plate of poached eggs, fried in sugar and butter; a dish of badeñjans, slit in the middle and boiled in grease."—Haji Baba, ed. 1835, p. 150.

1835.—"The neighbours unanimously declared that the husband was mad . . . One exclaimed: ‘There is no strength nor power but in God! God restore thee!’ Another said: ‘How sad! He was really a worthy man.’ A third remarked: ‘Badingans are very abundant just now.’"—Lavois, Mod. Egyptians, ed. 1860, 290.

1860.—"Amongst other triumphs of the native cuisine were some singular, but by no means inelegant choses d’œuvre, brinjal boiled and stuffed with savoury meats, but exhibiting ripe and undressed fruit growing on the same branch."—Tennent’s Ceylon, ii. 161. This dish is mentioned in the Sanskrit Cookery Book, which passes as by King Nala. It is managed by wrapping part of the fruit in wet cloths whilst the rest is being cooked.

BROACH, n.p. Bharoch, an ancient and still surviving city of Guzerat, on the River Nerudda. The original forms of the name are Bhrigu-kachcha, and Bhrdru-Kachcha, which last form appears in the Sunnar Cave Inscription No. ix, and this was written with fair correctness by the Greeks as Barvrdasta and Barvdos. "Illiterate Guzerattes would in attempting to articulate Bhrigoo-Kshetra (sic), lose the half in coalescence, and call it Borigache."—Drummond, Illus. of Guzerattes, &c.

c. B.C. 20.—"And then laughing, and stript naked, and with his loin-cloth on, he leaped upon the pyre. And this inscription was set upon his tomb: Zarmanochegas the Indian from Bargos having rendered himself immortal after the hereditary custom of the Indians lieth here."—Nicolaus Damascenus, in Strabo, xv. 72. [Lassen takes the name Zarmanochegas to represent the Skt. Srdmanakaharya, teacher of the Srdmanas, from which it would appear that he was a Buddhist priest.]

c. A.D. 80.—"On the right, at the very mouth of the gulf, there is a long and narrow strip of shoal . . . And if one succeeds in getting into the gulf, still it is hard to hit the mouth of the river leading to Barygaza, owing to the land being so low and when found it is difficult to enter, owing to the shoals of the river near the mouth. On this account there are at the entrances fishermen employed by the King . . . to meet ships as far off as Syrastrene, and by these they are piloted up to Barygaza."—Percius, sect. 43. It is very interesting to compare Horsburgh with this ancient account. "From the sands of Swallow to Broach a continued bank extends along the course, 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.—Barus 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 Sarsut and Gandes . . . has a south-westerly course till it falls into the sea near Balruch."—Al-Biruni, in Elliot, i. 49.

A.D. 1321.—"After their blessed martyrdom, which occurred on the Thursday before Palm Sunday, in Thana of India, I baptised about 99 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 Gupji, Lord of Baroche."—Barros, ii. vi. 2.

1555.—"Sultan Ahmed on his part marched upon Barli."—Sid’s Ait, 85.

[1615.—"It would be necessary to give credit unto two or three Guzarrats for some cloth to make a voyage to Burroose."—Foster, Letters, iv. 84.]

1617.—"We gave our host . . . a peice of backer baroche to his children to make
them 2 coats."—Cocks's Diary, i. 330.

[Backar here seems to represent a port connected with Broach, called in the Ain (ii. 243) Bhankora or Bhakor; Bayley gives Bhakor as a village on the frontier of Gujerat.]

1623.—"Before the hour of complines ... we arrived at the city of Barochi, or Behrug as they call it in Persian, under the walls of which, on the south side, flows a river called Nerboch."—P. della Valle, ii. 529; [Hak. Soc. i. 60.]

1648.—In Van Twist (p. 11), it is written Broichia.

[1676.—"From Surat to Baroche, 22 co.———Tavernier, ed. Bell, i. 66.]

1756.—"Bandar of Bhrôch."—(Bird's tr. of) Mirvati-Almaud, 115.

1803.—"I have the honour to enclose ... papers which contain a detailed account of the ... capture of Baroach."—Welling-
don, ii. 289.

BUCK, v. To prate, to chatter, to talk much and egotistically. H. bâkna. [A buck-stick is a chatterer.]

1880.—"And then ... he bucks with a quiet stubborn determination that would fill an American editor, or an Under Secretary of State with despair. He belongs to the 12-foot-tiger school, so perhaps he can't help it."—Ali Baba, 181.

BUCKAUl, s. Ar. H. bâkâl, 'a shopkeeper;' a bânya (q. v. under BANYYAN). In Ar. it means rather a "second-hand" dealer.

[c. 1590.—"There is one cast of the Vaiûyas called Banik, more commonly termed Banîya (grain-merchant). The Persians name them bâkâl. . . ."—Ain, tr. Jurllet, iii. 118.]

1800.—"... a buccal of this place told me he would let me have 500 bags to-morrow."—Wellington, i. 196.

1826.—"Should I find our neighbour the Baqual ... at whose shop I used to spend in sweetmeats all the copper money that I could purloin from my father."—Haji Baba, ed. 1835, 295.

BUCKSHAW, s. We have not been able to identify the fish so called, or the true form of the name. Perhaps it is only H. bacheha, Mahr. bacheha (P. bicha, Skt. vâtsa), 'the young of any creature.' But the Konkani Diet. gives 'bousa—peixe pequeno de qualquer sorte,' 'little fish of any kind?' This is perhaps the real word; but it also may represent bacheha. 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 buummelo (q. v.). [The word is really the H. bachhâ, a well-known edible fish which abounds in the Ganges and other N. Indian rivers. It is either the Pseudotropius gurâ, or P. murvis of Day, Fish. Ind., nos. 474 or 471; Fam. Br. Ind. i. 141, 137.]

1673.—"... Cocoe Nuts, for Oyl, which latter they dunging with (Bubao) Fish, the Land-Breezes brought a poysous Smell on board Ship."—Fryer, 55. [Also see Wheeler, Early Rec., 40.]

1727.—"The Air is somewhat unhealth-
ful, which is chiefly imputed to their dunging their Cocoa-nut trees with Buck-
shoe, a sort of small Fishes which their Sea abounds in."—A. Hamilton, i. 181.

1760.—"... manure for the cocon-
ut-tree ... consisting of the small fry of fish, and called by the country name of Buckshaw."—Grose, i. 51.

[1883.—"Maheir, rohâ and batchwa are found in the river Jumna."—Gazetteer of Delhi District, 21.]

BUCKSHEESH, BUUEES, s. P. through P.—H. baksheesh. Buonamano, Trinkgeld, pourboire; we don't seem to have in England any exact equivalent for the word, though the thing is so general; 'something for (the driver) ' is a poor expression; 'tip' is accurate, but is slang; gratuity is official or dictionary English.

[1625.—"Bacscheese (as they say in the Arabiee tongue) that is gratis freely."—Purchas, ii. 1340 [N.E.D.]

1759.—"To Presents:—— R. A. P. 2 Pieces of flowered Velvet 532 7 0 1 ditto of Broad Cloth . . . 50 0 0 Buxis to the Servants . . . 50 0 0" Cost of Entertainment to Jugget Set. In Long, 100.
BUDDHA, BUDDHISM. 118

BUDDHA, BUDDHISM. BUDDHIST. These words are often written with a quite erroneous assumption of precision Budda, &c. All that we shall do here is to collect some of the earlier mentions of Buddha and the religion called by his name.


c. 240.—"Wisdom and deeds have always from time to time been brought to mankind by the messengers of God. So in one age they have been brought to mankind by the messenger called Buddha to India, in another by Zardusht to Persia, in another by Jesus to the West. Thereupon this revelation has come down, this prophecy in this last age, through me, Mânl, the messenger of the God of truth to Babylonia."—The Book of Mâni, called Sha'bâr-kân, quoted by Albirânt, in his Chronology, tr. by Sachau, p. 190.


c. 440.—"... Ῥημακαία ἵππο τὸ Ἰμπεράσιος τοῦ παρὰ Ἐλληνικοῦς διά τὴν Ἑλληνικοῦς κρατισμούς ὑπεκρινάτο... τοῦ ὑπὸ τοῦ Σκυθιανοῦ μακρυτήριος γίνεται Βούδδας, πρὸ τέρμαν Τερέβηνθος καλοῦ-

BUCKYE. 118

BUCKYE, s. H. hâkâγān, the tree Melșa sempervívens, Roxb. (N. O. Meliaceae). It has a considerable resemblance to the nǐm tree (see NEEM); and in Bengali it is called mahâ-nîm, which is also the Skt. name, mahâ-nīma. It is sometimes erroneously called Persian Lilac.

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Μερος... κ. τ. λ." (see the same matter from Georgius Cedrenus below).—Socratls, Hist. Eccles. Lib. I. cap. 22.

c. 840.—"An certe Braganorum sequumur opinionem, ut quemadmodum illi sectae suae autorem Buddam, per virginitatis latus narravit exercitation, ita nos Christum fuisse prædicemus? Vel magis sic nascitur Dei sapientia de virginitatis cerebro, quomodo Minerva de Jovis vertice, tamquam Liber Fater de femore? Ut Christicola de virginitatis partum non annus naturalis vel auctoritas sacrae lectionis, sed superstition Gentilis, et commenta perdoceant fabulos."—Refutatio Corbeiensi L. de Nativitate Xxi., cap. iii, in L. d'Achez, Specilegii, tom. i. p. 54, Paris, 1723.

c. 870.—"The Indians give in general the name of budd to anything, connected with their worship, or which forms the object of their veneration. So, an idol is called budd."—Billâdêri, in Elliot, i. 123.

c. 904.—"Buddasaf was the founder of the Sâbaean Religion... he preached to mankind renunciation (of this world) and the intuition of contemplation of other worlds.... There was to be read on the gate of the Naobihâr at Balkh an inscription in the Persian tongue of which this is the interpretation: 'The words of Buddasaf: In the courts of kings three things are needed, Sense, Patience, Wealth.' Below had been written in Arabic: 'Buddasaf lies. If a free man possesses any of the three, he shall flee from the courts of Kings.'—Mas'udis, iv. 45 and 49.

1000.—"... pseudo-prophets came forward, the number and history of whom it would be impossible to detail. ... The first mentioned is Buddhasaf, who came forward in India."—Albirânt, Chronology, by Sachau, p. 186. This name given to Buddha is specially interesting as showing a step nearer the true Bodhitattva, the origin of the name 'Yôdraf, under which Buddha became a Saint of the Church, and as elucidating Prof. Max Müller's ingenious suggestion of that origin (see Chips, &c., iv. 151; see also Academy, Sept. 1, 1883, p. 146).

c. 1080.—"A stone was found there in the temple of the great Buddha on which an inscription... purporting that the temple had been founded 50,000 years ago..."—At 'Ubi, in Elliot, ii. 39.

c. 1060.—"This madman then, Manes (also called Scythianus) was by race a Brachman, and he had for his teacher Buddha, formerly called Terebinthus, who having been brought up by Scythianus in the learning of the Greeks became a follower of the sect of Empedocles (who said there were two first principles opposed to one another), and when he entered Persia declared that he had been born of a virgin, and had been brought up among the hills... and this Buddas (alias Terebinthus) did perish, crushed by an unclean spirit."—George. Cedrenus, Hist. Comp.,
Buddha, Buddhism.

Bonn ed., 455 (old ed. i. 259). 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. B. I. 

c. 1190.—"Very grieved was Sārāng Deva. Constantly he performed the worship of the Arihant; the Buddhist religion he adopted; he wore no sword."—The Poems of Chând Barda, paraphr. by Beaure, in Ind. Ant. i. 271.

1610.—"... This Prince is called in the histories of him by many names: his proper name was Drona Rāja; but that by which he has been known since they have held him for a saint is the Buddha, which is as much as to say 'Sage'... and to this name the Gentiles throughout all India have dedicated great and superb Pagodas."—Couto, Dec. V., iv. vi. cap. 2.

[1615.—"The image of Dibottes, with the hudge colosso or bras imadig (or rather idol!) in it."—Cocks's Diary, i. 200.]

c. 1666.—"There is indeed another, a seventh Sect, which is called Baute, whence do proceed 12 other different sects; but this is not so common as the others, the Votaries of it being hated and despised as a company of irreligious and atheistical people, nor do they live like the rest."—Bernier, E. T., ii. 107; [ed. Constable, 336].

1685.—"Above all these they have one to whom they pay much veneration, whom they call Bou; his figure is that of a man."—Ribeiro, i. 406.

1728.—"Before Gautama Budhum there have been known 26 Budhums—viz.: ..."—Valentijn, v. (Ceylon) 399.

1753.—"Edrisi nous instruit de cette circonstance, en disant que le Balakhar est adorateur de Bodda. Les Brahâmnes du Malabar disent que c'est le nom que Vishtnu a pris dans une de ses apparitions, et en concevant Vishtnu pour une des trois principales divinités Indiennes. Suivant St. Jerôme et St. Clément d'Alexandrie, Buddha ou Butta est le législateur des Gymno-Sophistes de l'Inde. La secte des Shamans ou Samanéens, qui est demeurée la dominante dans tous les royaumes d'au delà du Gange, a fait de Buddha en cette qualité son objet d'adoration. C'est la première des divinités Chingalaises ou de Céilan, selon Ribeiro. Samano-Célin (see Gautama, supra), la grande idole des Sinapois, est par eux appelée 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 Abbe Raynal in the quotations under 1770.

1770.—"Among the deities of the second order, particular honours are paid to Buddha, who descended upon earth to take upon himself the office of mediator between God and man."—Raynal (tr. 1777), i. 91.

"The Budzists are another sect of Japan, of which Budzo was the founder. ... The spirit of Budzoism is dreadful. It breathing nothing but penitence, excessive fear, and cruel severity."—Ibid. i. 138. Raynal in the two preceding passages shows that he was not aware that the religions alluded to in Ceylon and in Japan were the same.

1779.—"Il y ait avoit alors dans ces parties de l'Inde, et principalement 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-a-fait aboli, si ce n'est, qu'il se trouve encore quelques familles d'Indiens séparées et méprisées des autres Castes, qui sont restées fidèles à Baouth, et qui ne reconnaissent pas la religion des Brames."—Voyage de M. Gentil, quoted by W. Chambers, in As. Res. i. 170.

1801.—"It is generally known that the religion of Bouddhou 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 been often supposed to be the same as Bouddah."—Salt, Caves of Solsette, in Tr. Lit. Soc. Bo. i. 50.

1810.—"Among the Buddhist there are no distinct castes."—Maria Graham, 89.

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted:


2. The Story of Gautama Buddha and his Creed: An Epic by Richard Phillips, Longmans, 1871. This is also printed in octaves, but each octave consists of 4 heroic couplets.

3. Vasavadatta, a Buddhist Idyll; by Dean Pluntrre. 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 Bouddhisme Indien, 146-148; a touching story, even in its original crude form.

It opens:

"Where proud Mathoura rears her hundred towers. ..."

The Skt. Dict. gives indeed as an alternative Mathāra, but Mathāra is the usual name, whence Anglo-Ind. Muttra.

4. The brilliant Poem of Sir Edwin Arnold, called The Light of Asia, or the Great Renunciation, being the Life and
Teaching of Gautama, Prince of India, and Founder of Buddhism, as told in verse by an Indian Buddhist, 1879.

BUDGEROW. n. p. A village on the Hooghly R., 15 m. below Calcutta, where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The Imperial Gazetteer gives the true name as Baj-baj, [but Hamilton writes Bhujia-bhuj].

1756.—"On the 29th December, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at Maripur, under the command of Lieutenant-Colonel Clive, cannonaded Bougee Bougee Fort, which was strong and built of mud, and had a wet ditch round it."—Ies, 99.

1757.—The Author of Memoir of the Revolution in Bengal calls it Busbudgia; (1763), Luke Scratton Budge Boodjee.

BUDGEROW. s. A lumbering keelless barge, formerly much used by Europeans travelling on the Ganges rivers. Two-thirds of the length aft was occupied by cabins with Venetian windows. Wilson gives the word as H. and B. bajar; Shakespear gives H. bajra and bojra, with an improbable suggestion of derivation from bajar, 'hard or heavy.' Among Blochmann's extracts from Mahomedan accounts of the conquest of Assam we find, in a detail of Mîr Junila'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 bachharis (pp. 57, 73, 81), but these last must be different. Bajra may possibly have been applied in the sense of 'thunder-bolt.' This may seem unsuited to the modern budgerow, but is not more so than the title of 'lightning-darter' is to the modern Burkundauze (q.v.)! We remember how Joinville says of the approach of the great galley of the Count of Jaffa:—"Semblait que foudre cheist des cîeves." It is however perhaps more probable that bajra may have been a variation of bogo. And this is especially suggested by the existence of the Portuguese form pajeres, and of the Ar. form bagara (see under BUGGALOW). Mr. Edye, Master Shipwright of the Naval Yard in Trincomalee, in a paper on the Native Craft of India and Ceylon, speaks of the

Baggala or Budgerow, as if he had been accustomed to hear the words used indiscriminately. (See J. R. A. S., vol. i. p. 12). [There is a drawing of a modern Budgerow in Grant, Rural Life, p. 5.]

c. 1570.—"Their barkes be light and armed with oares, like to Foistes ... and they call these barkes Bazaras and Patmas." (in Bengali).—Oscar Fredericke, E.T. in Hakl. ii. 355.

1682.—(Blochmann's Ext. as above).

1705.—"... des Bazaras qui sont de grands bateaux."—Litüllier, 52.

1728.—"Le lendemain nous passâmes sur les Bazaras de la compagnie de France."—Lett. Edif. xiii. 269.

1727.—"... in the evening to recreate themselves in Chaises or Palankins ... or by water in their Budgeroes, which is a convenient Boat."—A. Hamilton, ii. 12.

1737.—"Charges, Budgrows ... Rs. 281. 6. 3."—MS. Account from Ft. William, in India Office.

1780.—"A gentleman's Bugerow was drove ashore near Chau-paul Gaut ..."—Hicky's Bengal Gazette, May 13th.

1781.—"The boats used by the natives for travelling, and also by the Europeans, are the budgerows, which both sail and row."—Hodges, 39.

1783.—"... his boat, which, though in Kashmire (it) was thought magnificent, would not have been disgraced in the station of a Kitchen-tender to a Bengal budgero."—G. Forster, Journey, ii. 10.

1784.—"I shall not be at liberty to enter my budgerow till the end of July, and must be again at Calcutta on the 22nd of October."—Sir W. Jones, in Mem. ii. 38.

1785.—"Mr. Hastings went aboard his Budgerow, and proceeded down the river, as soon as the tide served, to embark for Europe on the Berrington."—In Seton-Karr, i. 86.

1794.—"By order of the Governor-General in Council ... will be sold the Honourable Company's Budgerow, named the Sonamookhee ... the Budgerow lays in the nallah opposite to Chitpore."—Ibid. ii. 114.

1830.—"Upon the bosom of the tide Vessels of every fabric ride; The fisher's skiff, the light canoe, The Bujra broad, the Bholia 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.

* This (Sonamukhi, 'Chrysostoma') has continued to be the name of the Viceroy's river yacht (probably) to this day. It was so in Lord Canning's time, then represented by a barge adapted to be towed by a steamer.
BUDGROOK, s. Port. basarucco. A coin of low denomination, and of varying value and metal (copper, tin, lead, and tinutenague), formerly current at Goa and elsewhere on the Western Coast, as well as at some other places on the Indian seas. It was also adopted from the Portuguese in the earliest English coinage at Bombay. In the earliest Goa coinage, that of Albuquerque (1510), the lead or basarucco was equal to 2 reis, of which reis there were 420 to the gold cruzado (Gerson da Cunha). The name appears to have been a native one in use in Goa at the time of the conquest, but its etymology is uncertain. In Van Noort's Voyage (1648) the word is derived from basär, and said to mean 'market-money' (perhaps basär-räka, the last word being used for a copper coin in Canarese). This view is accepted by Gray in his notes on Pyrard (Hak. Soc. ii. 68), and by Burnell (Linschoten, Hak. Soc. ii. 143). The Madras, Admin. Mem. Gloss. (s.v.) gives the Can. form as bujärà-rokkha, 'market-money.' C. P. Brown (MS. notes) makes the word = badaga-räka, which he says would in Canarese be 'base-penny,' and he ingeniously quotes Shakspeare's "beggarly denier," and Horace's "vilem assem." This is adopted in substance by Mr. E. Thomas, who points out that rubē, or rubkā is in Mahrratti (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 P. buzzur, 'big,' and according to Wilson, budrikh (s.v.) is used in Mahrratti as a dialectic corruption of buzzur. This derivation may be partially corroborated by the fact that at Mocha there is, or was formerly, a coin (which had become a money of account only, 80 to the dollar) called kabir, i.e. 'big' (see Ovington, 463, and Milburn, i. 98). If we could attach any value to Pyrard's spelling—bousurques—this would be in favour of the same etymology; as is also the form besory given by Mandelslo. [For a full examination of the value of the budgrook based on the most recent authorities, see Whitemay, Rise of the Port. Power, p. 68.]

1554.—Basarucos at Maluco (Moluccas) 50=1 tanga, at 60 reis to the tanga, 5 tangas =1 pardao. 'Os quaes basarucos se faz conta de 200 caixas' (i.e. to the tanga).—A. Nunes, 41.

1584.—Basaruchies, Barret, in Hakl. See SHROFF.

1598.—"They pay two Basarukes, which is as much as a Hollander's Doit. . . . It is molten money of badde Tinne."—Linschoten, 52, 69; [Hak. Soc. i. 159, 242].

1609.—"Le plus bas argent, sont Basarucos . . . et sont fait de mauvais Estain."—Houtmann, in Navigation des Hollandois, i. 53v.

c. 1610.—"Il y en a de plusieurs sortes. La première est appelée Bousurques, dont il en faut 75 pour une Tangue. Il y a d’autre Bousurques vieilles, dont il en faut 105 pour le Tangue. . . . Il y a de cette monnoye qui est de fer; et d’autre de cailin, metal de Chine" (see CALAY).—Pyrr, ii. 39; see also 21; [Hak. Soc. ii. 33, 63].

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 (see XERAFINE) the hundred weight, but they coin the basarucos at the rate of 60 and 70. The Moor on the other hand, keeping a keen eye on our affairs, and seeing what a huge profit there is, coin there on the mainland a great quantity of basarucos, and gradually smuggle them into Goa, making a pitiful of gold."—Couto, Dialogo do Soldado Portug. 185.

1638.—"They have (at Gombroon) a certain Copper Coin which they call Besorg, whereof 6 make a Peys, and 10 Peys make a Chay (Shukhi) which is worth about 5d. English."—V. and Tr. of J. A. Mandelslo into the E. Indies, E. T. 1669, p. 8.

1672.—"Their coins (at Tanor in Malabar) of Copper, a Buserook, 20 of which, make a Farea."—Fixer, 53. [He also spells the word Basrook. See quotation under REAS.]


1711.—"The Budgrooks (at Muskat) are mixt Mettle, rather like Iron than anything else, have a Cross on one side, and were coin'd by the Portuguese. Thirty of them make a silver Mambudd, of about Eight Pence Value."—Lockyer, 211.

c. 1720-30.—"They (the Portuguese also use bits of copper which they call buzurz, and four of these buzurzs pass for a fullas."—Khafi Khan, in Elliot, v. 315.

c. 1760.—"At Goa the secrAPH is worth 210 Portugal reis, or about 15d. sterling; 2 reis make a basaraco, 15 basaracos a viruta, 42 virutas a tanga, 4 tanguas a pant, 24 pantes a pagoda of gold."—Grose, i. 282.

1838.—"Only eight or ten loads (of coffee) were imported this year, including two loads of 'Kopes' (see COPECK), the copper currency of Russia, known in this country by the name of Bughruckha. They are converted to the same uses as copper."—Report from Kabul, by A. Burns; in Punjab Trade Report, App. p. iii.
BUFFALO.

This may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself. The budlook was apparently current at Muscat down to the beginning of last century (see Milburn, i. 116).

BUDEE, s. A substitute in public or domestic service. H. badlā, ‘exchange; a person taken in exchange; a locum tenens,’ from Ar. badal, ‘he changed.’ (See MUDDEL.)

BUDMASH, s. One following evil courses; Fr. mauvais sujet; It. malandrino. Properly bad-ma‘āsh, from P. had, ‘evil,’ and Ar. ma‘āsh, ‘means of livelihood.’

1844.—‘... the reputation which John Lawrence acquired ... by the masterly maneuvering of a body of police with whom he descended on a nest of gamblers and cut throats, ‘budmashes’ of every description, and took them all prisoners’—Bosworth Smith’s Life of Lt. Lawrence, i. 178.

1866.—“The truth of the matter is that I was foolish enough to pay these budmashes beforehand, and they have thrown me over.”—The Dawk Bungalow, by G. O. Trevelyan, in Fraser, p. 385.

BUDEAT, s. H. from P. budzat, ‘evil race,’ a low fellow, ‘a bad lot,’ a blackguard.

1866.—“Chomondeley. Why the shaitan didn’t you come before, you lazy old budzat?”—The Dawk Bungalow, p. 215.

BUFFALO, s. This is of course originally from the Latin bubalus, which we have in older English forms, buffle and buff and bugle, through the French. The present form probably came from India, as it seems to be the Port. buffo. The proper meaning of bubulus, according to Pliny, was not an animal of the ox-kind (boviballus was a kind of African antelope) but in Martial, as quoted, it would seem to bear the vulgar sense, rejected by Pliny.

At an early period of our connection with India the name of buffalo appears to have been given erroneously to the common Indian ox, whence came the still surviving misnomer of London shops, ‘buffalo humps.’ (See also the quotation from Ovington.) The buffalo has no hump. Buffalo tongues are another matter, and an old luxury, as the third quotation shows. The ox having appropriated the name of the buffalo, the true Indian domestic buffalo was differentiated as the ‘water

buffalo,’ a phrase still maintained by the British soldier in India. This has probably misled Mr. Blochmann, who uses the term ‘water buffalo,’ in his excellent English version of the Ain (e.g. i. 219). We find the same phrase in Barkley’s Five Years in Bulgaria, 1876: “Besides their bullocks every well-to-do Turk has a drove of water-buffaloes” (32). Also in Collingwood’s Rambles of a Naturalist (1868), p. 43, and in Miss Bird’s Golden Chersonese (1883), 60, 274. [The unscientific use of the word as applied to the American Bison is as old as the end of the 18th century (see N.E.D.).]

The domestic buffalo is apparently derived from the wild buffalo (Bubalus arnee, Jerd.; Bos bubalus, Blanf.), whose favourite habitat is in the swampy sites of the Sunderbunds and Eastern Bengal, but whose haunts extend north-eastward to the head of the Assam valley, in the Terai west to Oudh, and south nearly to the Godavery; not beyond this in the Peninsula, though the animal is found in the north and north-east of Ceylon.

The domestic buffalo exists not only in India but in Java, Sumatra, and Manilla, in Mazanderan, Mesopotamia, Babylonia, Adherbijan, Egypt, Turkey, and Italy. It does not seem to be known how or when it was introduced into Italy.—(See Hein.) [According to the Encyc. Brit. (9th ed. iv. 442), it was introduced into Greece and Italy towards the close of the 6th century.]

c. A.D. 70.—“Howbeit that country bringeth forth certain kinds of oddly great wild boeves: to wit the Bisontes, mained with a collar, like Lions; and the Vri [Urus], a mightie strong beast, and a swift, which the ignorant people call Buffles [bubalos], whereas indeed the Buffle is bred in Africa, and carieh some resemblance of a calfe rather, or a Stag.”—Pliny, by Ph. Holland, i. 199-200.

c. A.D. 80.—

"Ille tulit geminos facili servicie juvenos
Illi cessit atrox bubulus atque bison."

Martial, De Spectaculis, xxiv.

c. 1580.—“Veneti mercatores lingus Bu-
balorum, tanquam mensis optime, sale
conditas, in magna copia Venetias mittunt.”

Prosperi Alpini Hist. Nat. Aegypti, P. I.

228.

1585.—“Here be many Tigers, wild Bu-
fs, and great store of wilde Foulæ. . .”—R.
Fitch, in Hakt. ii. 389.

"Here are many wilde buffes and Ele-
phants."—Ibid. 394.
of teak from India. It seems to be a corruption of the Span. and Port. bajel, baxel, bazel, bazella, from the Lat. vas-cellum (see Dies, Etym. Wörterb. i. 439, s. v.). Cobarruvias (1611) gives in his Sp. Dict. "Bazex, quasi vesel" as a generic name for a vessel of any kind going on the sea, and quotes St. Isidore, who identifies it with phasellus, and from whom we transcribe the passage below. It remains doubtful whether this word was introduced into the East by the Portuguese, or had at an earlier date passed into Arabic marine use. The latter is most probable. In Correa (c. 1561) this word occurs in the form pajer, pl. pajeres (j and z being interchangeable in Sp. and Port. See Lendas, i. 2, pp. 592, 619, &c.). In Pinto we have another form. Among the models in the Fisheries Exhibition (1883), there was "A Zarooget or Bagarah from Aden." [On the other hand Burton (Ar. Nights, i. 119) derives the word from the Ar. baghlah, 'a she-mule.' Also see BUDGEROW.]


c. 1539.—"Partida a nao pera Goa, Fernão de Morais ... seguiu sua viage na volta do porto de Dabol, onde chegou ao outro dia as nove horas, e tomando nella baixel de Malavares, carregado de algodão e de pimenta, poz logo a tormento o Capitano e o piloto delle, os quaes confes-sario. ..."—Pinto, ch. viii.

1842.—"As store and horse boats for that service, Capt. Oliver. I find, would prefer the large class of native buggulas, 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.

[1900.—"His tiny buggala, which mounted ten tiny guns, is now employed in trade."—Bent, Southern Arabia, 8.]

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'Israeli). Though we trace the word much further back, we have not discovered its birthplace or etymology. The word, though used in England, has never been very common there; it is better known both in

Buggalow, s. Mahr. baglā, bagalā, 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 (bakalā) for the larger native vessels, all built
Ireland and in America. Littré gives *bogheī* as French also. The American *buggy* is defined by Noah Webster as "a light, one-horse, four-wheel vehicle, usually with one seat, and with or without a calash-top." Cuthbert Bede shows (N. & Q. 5 ser. v. p. 445) that the adjective 'buggy' is obsolete in the Eastern Midlands for 'conceited.' This suggests a possible origin. "When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until [ ] began to spell *buggy* as *bagi*. Then he gave it up." — (M.-G. Keatinge.) I have recently seen this spelling in print. [The *N.E.D.* leaves the etymology unsettled, merely saying that it has been connected with *bogie* and *bug*. The earliest quotation given is that of 1773 below.]

1773.—"Thursday 3d (June). At the sessions at Hicks's Hall two boys were indicted for driving a post-coach and four against a single horse-chaise, throwing out the driver of it, and breaking the chaise to pieces. Justice Welch, the Chairman, took notice of the frequency of the brutal custom among the post drivers, and their insensibility in making it a matter of sport, ludicrously denominating mischief of this kind 'Running down the *Buggies*.' — The prisoners were sentenced to be confined in Newgate for 12 months." — Gentleman's Magazine, xiii. 297.

1780.—
"Shall *don't* we 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 Hicks's Bengal Gazette, May 13th.

1782.—"Wanted, an excellent *Buggy* Horse about 15 Hands high, that will trot 15 miles an hour." — India Gazette, Dec. 23rd.

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 Selen-Karr, 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).

[1837.—"The vehicles of the place (Mong- hir), amounting to four *Buggies* (that is a foolish term for a cabriolet, but as it is the only vehicle in use in India, and as *buggy* is the only name for said vehicle, I give it up), . . . were assembled for our use." — Miss Eden, *Up the Country*, i. 14.]

c. 1838.—"But substitute for him an average ordinary, uninteresting Minister; obese, dumpy . . . with a second-rate wife — dusty, deliquescent — and let him be seen in one of those Shem-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 his his *buggy* is at the door.'
"'What is a *buggy*, papa?'
"'It is a one-horse palanquin," said the old gentleman, who was a wag in his way."
— Vanity Fair, ch. iii.

1872.—"He drove his charger in his old *buggy*. — A True Reformer, ch. i.

1878.—"I don’t like your new Bombay *buggy*. With much practice I have learned to get into it, I am hanged if I can ever get out." — Overland Times of India, 4th Feb.

1879.—"Driven by that hunger for news which impels special correspondents, he had actually ventured to drive in a ‘*spider*,' apparently a kind of *buggy*, or from the Tagula to Glinghovo." — Spectator, May 24th.

**BUGIS,** n.p. Name given by the Malays to the dominant race of the island of Celebes, originating in the S.-Western limb of the island; the people calling themselves *Wugi.* But the name used to be applied in the Archipelago to native soldiers in European service, raised in any of the islands. Compare the analogous use of *Telinga* (q.v.) formerly in India.

[1615.—"All these in the kingdom of Macassar . . . besides *Bugies*, Mander and Tollova." — Foster, Letters, ii. 162.]

1656.—"Thereupon the *Hollander* resolved to unite their forces with the *Bouquises*, that were in rebellion against their Sovereign." — Taucriner, E. T. ii. 192.

1688.—"These *Buggesses* are a sort of warlike trading Malays and mercenary soldiers of India. I know not well whence they come, unless from Macassar in the Isle of Celebes." — Dampier, ii. 108.

[1697.—". . . with the help of *Buggesses* . . ." — Hodges, Diary, Hak. Soc. ii. cxvii.]

1758.—"The Dutch were commanded by Colonel Roussely, a French soldier of fortune. They consisted of nearly 700 Europeans and as many *buggasses*, besides country troops." — *Narr. of Dutch attempt in Buggly, in Malcolm’s Olive*, ii. 87.

1783.—"The word Buggess has become among Europeans consonant to soldier, in the east of India, as Sepoy is in the West."—Ibid. 78.

1811.—"We had fallen in with a fleet of nine Buggese prows, when we went out towards Pulo 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 Celebes."—McNeir, 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 *Pycnonotinae*, e.g. genera *Hypohippyetes*, *Hemixos*, *Acurus*, *Criniger*, *Icos*, *Kelaartia*, *Rubigula*, *Brachipodus*, *Otocopsa*, *Pycnonotus* (*P. pygaicus*, common Bengal Bulbul; *P. haemorrhous*, common Madras Bulbul). Another sub-family, *Phyllornithinae*, contains various species which Jerdon calls *green bulbuls*.

[A lady having asked the late Lord Robertson, a Judge of the Court of Session, "What sort of animal is the bul-bull?" he replied, "I suppose, Ma'am, it must be the mate of the coo-coo.""]—3rd ser., *N. & Q.* v. 81.

1794.—"We are literally lulled to sleep by Persian nightingales, and cease to wonder that the Bulbul, with a thousand tales, makes such a figure in Persian poetry."—Sir W. Jones, in Memoirs, &c., ii. 37.

1813.—"The bulbul or Persian nightingale... I never heard one that possessed the charming variety of the English nightingale... whether the Indian bulbul and that of Iran entirely correspond I have some doubts."—Forbes, *Oriental Memoirs*, i. 50; [2nd ed. i. 34].

1848.—"It is one's nature to sing and the other's to hoot," he said, laughing, 'and with such a sweet voice as you have yourself, you must belong to the Bulbul faction.'—Vanity Fair, ii. ch. xxvii.

**BULGAR, BOLGAR**, s. *P. bulghär*. The general Asiatic name for what we call 'Russia leather,' from the fact that the region of manufacture and export was originally *Bolghär* on the Volga, a kingdom which stood for many centuries, and gave place to Kazan in the beginning of the 15th century. The word was usual also among Anglo-Indians till the beginning of last century, and is still in native Hindustani use. A native (mythical) account of the manufacture is given in Baden-Powell's *Punjab Handbook*, 1872, and this fanciful etymology: "as the scent is derived from soaking in the pits (*ghār*), the leather is called *Bolghär*" (p. 124).

1298.—"He bestows on each of those 12,000 Barons... likewise a pair of boots of Borgal, curiously wrought with silver-thread."—Marco Polo, 2nd ed. i. 381. See also the note on this passage.

c. 1333.—"I wore on my feet boots (or stockings) of wool; over these a pair of linen lined, and over all a thin pair of *Borghāli*, i.e. of horse-leather lined with wool skin."—Ibn Batuta, ii. 445.

1614.—"Of your *Bulgarian* hides there are brought hither some 150."—Poster, Letters, iii. 67.

1623.—Offer of Sheriff Freeman and Mr. Coke to furnish the Company with "Bulgary red hides."—*Court Minutes*, in Sainsbury, iii. 181.

1624.—"Purify and Hayward, Factors at Ispahan to the E. I. Co., have bartered morse-teeth and 'bulgars' for carpets."—Ibid. p. 268.

1673.—"They carry also Bulgar-Hides, which they form into Tanks to bathe themselves."—Fryer, 398.

1680.—"Putting on a certain dress made of Bulgar-leather, stuffed with cotton."—Seir Mutaghériin, iii. 387.

1759.—Among expenses on account of the Nabob of Bengal's visit to Calcutta we find:

"To 50 pair of Bulger Hides at 13 per pair, Rs. 702 : 0 : 0."—Long, 193.

1786.—Among "a very capital and choice assortment of Europe goods" we find "Bulgar Hides."—*Cal. Gazette*, June 8, in Seton-Kerr, i. 177.

1811.—"Most of us furnished at least one of our servants with a kind of bottle, holding nearly three quarts, made of bulghar... or Russia-leather."—W. Ouseley's Travels, i. 247.

In Tibetan the word is *bulhari*.


**BULLUMTEER**, s. Anglo-Sepoy dialect for 'Volunteer.' This distinctive title was applied to certain regiments of the old Bengal Army, whose terms of enlistment embraced service
but H. Harpodon for Aroared and [and .aqua army shows •current -and -and a, and specific to towers, and beyond Eastern of India." The famous Mighty Spelling which occurs also in English. BUMBA. s. H. bamba, from Port. bomba, 'a pump.' It 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; [and so is the general application of the word in N. India to a canal distributary.]

1572.—
"Allia, disse o mestre rijamente,
Alia 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!"

BUMMEOLO, s. A small fish, abounding on all the coasts of India and the Archipelago; Harpodon neherus 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 (see DUCKS, BOMBAY), which is now imported into England.

The origin of either name is obscure. Molesworth gives the word as Mahratti with the spelling bombil, or bombila (p. 595 a). Bummelo occurs in the Supp. (1727) to Blutean'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 pegas na saya a moda,' 'certain plaits in the fashionable ruff,' but we know not if there is any connection between the two. The form Bombay Duck has an analogy to Digby Chicks which are sold in the London shops, also a kind of dried fish, pilchards we believe, and the name may have originated in imitation of this or some similar

English name. [The Digby Chick is said to be a small herring cured in a peculiar manner at Digby, in Lincolnshire; but the Americans derive them from Digby in Nova Scotia; see 8 ser. N. & Q. vii. 247.]

In an old chart of Chittagong River (by B. Plaisted, 1764, published by A. Dalrymple, 1785) we find a point called Bumvello Point.

1673.—"Up the Bay a Mile lies Massigoong, a great Fishing-Town, peculiarly notable for a Fish called Bumvello, the Sustenance of the Poorer sort."—Fryer, 67.

1785.—"My friend General Campbell, Governor of Madras, tells me that they make Speldings in the East Indies, particularly at Bombay, where they call them Bumveloes."—Note by Boswell in his Tour to the Hebrides, under August 18th, 1773.

1810.—"The bumbelo is like a large sandeel; it is dried in the sun, and is usually eaten at breakfast with kedgeree."—Maria Graham, 25.

1813.—Forbes has bumbalo; Or. Mem., i. 53; [2nd ed., i. 30].

1877.—"Bummalow or Bobil, the dried fish still called 'Bombay Duck.'"—Burton, Sind Revisited, i. 68.

BUMCUS, BUNO, s. An old word for cheroot. Apparently from the Malay bungkus, 'a wrapper, bundle, thing wrapped.'

1711.—"Tobacco . . . for want of Pipes they smoke in Buncos, as on the Coromandel Coast. A Bunc is a little Tobacco wrap up in the Leaf of a Tree, about the Bigness of one's little Finger, they light one End, and draw the Smoke thro' the other . . . these are curiously made up, and sold 20 or 30 in a bundle."—Lockyer, 61.

1726.—"After a meal, and on other occasions it is one of their greatest delights, both men and women, old and young, to eat Penang (areca), and to smoke tobacco, which the women do with a Bongkos, or dry leaf rolled up, and the men with a Gorrogori (a little can or flower pot) whereby they both manage to pass most of their time."—Valentijn, v. Chorom., 55. [Gorrogori is Malay gari-yari, 'a small earthenware pot, also used for holding provisions' (Klinkert).]

"(In the retinue of Grandees in Java:"
"One with a coconut shell mounted in gold or silver to hold their tobacco or bongkooses (i.e. tobacco in rolled leaves)."
—Valentijn, iv. 91.

C. 1786.—"The tobacco leaf, simply rolled up, in about a finger's length, which they call a buncos, and is, I fancy, of the same make as what the West Indians term a segar; and of this the Gentooos chiefly make use."—Grose, i. 146.
**BUND.**

Any artificial embankment, a dam, dyke, or causeway. H. *band.* The root is both Skt. (*bandh*) and P., but the common word, used as it is without aspirate, seems to have come from the latter. The word is common in Persia (e.g. see **BENDAMEER**). It is also naturalised in the Anglo-Chinese ports. It is there applied especially to the embanked quay along the shore of the settlements. In Hong Kong alone this is called (not *bund*, but *praia*) (Port. ‘shore’ [see **PRAYA**]), probably adopted from Macao.

1810.—“The great *bund* or dyke.”—Williamson, V. M. ii. 279.

1860.—“The natives have a tradition that the destruction of the *bund* was effected by a foreign enemy.”—Tennent’s *Ceylon*, ii. 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. P. *bandar,* a landing-place or quay; a seaport; a harbour; (and sometimes also a custom-house). The old Ital. *scala*, mod. *scalco*, is the nearest equivalent in most of the senses that occurs to us. We have (c. 1565) the *Mir-bandar*, or Port Master, in Sind (Elliot, i. 277) [cf. **Shabunder**]. The Portuguese often wrote the word *bandel*. *Bunder* is in S. India the popular native name of *Masulipatam*, or *Machili-bandar*.

c. 1344.—“The profit of the treasury, which they call *bandar*, consists in the right of buying a certain portion of all sorts of cargo at a fixed price, whether the goods be only worth that or more; and this is called the *Law of the Bandar*.”—Ibn Batuta, iv. 120.

c. 1346.—“So we landed at the *bandar*, which is a large collection of houses on the sea-shore.”—Ibíd., 228.

1552.—“Coga-atar sent word to Affonso d’Albuquerque that on the coast of the main land opposite, at a port which is called *Bandar* Angon... were arrived two ambassadors of the King of Shiraz.”—Barros, ii. ii. 4.

[1616.—“Besides the danger in intercepting our boats to and from the shore, &c., their firing from the *Banda* would be with much difficulty.”—Foster, *Letters*, iv. 328.]

1673.—“We fortify our Houses, have *Bunders* or Docks for our Vessels, to which belong Yards for Sannen, Soldiers, and Stores.”—Fryer, 115.

1809.—“On the new *bunder* or pier.”—Maria Graham, 11.

[1847, 1860.—See quotations under **APOLLO BUNDER.**]

**BUNDER-BOAT,** s. A boat in use on the Bombay and Madras coast for communicating with ships at anchor, and also much employed by officers of the civil departments (Salt, &c.) in going up and down the coast. It is rigged as Bp. Heber describes, with a cabin amidships.

1825.—“We crossed over... in a stout boat called here a *bundur boat*. I suppose from ‘*bundur*’ a harbour, with two masts, and two lateen sails. ...”—Heber, ii. 121, ed. 1844.

**BUNDOBUST,** s. P. H.—*band-o-bast*, lit. ‘tying and binding.’ Any system or mode of regulation; discipline; a revenue settlement.

[1768.—“Mr. Rumbold advises us... he proposes making a tour through that province... and to settle the *Bundobust* for the ensuing year.”—Letter to the Court of Directors, in Verelst, *View of Bengal*, App. 77.]

c. 1843.—“There must be *bundat* aachhâ *bundobast* (i.e. very good order or discipline) in your country,” said an aged Khánsmá (in Hindustani) to one of the present writers. “When I have gone to the Sandheads to meet a young gentleman from *Bilâyut*, if I gave him a cup of tea, ‘tânki tânki,’ said he. Three months afterwards this was all changed; bad language, violence, no more tânki.”

1880.—“There is not a more fearful fowl than our travelling M.P. This unhappy creature, whose mind is a perfect blank regarding *Fuvijâdî* and *Bundobast...”*—Ali Baba, 181.

**BUNDOOK,** s. H. *banduk*, from Ar. *bunduk*. The common H. term for a musket or matchlock. The history of the word is very curious. *Bunduk*, pl. *banadâk*, was a name applied by the Arabs to filiberts (as some allege) because they came from Venice (*Banadik*, comp. German *Venedig*). The name was transferred to the nut-like pellets shot from cross-bows, and thence the cross-bows or arblasts were called *bunduk*, elliptically for *kaus al-b-, ‘pellet-bow.’ From cross-bows the name was transferred again to firearms, as in the parallel case of *arquebus*. [Al-Bandukâni, ‘the man of the pellet-bow,’ was one of the names by which the Caliph Hârûn-al-Rashid was known, and Al Zahir Baybars
al-Bandukdârî, the fourth Baharite Soldan (a.d. 1260-77) was so entitled because he had been slave to a Bandukdâr, or Master of Artillery (Burton, Ar. Nights, xii. 38).]

[1875.—“Bandâqis, or orderlies of the Maharaja, carrying long guns in a loose red cloth cover.”—Drew, Jummao and Kashmir, 74.]

**BUNGALOW**, s. H. and Mahr. *banglâ*. The most usual class of house occupied by Europeans in the interior of India; being on one story, and covered by a pyramidal roof, which in the normal bungalow is of thatch, but may be of tiles without impairing its title to be called a bungalow. Most of the houses of officers in Indian cantonments are of this character. In reference to the style of the house, *bungalow* is sometimes employed in contradistinction to the (usually more pretentious) *puka house*; by which latter term is implied a masonry house with a terraced roof. A *bungalow* may also be a small building of the type which we have described, but of temporary material, in a garden, on a terraced roof for sleeping in, &c., &c. The word has also been adopted by the French in the East, and by Europeans generally in Ceylon, China, Japan, and the coast of Africa.

Wilson writes the word *banglâ* giving it as a Bengâli word, and as probably derived from Banga, Bengal. This is fundamentally the etymology mentioned by Bp. Heber in his *Journal* (see below), and that etymology is corroborated by our first quotation, from a native historian, as well as by that from F. Buchanan. It is to be remembered that in Hindustan proper the adjective ‘of or belonging to Bengal’ is constantly pronounced as *bangalâ* or *banglâ*. Thus one of the eras used in E. India is distinguished as the *Banglâ* era. The probability is that, when Europeans began to build houses of this character in Behar and Upper India, these were called *Banglâ* or 'Bengal-fashion’ houses; that the name was adopted by the Europeans themselves and their followers, and so was brought back to Bengal itself, as well as carried to other parts of India. [*In Bengal, and notably in the districts near Calcutta, native houses to this day are divided into ath-chala, chau-chala, and Bangala, or eight-roofed, four-roofed, and Bengali, or common huts. The first term does not imply that the house has eight coverings, but that the roof has four distinct sides with four more projections, so as to cover a verandah all round the house, which is square. The Bangala, or Bengali house, or *bungalow* has a sloping roof on two sides and two gable ends. Doubtless the term was taken up by the first settlers in Bengal from the native style of edifice, was materially improved, and was thence carried to other parts of India. It is not necessary to assume that the first bungalows were erected in Behar.* (Saturday Rev., 17th April 1886, in a review of the first ed. of this book.)

A.H. 1041—A.D. 1633.—“Under the rule of the Bengalies (darrad-î-Banglîgiyân) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sâtgâw. 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 *Bengalî* style.”—Bandshâhânâma, in Elliot, vii. 31.

c. 1680.—In the tracing of an old Dutch chart in the India Office, which may be assigned to about this date, as it has no indication of Calcutta, we find at Hoogly: "Oufl . . . Hollantze Logie . . . Bangleaer of Speelhuys", i.e. "Hoogly . . . Dutch Factory . . . Bungallow, or Pleasure-house."—1711.—“Mr. Herring, the Pilot's, Directions for bringing of Ships down the River of Huglkey.

“From Gull Gat all along the Hughkey Shore until below the New Chanyon almost as far as the Dutch *Bungelow* lies a Sand. . . .”—Thurston, The English Pilot, Pt. III. p. 54.

1711.—“*Natty Bungelo* or *Nedds Bangalla* River lies in this Reach (Tanna) on the Larboard side. . . .”—Ibid. 56. The place in the chart is *Nedds Bengalia*, and seems to have been near the present Akra on the Hoogly.


1758.—“I was talking with my friends in Dr. Fullerton's *bangla* when news came of Ram Narain's being defeated.”—Seir Mutaghierin, II. 103.

1780.—“To be Sold or Let, A Commodious *Bungalo* and out Houses . . . situated on the Road leading from the Hospital to the Burying Ground, and directly opposite to the Avenue in front of Sir Elijah Impey's House. . . .”—The India Gazette, Dec. 28.
BUNGALOW.

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 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 virendars or open porticoes... sometimes the center virendars at each end are converted into rooms."—Hedges, Travels, 146.

1784.—"To be let at Chinsurah... That large and commodious House... The out-buildings are—a warehouse and two large bottle-wonnahs, 6 store-rooms, a cook-room, and a garden, with a bungalow near the house."—Cal. Gazette, in Seton-Kurr, i. 40.

1787.—"At Barrackpore many of the Bungalows much damaged, though none entirely destroyed."—Ibid. p. 213.

1793.—"... the bungalow, or Summer-house..."—D'iron, 211.

"For Sale, a Bungalow situated between the two Tombstones, in the Island of Cowlaba."—Bombay Courier, Jan. 12.

1794.—"The candid critic will not however expect the parched plains of India, or bungalows in the land-winds, will hardly tempt the Aonian maids wou[t to disport 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 Banggolo, a name which has been somewhat altered by Europeans, and applied by them to all their buildings in the cottage style, although none of them have the proper shape, and many of them are excellent brick houses."—Buchanan's Dictionary (in Eastern India, ii. 992).

1817.—"The Yor's-bangala is made like two thatched houses or bangalas, placed side by side. These temples are dedicated to different gods, but are not now frequently seen in Bengal."—Ward's Hindoos, Bk. II. ch. i.

c. 1818.—"As soon as the sun is down we will go over to the Captain's bungalow."—Mrs Sherwood, Stories, &c., ed. 1873, p. 1. The original editions of this book contain an engraving of "The Captain's Bungalow at Calcutta" (c. 1811-12), which shows that no material change has occurred in the character of such dwellings down to the present time.

1824.—"The house itself of Barrackpore... barely accommodates Lord Amherst's own family; and his aides-de-camp and visitors sleep in bungalows built at some little distance from it in the Park. Bungalow, a corruption of Bangalee, is the general name in this country for any structure in the cottage style, and only of one floor. Some of these are spacious and comfortable dwellings..."—Heber, ed. 1841, i. 33.

1872.—"L'emplacement du bungalow avait ete choisi avec un soin tout particulier."—Rec. des Deux Mondes, tom., xeviii. 980.

1875.—"The little groups of officers dispersed to their respective bungalows to dress and breakfast."—The Dilemma, ch. i.

In Oudh the name was specially applied to Fyzabad.

[1858.—"Fyzabad... was founded by the first rulers of the reigning family, and called for some time Bungalow, from a bungalow which they built on the verge of the stream."—Stelman, Journey through the Kingdom of Oudh, i. 137.]

BUNGALOW, DAWK, s. A rest-house for the accommodation of travellers, formerly maintained (and still to a reduced extent) by the paternal care of the Government of India. The matériau of the accommodation was humble enough, but comprised the things essential for the weary traveller—shelter, a bed and table, a bathroom, and a servant furnishing food at a very moderate cost. On principal lines of thoroughfare these bungalows were at a distance of 10 to 15 miles apart, so that it was possible for a traveller to make his journey by marches without carrying a tent. On some less frequented roads they were 40 or 50 miles apart, adapted to a night's run in a palankin.

1853.—"Dak-bungalows have been described by some Oriental travellers as the 'Inns of India.' Playful satirists!"—Oxford, ii. 17.

186—"The Dak Bungalow; or, Is his Appointment Pucka?"—By G. O. Trevelyan, in Fraser's Magazine, vol. 73, p. 215.

1878.—"I am inclined to think the value of life to a dak bungalow fowl must be very trifling."—In my Indian Garden, 11.

BUNGY, s. H. bhangi. The name of a low caste, habitually employed as sweepers, and in the lowest menial offices, the man being a house sweeper and dog-boy, [his wife an Ayah]. Its members are found throughout Northern and Western India, and every European household has a servant of this class. The colloquial application of the term bungy to such
servants is however peculiar to Bombay, [but the word is commonly used in the N.W.P. but always with a contemptuous significance]. In the Bengal Pry. he is generally called Mehtar (q.v.), and by politer natives Halâlkhor (see HALACORE), &c. In Madras toti (see TOTY) is the usual word; [in W. India Dher or Dhee]. Wilson suggests that the caste name may be derived from bhâng (see BANG), and this is possible enough, as the class is generally given to strong drink and intoxicating drugs.

1826.—"The Kalpa or Skinner, and the Bunghee, or Sweeper, are yet one step below the Dher."—Tr. Lit. Soc. Bombay, iii. 302.

BUNOW, s. and v. H. banâ, used in the sense of 'preparation, fabrication,' &c., but properly the imperative of bânâd, 'to make, prepare, fabricate.' The Anglo-Indian word is applied to anything fictitious or factitious, 'a cram, a shave, a sham'; or, as a verb, to the manufacture of the like. The following lines have been found among old papers belonging to an officer who was at the Court of the Nawâb Saâdât 'Ali at Lucknow, at the beginning of the last century:—

"Young Grant and Ford the other day
Would fain have had some Sport,
But Hound nor Beagle none had they,
Nor aught of Canine sort.
A luckless Parry" came most pat
When Ford—'we've Dogs now!'
Here Maitre—'Kern oor Dowm ko Kant Judd! Terrier bunnow!'†

"So Sandut with the like design
(I mean, to form a Pack)
To * * * * t gave a Feather fine
And Red Coat to his Back;
A Persian Sword to clog his side,
And Boots Hussar sub-nagh.‡
Then eyed his Handiwork with Pride,
Crying Meejir wyn bunnayah! ! ! ! " §

"Appointed to be said or sung in all
Mosques, Mutts, Tuckeas, or Edghals
within the Reserved Dominions."||

1853.—"You will see within a week if

this is anything more than a banau."—Oakfield, ii. 58.

[1870.—"We shall be satisfied with choosing for illustration, out of many, one kind of benowed or prepared evidence."—Chevers, Med. Jurisprud., 86.]

BURDWÁN, n.p. A town 67 m. N.W. of Calcutta—Bardwán, but in its original Skt. form Vardhamâna, 'thriving, prosperous,' a name which we find in Ptolemy (Bardamana), though in another part of India. Some closer approximation to the ancient form must have been current till the middle of 18th century, for Holwell, writing in 1765, speaks of "Burdwan, the principal town of Burdumâna" (Hist. Events, &c., 1. 112; see also 122, 125).

BURGHER. This word has three distinct applications.

a. s. This is only used in Ceylon. It is the Dutch word burger, 'citizen.' The Dutch-admitted people of mixt descent to a kind of citizenship, and these people were distinguished by this name from pure natives. The word now indicates any persons who claim to be of partly European descent, and is used in the same sense as 'half-caste' and 'Eurasian' in India Proper. [In its higher sense it is still used by the Boers of the Transvaal.]

1807.—"The greater part of them were admitted by the Dutch to all the privileges of citizens under the denomination of Burgers."—Cordiner, Desc. of Ceylon.

1877.—"About 60 years ago the Burgers of Ceylon occupied a position similar to that of the Eurasians of India at the present moment."—Calcutta Review, cvvii. 180-1.

b. n.p People of the Nilgherry Hills, properly Badagas, or 'Northerners.'—See under BADEGA.

c. s. A rafter, H. borgâ.

BURKUNDÁUZE, s. An armed retainer; an armed policeman, or other armed unmounted employé of a civil department; from Ar.—P. bark-ândâz, 'lightning-darter,' a word of the same class as ján-biz, &c. [Also see BUXERRY.]

1726.—"2000 men on foot, called Bir-Can-Can, and 2000 pioneers to make the road, called Bieldara (see BILDAR)."—Valentyn, iv. Sertate, 276.

1793.—"Capt. Welsh has succeeded in driving the Bengal Berkendoses out of Assam."—Cornwallis, ii. 207.
1794.—"Notice is hereby given that persons desirous of sending escorts of burkundazes or other armed men, with merchandise, are to apply for passports."—In Seton-Kerr, ii. 139.

[1832.—"The whole line of march is guarded in each procession by burkhandhars (matchlock men), who fire singly, at intervals, on the way."—Mrs Meir Hassan Ali, i. 57.]

**BURMA, BURMAH (with BURMESE, &c.) n.p.** The name by which we designate the ancient kingdom and nation occupying the central basin of the Irawadi River. "British Burma" is constituted of the provinces conquered from that kingdom in the two wars of 1824-26 and 1852-53, viz. (in the first) Arakan, Martaban, Tenasserim, and (in the second) Pegu. [Upper Burma and the Shan States were annexed after the third war of 1885.]

The name is taken from Mrañ-mā, the national name of the Burmese people, which they themselves generally pronounce Bām-mā, unless when speaking formally and emphatically. Sir Arthur Phayre considers that this name was in all probability adopted by the Mongoloid tribes of the Upper Irawadi, on their conversion to Buddhism by missionaries from Gangetic India, and is identical with that (Bṛdn-mā) by which the first and holy inhabitants of the world are styled in the (Pali) Buddhist Scriptures. Bṛhamadesa was the term applied to the country by a Singhalese monk returning thence to Ceylon, in conversation with one of the present writers. It is however the view of Bp. Bigandet and of Prof. Forchhammer, supported by considerable arguments, that Mrañ, Myan, or Myen was the original name of the Burmese people, and is traceable in the names given to them by their neighbours; e.g. by Chinese Miien (and in Marco Polo); by Kakhyens, Myen or Mren; by Shans, Mān; by Sgaw Karens, Pāyɔ; by Pgaw Karens, Payān; by Paloungs, Pɔrdin, &c.* Prof. F. considers that Mrañ-mā (with this horific suffix) does not date beyond the 14th century. [In J. R. A. Soc. (1894, p. 152 seqq.), Mr. St John suggests that the word Myanma is derived from myan, 'swift,' and ma, 'strong,' and was taken as a sobriquet by the people at some early date, perhaps in the time of Anawrahta, A.D. 1150.]

1516.—"Having passed the Kingdom of Bengale, along the coast which turns to the South, there is another Kingdom of Gentiles, called Berma. . . They frequently are at war with the King of Pegu. We have no further information respecting this country, because it has no shipping."—Barbosa, 181.

["Berma." See quotation under ARAKAN.]

[1538.—"But the war lasted on and the Bramās took all the kingdom."—Correa, iii. 851.]

1543.—"And folk coming to know of the secrecy with which the force was being despatched, a great desire took possession of all to know whether the Governor intended to send so large an armament, there being no Kumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them what they were going, and the Governor, all the more bent on concealment of his intentions, told them that the expedition was going to Pegu to fight with the Bramas who had taken that kingdom."—Ibid. iv. 298.

c. 1545.—"Hone the King of Bramā undertook the conquest of this kingdom of Sāo (Siam), and of what happened till his arrival at the City of Oddū."—F. M. Pinto (orig.) cap. 185.

[1553.—"Bramā." See quotation under JĀNGOMAY.]

1606.—"Although one's whole life was wasted in describing the superstitions of these Gentiles—the Pegus and the Bramas—one could not have done with the half, therefore I only treat of some, in passing, as I am now about to do."—Couto, viii. cap. xii.

[1639.—"His (King of Pegu's) Guard consists of a great number of Souldiers, with them called Brahmanes, is kept at the second Port."—Mandelslo, Travels, E. T. ii. 118.]

1680.—"ARTICLES OF COMMERCE to be proposed to the King of Barma and Pegu, in behalf of the English Nation for the settling of a Trade in those countries."—Pt. St. Geo. Cons., in Notes and Exts., iii. 7.

1727.—"The Dominions of Barma are at present very large, reaching from Moravi near Tanacerin, to the Province of Yunnan in China."—A. Hamilton, ii. 41.

1759.—"The Būraghmahs are much more numerous than the Pegnese and more addicted to commerce; even in Pegu their numbers are 100 to 1."—Letter in Dalrymple, O. R., i. 99. The writer appears desirous to convey by his unusual spelling some accurate reproduction of the name as he had heard it. His testimony as to the

* Forchhammer argues further that the original name was Ran or Yan, with mä, mā, or pā as a pronominal accent.
predominance of Burmese in Pegu, at that
date even, is remarkable.
[1763.—"Burmah." See quotation under
MUNNEPORE.
[1767.—"Burraghmagh." See quotation under
SONAPARANTA.
[1782.—"Brahmans." See quotation under
GAUTAMA.]
1793.—"Burmah borders on Pegu to the
north, and occupies both banks of the river
as far as the frontiers of China."—Rennell's
Memoir, 297.
[1795.—"Birman." See quotation under
SHAN.
[c. 1819.—"In fact in their own language,
their name is not Burmese, which we have
borrowed from the Portuguese, but
Biamo."—Sangermano, 36.]
BURRA-BEEBEE, s. H. barī bibī.
Grande dame." This is a kind of
slang word applied in Anglo-Indian
society to the lady who claims prece-
dence at a party. [Nowadays Barī
Mem is the term applied to the chief
lady in a Station.]
1807.—"At table I have hitherto been
allowed but one dish, namely the Burro
Bebee, or lady of the highest rank."—
Lord Minto in India, 29.
1848.—"The ladies carry their burrah-
bibishop into the steamers when they go
to England. . . . My friend endeavoured
in vain to persuade them that whatever their
social importance in the 'City of Palaces,'
they would be but small folk in London.
—Chow Chow, by Viscountess Falkland, i. 92.
[BURRA-DIN, s. H. barā-din. A
great day," the term applied by natives
to a great festival of Europeans, par-
ticularly to Christmas Day.
[1880.—"This being the Burra Din, or
great day, the fact of an animal being shot
was interpreted by the men as a favourable
augury."—Ball, Jungle Life, 279.]
BURRA-KHANA, s. H. barā
khāna, 'big dinner'; a term of the
same character as the two last, applied
to a vast and solemn entertainment.
[1880.—"To go out to a burra khana,
or big dinner, which is succeeded in the
same or some other house by a larger
evening party."—Wilson, Abode of Snow,
51.]
BURRA-SAHIB. H. barā, 'great';
'the great Sahib (or Master),' a term
constantly occurring, whether in a
family to distinguish the father or
the elder brother, in a station to in-
dicate the Collector, Commissioner,
or whatever officer may be the recog-
nised head of the society, or in a depart-
ment to designate the head of that
department, local or remote.
[1889.—"At any rate a few of the great
lords and ladies (Burra Sahib and Burra
Mem Sahib) did speak to me without being
driven to it."—Lady Dufferin, 34.]
BURRAMOOTER. u.p. Properly
(Skt.) Brahmaputra ('the son of
Brahma'), the great river Brahmpuṭr
of which Assam is the valley. Rising with-
in 100 miles of the source of the Ganges,
these rivers, after being separated by 17
degrees of longitude, join before
entering the sea. There is no distinct
recognition of this great river by the
ancestors, but the Diardanes or Oidanes,
of Curtius and Strabo, described as a
large river in the remoter parts of
India, abounding in dolphins and
crocodiles, probably represents this
river under one of its Skt. names,
Hādini.
1552.—Barros does not mention the name
before us, but the Brahmaputra seems to be
the river of Gour, which traversing the
kingdom so called (Gour) and that of
Comotay, and that of Cirōle (see SILHET),
issues above Chatiūgō (see CHITTAGONG),
in that notable arm of the Ganges which
passes through the island of Sornagam.
c. 1590.—"There is another very large
river called Berhumputter, which runs from
Khatai to Coach (see COOCH BEHAR)
and from thence through Bazoohah to the sea."—
Ayeen Aheroey (Gladwin) ed. 1800, ii. 6 ;
[ed. Jarrett, ii. 121.]
1726.—"Out of the same mountains we
see . . . a great river flowing which . . .
divides into two branches, whereas the
casterly one on account of its size is called
the Great Barremootper."—Valentine, v.
154.
1753.—"Un peu au-dessous de Daka, le
Gange est joint par une grosse rivière, qui
sort de la frontière du Tibet. Le nom de
Bramanpoutre qu'on lui trouve dans quel-
ques cartes est une corruption de celui de
Brahmaputren, qui dans le langage du
pays signifie tirant son origine de Brahma."—
D'Avville, Recueilissements, 62.
1767.—"Just before the Ganges falls into
ye Bay of Bencool, it receives the Baram-
putrey 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 Bur-
ramOOTer, 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 Burramooter
and Sanpo were one and the same river."—
Rennell, Memoir, 3rd ed. 396.
BURREL, s. H. bhurul; Ovis naihura, Hodgson. The blue wild sheep of the Himalaya. [Blanford, Mamm. 499, with illustration.]

BURSAUTEE, s. H. bursāṭi, from borsāṭi, 'the Rains.'

a. The word properly is applied to a disease to which horses are liable in the rains, pustular eruptions breaking out on the head and fore parts of the body.

[1828.—"That very extraordinary disease, the bursattee."—Or. Sport. Mag., reprint, 1873, i. 125.

[1832.—"Horses are subject to an infectious disease, which generally makes its appearance in the rainy season, and therefore called bursattee."—Mrs Meer Hassan Ali, ii. 27.]

b. But the word is also applied to a waterproof cloak, or the like. (See BRANDY COORTEE.)

BUS, adv. P.-H. bas, 'enough.' Used commonly as a kind of interjection: 'Enough! Stop! Ohe jam aatis! Basta, basta!' Few Hindustani words stick closer by the returned Anglo-Indian. The Italian expression, though of obscure etymology, can hardly have any connection with bas. But in use it always feels like a mere expansion of it!

1853.—"And if you pass,' say my dear good-natured friends, 'you may get an appointment. Bus! (you see my Hindustanee knowledge already carries me the length of that emphatic monosyllable). . . ."—Oakfield, 2nd ed. i. 42.

BUSHERIE, n.p. The principal modern Persian seaport on the Persian Gulf; properly Abishahr.

1727.—"Bowchier is also a Maritim Town. . . . It stands on an Island, and has a pretty good Trade."—A. Hamilton, i. 90.

BUSTEE, s. An inhabited quarter, a village. H. basti, from Skt. vas= 'dwell.' Many years ago a native in Upper India said to a European assistant in the Canal Department: 'You Feringis talk much of your country and its power, but we know that the whole of you come from five villages' (pānc bāsti). 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.

[1889.—"There is a dreary bustee in the neighbourhood which is said to make the most of any cholera that may be going."—R. Kipling, City of Dreadful Night, 54.]

BUTLER, s. In the Madras and Bombay Presidencies this is the title usually applied to the head-servant of any English or quasi-English household. He generally makes the daily market, has charge of domestic stores, and superintends the table. As his profession is one which affords a large scope for feathering a nest at the expense of a foreign master, it is often followed at Madras by men of comparatively good caste. (See CONSUMAH.)

1616.—"Yosky the butler, being sick, asked a lycense to goe to his house to take phisick."—Cocks, i. 135.

1689.—". . . the Butlers are enjoin'd to take an account of the Place each Night, before they depart home, that they (the Peons) might be examin'd before they stir, if ought be wanting."—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."—Manro's Narrative of Operations, p. 27.

1873.—"Glancing round, my eye fell on the pantry department . . . and the butler trimming the reading lamps."—Camp Life in India, Fraser's Mag., June, 696.

1879.—". . . the moment when it occurred to him (i.e. the Nyoung-young Prince of Burma) that he ought really to assume the guise of a Madras butler, and be off to the Residency, was the happiest inspiration of his life."—Standard, July 11.

BUTLER-ENGLISH. The broken English spoken by native servants in the Madras Presidency; which is not very much better than the Pigeon-English of China. It is a singular dialect; the present participle (e.g.) being used for the future indicative, and the preterite indicative being formed by 'done'; thus I telling = 'I will tell'; I done tell = 'I have told'; done come = 'actually arrived.' Peculiar meanings are also attached to
words; thus family = ‘wife.’ The oldest characteristic about this jargon is (or was) that masters used it in speaking to their servants as well as servants to their masters.

**BUXEE.** s. A military paymaster; H. bakhshi. This is a word of complex and curious history.

In origin it is believed to be the Mongol or Turk corruption of the Skt. bhikṣu, ‘a beggar,’ and thence a Buddhist or religious mendicant or member of the ascetic order, bound by his discipline to obtain his daily food by begging.* Bakshī was the word commonly applied by the Tartars of the host of Chingiz and his successors, and after them by the Persian writers of the Mongol era, to the regular Buddhist clergy; and thus the word appears under various forms in the works of medieval European writers from whom examples are quoted below. Many of the class came to Persia and the west with Hulākū and with Bātū Khan; and as the writers in the Tartar camps were probably found chiefly among the bakhshis, 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 *sersba* is rendered in Comorian, i.e. the then Turkish of the Crimea, as Baci. The change of meaning did not stop here.

Abūl-Fazl in his account of Kashmir (in the *Aīm*, [ed. Jarrett, iii. 212]) recalls the fact that bakhshī 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 Pallas, use the word in the sense of ‘Teacher,’ and apply it to the most venerable or learned priest of a community. Among

* In a note with which we were favoured by the late Prof. Anton Schiefner, he expressed doubts whether the Bakshī of the Tibetans and Mongols was not of early introduction through the Uigurs from some other corrupted Sanskrit word, or even of pre-buddhistic derivation from an Iranian source. We do not find the word in Jaeschke’s Tibetan Dictionary.

the Kirghiz Kazzâks, who profess Mahomedanism, it has come to bear the character which Marco Polo more or less associates with it, and means a mere conjurer or medicine-man; whilst in Western Turkestan it signifies a ‘Bard’ or ‘Minstrel’. [Vanbrâily in his Sketches of Central Asia (p. 81) speaks of a Bakhsi as a troubadour.]

By a further transfer of meaning, of which all the steps are not clear, in another direction, under the Moham medan Emperors of India the word bakhshi was applied to an officer high in military administration, whose office is sometimes rendered ‘Master of the Horse’ (of horse, it is to be remembered, the whole substance of the army consisted), but whose duties sometimes, if not habitually, embraced those of Paymaster-General, as well as, in a manner, of Commander-in-Chief, or Chief of the Staff. [Mr. Irvine, who gives a detailed account of the Bakhshi under the latter Moguls (J. R. A. Soc., July 1896, p. 559 seqq.), prefers to call him Adjutant-General.] More properly perhaps this was the position of the Mir Bakshī, who had other bakhshis under him. Bakhshis in military command continued in the armies of the Mahrattas, of Hyder Ali, and of other native powers. But both the Persian spelling and the modern connection of the title with pay indicate a probability that some confusion of association had arisen between the old Tartar title and the P. bakhsh, ‘portion,’ bakhshidan, ‘to give,’ bakhshish, ‘payment.’ In the early days of the Council of Fort William we find the title **Buxee** applied to a European Civil officer, through whom payments were made (see Long and Seton-Karr, passim). This is obsolete, but the word is still in the Anglo-Indian Army the recognised designation of a Paymaster.

This is the best known existing use of the word. But under some Native Governments it is still the designation of a high officer of state. And according to the Calcutta Glossary it has been used in the N.W.P. for ‘a collector of a house tax’ (†) and the like; in Bengal for ‘a superintendent of peons’; in Mysore for ‘a treasurer,’ &c. [In the N.W.P. the Bakshī, popularly known to natives as Bakshi Tikka, ‘Tax Bakhshi,’ is the person in charge
of one of the minor towns which are not under a Municipal Board, but are managed by a Panch, or body of assessors, who raise the income needed for watch and ward and conservancy by means of a graduated house assessment.] See an interesting note on this word in Quatremère, H. des Mongols, 184 seqq.; also see Marco Polo, Bk. i. ch. 61, note.

1298.—"There is another marvel performed by those Bacci, of whom I have been speaking as knowing so many enchantments..."—Marco Polo, Bk. i. ch. 61.

c. 1300.—"Although there are many Bakhshis, Chinese, Indian and others, these of Tibet are most esteemed."—Rashid-adin, quoted by D'Olier, ii. 376.

c. 1300.—"Et seicandum, quod Tartar quosdam homines super omnes de mundo honoravit: boxitas, saluit quosdam pontifices yolorum."—Ridolfo de Montecorvis, in Peregrinatio, IV, p. 117.

c. 1308.—"Tanta gaudia Constiutuamis sparenos propo basiliea dezechalcor; pravos de tvo ismouam, gonoima piato ekalephfrastai."—Georg. Pachymeres de Andronico Palaeologo, Lib. vii. The last part of the name of this Kutsimiphas, 'the first of the sacred magi,' appears to be Bakhshi; the whole perhaps to be Khoja-Bakhshi, or Kuchin-Bakhshi.

c. 1340.—"The Kings of this country sprung from Jinghiz Khan...followed exactly the yasbah (or laws) of that prince and the dogmas received in his family, which consisted in revering the sun, and conforming in all things to the advice of the Bakhshis."—Shihabaddin, cited in ibid., 237.

1420.—"In this city of Kancheou there is an idol temple 500 cubits square. In the middle is an idol lying at length, which measures 50 paces...Behind this image...figures of Bakhshis as large as life..."—Shah Rukh's Mission to China, in Cathay, p. cxxi.

1615.—"Then I moved him for his favor for an English Factory to be Resident in the Towne, which hee willingly granted, and gave present order to the Buxy, to draw a Prima both for their comming vp, and for their residence."—Sir T. Roe, in Purchas, i. 541. [Hak. Soc. i. 93.]

c. 1660.—"...obliged me to take a Salary from the Grand Mogol in the quality of a Pishitian, and a little after from Dannehwend-Kim, the most knowing man of Asia, who had been Bakshis, or Great Master of the Horse."—Bernier, E.T. p. 2; [ed. Constable, p. 4.]

1701.—"The friendship of the Buxie is not so much desired for the post he is now in, but that he is of a very good family, and has many relations near the King."—In Wheeler, i. 378.

1706-7.—"So the Emperor appointed a nobleman to act as the bakshi of Kám Bakhsh, and to him he intrusted the Prince, with instructions to take care of him. The bakshi was Sultan Hasan, and otherwise called Mir Malang."—Dowson'sElliot's, vii. 385.

1711.—"To his Excellency Zulfiqar Khan Bahadur, Nusrat Sing (Nasrat-Jang) Bakshiee of the whole Empire."—Address of a Letter from President and Council of Fort St. George, in Wheeler, ii. 160.

1712.—"Chan Dhjehaan...first Baksie general, or Mustar-Master of the horsemen."—Valentijn, iv. (Suratte), 295.

1753.—"The Buxy acquaints the Board he has been using his endeavours to get sundry artificers for the Negrais."—In Long, iv. 43.

1756.—Barth. Plaisted represents the bad treatment he had met with for "strictly adhering to his duty during the Buxy-ship of Messrs. Bellamy and Kempe;" and the abuses in the post of Buxy."—Letter to the Hon. the Court of Directors, &c., p. 3.

1763.—"The buxey or general of the army, at the head of a select body, closed the procession."—Orme, i. 26 (reprint).

1768.—"The Buxey lays before the Board an account of charges incurred in the Buxey Connah...for the relief of people saved from the Falmouth."—Pt. William, Cons., Long, 457.

1798.—"The bukshee allowed it would be prudent in the Sultan not to hazard the event."—Dirom, 50.

1804.—"A buckshee and a body of horse belonging to this same man were opposed to me in the action of the 5th; whom I daresay that I shall have the pleasure of meeting shortly at the Feshwah's durbar."—Wllington, iii. 80.

1811.—"There appear to have been different descriptions of Bukshies (in Tippoo's service). The Bukshies of Koshoons were a sort of commissaries and paymasters, and were subordinate to the sjadhur, if not to the Resaldar, or commandant of a battalion. The Meer Buktshy, however, took rank of the Sjadhur. The Bukshies of the Eshkham and Jyshe were, I believe, the superior officers of these corps respectively."—Note to Tippo's Letters, 165.

1823.—"In the Mahratta armies the prince is deemed the Sirdar or Commander; next to him is the Bukshyee or Paymaster, who is vested with the principal charge and responsibility, and is considered accountable for all military expenses and disbursements."—Malcolm, Central India, i. 534.

1827.—"Doubt it not—the soldiers of the Beegum Mootoe Mahul...are less hers than mine. I am myself the Bukshy...and her Sirdars are at my devotion."—Waller Scott, The Surgeon's Daughter, ch. xii.

1831.—"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 opposed to this effect; amongst them the Bukhni."—Memo. on Dhar, by Major McMullen.
1874.—"Before the depositions were taken down, the gomasta of the planter dwelt aside the Bakshie, who is a police-officer next to the daroga."—Govinda Samanta, ii, 235.

BUXERRY, s. A matchlock man; apparently used in much the same sense as Burkundauze (q.v.) now obsolete. We have not found this term excepting in documents pertaining to the middle decades of 18th century in Bengal; [but see references supplied by Mr. Irvine below:] nor have we found any satisfactory etymology. Buxo is in Port. a gun-barrel (Germ. Bucbe); which suggests some possible word buxiro. There is however none such in Bluteau, who has, on the other hand, "Butyros, an Indian term, artillery-men, &c.," and quotes from Hist. Orient. iii. 7: "Butyeri sunt hi qui quinque tormentis praeficuntur." This does not throw much light. Butijer, 'thunderbolt,' may have given vogue to a word in analogy to P. barkandae, 'lightning-darter,' but we find no such word. As an additional conjecture, however, we may suggest Bakseris, from the possible circumstance that such men were recruited in the country about Baksar (Buxar), i.e. the Shahabad district, which up to 1857 was a great recruiting ground for sepoys. [There can be no doubt that this last suggestion gives the correct origin of the word. Buchanan Hamilton, Eastern India, i. 471, describes the large number of men who joined the native army from this part of the country.]

[1690.—The Mogul army was divided into three classes—Sunrārān, or mounted men; Topkhānah, artillery; Aḥshām, infantry and artificers.

["Aḥshām—Bandīqhi-i-jangi—Baksariyak va Bundelah Aḥshām, i.e. regular matchlock-men, Baksariyaks and Bunde- lahs."—Dustār al-ʾamal, written about 1690;  B. Museum MS., No. 1641, fol. 358.]

1748.—"Ordered the Zemindars to send Buxerries to clear the boats and bring them up as Prisoners."—Pt. William Cons., April, in Long, p. 6.

"We received a letter from ... Council at Cossimbazar ... advising of their having sent Ensign McKion with all the Military that were able to travel, 150 buxerries, 4 field pieces, and a large quantity of ammunition to Cutway."—Ibid. p. 1.

1749.—"Having frequent reports of several straggling parties of this banditti plundering about this place, we on the 2d November ordered the Zemindars to entertain one hundred buxeries and fifty pike-men over and above what were then in pay for the protection of the outskirts of your Honor's town."—Letter to Court, Jan. 13, Ibid. p. 21.

1755.—"Agreed, we despatch Lieutenant John Harding of a command of soldiers 25 Buxaries in order to clear these boats if stopped in their way to this place."—Ibid. 55.

"In an account for this year we find among charges on behalf of William Wallis, Esq., Chief at Cossimbazar:

'4 Buxeries ... 20 (year) ... 240.'"—MS. Records in India Office.

1761.—"The 5th they made their last effort with all the Sepoys and Buxerries they could assemble."—In Long, 254.

"The number of Buxerries or matchlockmen was therefore augmented to 1500."—Orme (reprint), ii. 59.

"In a few minutes they killed 6 buxeries."—Ibid. 65; see also 279.

1772.—"Buckserrias. Foot soldiers whose common arums are only sword and target."—Glossary in Grose's Voyage, 2nd ed. [This is copied, as Mr. Irvine shows, from the Glossary of 1757 prefixed to An Address to the Proprietors of E. I. Stock, in Holwell's Indian Tracts, 3rd ed., 1779.]

1788.—"Buxerries—Foot soldiers, whose common arums are swords and targets or spears."—Indian Vocabulary (Stockdale's).

1850.—"Another point to which Clive turned his attention ... was the organization of an efficient native regular force. ... Hitherto the native troops employed at Calcutta ... designated Buxerries were nothing more than Burkundae, armed and equipped in the usual native manner."—Broome, Hist. of the Rise and Progress of the Bengal Army, i. 92.

BYDE, or BEDE HORSE, s. A note by Kirkpatrick to the passage below from Tippoo's Letters says Byde Horse are "the same as Pinddraks, Looties, and Kuzzâks" (see PINDARRY, LOOTY, COSSACK). In the Life of Hyder Ali by Hussain 'Ali Khan Kirmâni, tr. by Miles, we read that Hyder's Kuzzaks were under the command of "Ghazi Khan Bede." But whether this leader was so-called from leading the "Bede" Horse, or gave his name to them, does not appear. Miles has the highly intelligent note: 'Bede is another name for (Kuzzak): Kirkpatrick supposed the word Bede meant infantry, which, I believe, it does not' (p. 36). The quotation from the Life of Tippoo seems to indicate that it was the name of a caste. And we find in Sherring's Indian Tribes and Castes, among those of Mysore, mention of the Bedar as a
tribe, probably of huntsmen, dark, tall, and warlike. Formerly many were employed as soldiers, and served in Hyder's wars (iii. 153; see also the same tribe in the S. Mahrratta country, ii. 321). Assuming -ar to be a plural sign, we have here probably the "Bedes" which gave their name to these plundering horse. The Bedar are mentioned as one of the predatory classes of the peninsula, along with Marnars, Kallars, Ramūsis (see RAMOOSY), &c., in Sir Walter Elliot's paper (J. Ethnol. Soc., 1869, N.S. pp. 112-13). But more will be found regarding them in a paper by the late Gen. Briggs, the translator of Ferisha's Hist. (J. R. A. Soc. xiii.). Besides Bedar, Bednor (or Nagar) in Mysore seems to take its name from this tribe. [See Rice, Mysore, i. 255.]

1758.—"... The Cavalry of the Rao... received such a defeat from Hydrur's Bedes or Kuzzaks that they fled and never looked behind them until they arrived at Goori Bundar."—Hist. of Hydryr Nail, p. 120.

1755.—"Byde Horse, out of employ, have committed great excesses and depredations in the Sireac's dominions."—Letters of Tipippo Sultan, 6.

1802.—"The Kadir and Chapaoo horse... (Although these are included in the Bede tribe, they carry off the palm even from them in the arts of robbery)."... H. of Tipā, by Hussein' Ali Khan Kirmāni, tr. by Miles, p. 76.

[BYLEE, s. A small two-wheeled vehicle drawn by two oxen. H. bahal, bahli, bāli, which has no connection, as is generally supposed, with bāli, 'an ox'; but is derived from the Skt. vah, 'to carry.' The bylee is used only for passengers, and a larger and more imposing vehicle of the same class is the Rut. There is a good drawing of a Panjab bylee in Kipling's Beast and Man (p. 117); also see the note on the quotation from Forbes under HACKERY.

[1841.—"A native bylee will usually produce, in gold and silver of great purity, ten times the weight of precious metals to be obtained from a general officer's equipage."—Society in India, i. 162.

[1854.—"Most of the party... were in a barouch, but the rich man himself [one of the Muttra Seths] still adheres to the primitive conveyance of a bylis, a thing like a footboard on two wheels, generally drawn by two oxen, but in which he drives a splendid pair of white horses, sitting cross-legged the while!"—Mrs Mackenzie, Life in the Mission, &c., ii. 205.]

CABAYA.

s. This word, though of Asiatic origin, was perhaps introduced into India by the Portuguese, whose writers of the 16th century apply it to the surcoat or long 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 (kabā, 'a vesture'). From Dozy's remarks this would seem in Barbary to take the form kabāya. Whether from Arabic or from Portuguese, the word has been introduced into the Malay countries, and is in common use in Java for the light cotton surcoat worn by Europeans, both ladies and gentlemen, in dis-habille. The word is not now used in India Proper, unless by the Portuguese. But it has become familiar in Dutch, from its use in Java. [Mr. Gray, in his notes to Pyrrard (i. 379), thinks that the word was introduced before the time of the Portuguese, and remarks that kabaya in Ceylon means a coat or jacket worn by a European or native.]

c. 1540.—"There was in her an Embas-sador who had brought Hidulean [Idalcan] 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..."—Quiduchocla, iv. 438. See also Stanley's Correa, 132.

1554.—"And moreover there are given to these Kings (Malabar Rajas) when they come to receive these allowances, to each of them a cabaya of silk, or of scarlet, of 4 cubits, and a cap or two, and two sheath-knives."—S. Botelho, Tombo, 26.

1572.—"Luzem da fina purpura as cabayas, Lustram os pannos da tecida seda."—Canidás, i. 93.

"Cabaya de damasco rico e dino Da Tyria cor, entre elles estimada."—Ibid. 95.

In these two passages Burton translates casفلان.

1585.—"The King is apparelled with a Cabie made like a shirt tied with strings on one side."—R. Fitch, in Hakl., ii. 396.

1598.—"They wear sometimes when they go abroad a thimne cotton linnen gowne called Cabaia..."—Linschoten, 70; [Hak. Soc. i. 247].
c. 1610.—"Cette jaquette ou soutane, qu'il appellent Labasse (P. libas, 'clothing') on Cabaye, est de toile de Cotton fine et blanche, qui leur va jusqu'aux talons."—Pyraud de Lowal, i. 265; [Hak. Soc. i. 372].

[1614.—"The white Cabas which you have with you at Bantam would sell here."—Foster, Letters, ii. 44.]

1645.—"Vne Cabaye qui est vne sorte de vestement comme vne large soutane couverte par le devant, à manches fort larges."

Cardim, Rel. de la Prov. du Japon, 56.

1689.—"It is a distinction between the Moors and Benvians, the Moors tie their Caba's always on the Right side, and the Benvians on the left. . . ."—Ovington, 314. This distinction is still true.

1860.—"I afterwards understood that the dress they were wearing was a sort of native garment, which there in the country they call sarong or kabaai, but I found it very unbecoming."—Mac Herlaer, 43. [There is some mistake here, sarong and Kabaay are quite different.]

1878.—"Over all this is worn (by Malay women) a long loose dressing-gown style of garment called the kabaya. This robe falls to the middle of the leg, and is fastened down the front with circular brooches."—McNair, Perak, &c., 151.

**CABOB.** s. Ar.-H. kabab. This word is used in Anglo-Indian households generically for roast meat. [It usually follows the name of the dish, e.g. murphli kabab, 'roast fowl!'] But specifically it is applied to the dish described in the quotations from Fryer and Ovington.

c. 1580.—"Altero modo . . . ipsum carnem in parva frustra dissecat, et verteciles ferri acuum modo imfexam, super crates ferres igne supposito positum torrefaciunt, quam succo limonum apersam avidè esitant."—Prosper Alpinus, Pt. i. 229.

1673.—"CABOB is Rostmeet on Skewers, cut in little round pieces no bigger than a Sixpence, and Ginger and Garlick put between each."—Fryer, 404.

1689.—"CABOB, that is Beef or Mutton cut in small pieces, sprinkled with salt and pepper, and dipt with Oil and Garlick, which have been mixt together in a dish, and then roasted on a Spit, with sweet Herbs put between and stuff in them, and basted with Oil and Garlick all the while."—Ovington, 397.

1814.—"I often partook with my Arabs of a dish common in Arabia called Kabob or Kab-ab, which is meat cut into small pieces and placed on thin skewers, alternately between slices of onion and green ginger, seasoned with pepper, salt, and Kian, fried in ghee, to be ate with rice and dholl."—Forbes, Or. Mem. ii. 480; [2nd ed. ii. 82; in i. 315 he writes Kebabs].

[1876.—"cabov (a name which is naturalised with us as Cabobs), small bits of meat roasted on a spit. . . ."—Schuyler, Turkistan, i. 125.]

**CABOOK.** s. This is the Ceylon term for the substance called in India Laterite (q.v.), and in Madras by the native name Moorum (q.v.). The word is perhaps the Port. cabone or cavoco, 'a quarry.' It is not in Singh. Dictionaries. [Mr. Ferguson says that it is a corruption of the Port. pedros de cavoco, 'quarry-stones,' the last word being by a misapprehension applied to the stones themselves. The earliest instance of the use of the word he has met with occurs in the Travels of Dr. Aggidius Daalmans (1867-89), who describes kaphok stone as 'like small pebbles lying in a hard clay, so that if a large square stone is allowed to lie for some time in the water, the clay dissolves and the pebbles fall in a heap together; but if this stone is laid in good mortar, so that the water cannot get at it, it does good service.' (J. As. Soc. Ceylon, x. 162). The word is not in the ordinary Singhalese Dicts., but A. Mendis Gunasekara in his Singhalese Grammar (1891), among words derived from the Port., gives kabuk-gal (cabone), cabook (stone), 'laterite.']

1894.—"The soil varies in different situations on the Island. In the country round Colombo it consists of a strong red clay, or marl, called Cabook, mixed with sandy ferruginous particles."—Ceylon Gazetteer, 33.

"The houses are built with cabook, and neatly whitewashed with chunam."—Ibid. 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 recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence . . . of laterite, or, as the Singhalese call it, cabook."—Tennent's Ceylon, i. 17.

**CABUL, 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 Kaoabara, and a city called Kaboupa. Perhaps, however, one or both may be corromorated by the narios Kasperly of the Periplus. The
accent of Kâbul is most distinctly on the first and long syllable, but English mouths are very perverse in error here. Moore accents the last syllable:

"... pomegranates fall
Of melting sweetness, and the pears
And sunniest apples that Câbul
In all its thousand gardens bears."

*Light of the Harem.*

Mr. Arnold does likewise in *Sohrab and Rustam*:

"But as a troop of pedlars from Cabool,
Cross underneath the Indian Cau-
casus. . . ."

It was told characteristically of the late Lord Ellenborough that, after his arrival in India, though for months he heard the name correctly spoken by his councillors and his staff, he persisted in calling it Câbôol till he met Dost Mahommed Khan. After the interview the Governor-General announced as a new discovery, from the Amir's pronunciation, that Câbûl was the correct form.

1552.—Barros calls it "a Cidade Cabol, Metropoli dos Mogoles."—IV. vi. 1.

[c. 1590.—"The territory of Kâbul comprises twenty Tunâns."—Avin, tr. Jarrett, ii. 410.]

1856.—

"Ah Cabul! word of woe and bitter shame;
Where proud old England's flag, dis-
honoured, sank
Beneath the Crescent; and the butcher
knives
Beat down like reeds the bayonets that
had flashed
From Plassey on to snow-capt Caucasus
In triumph through a hundred years of
war."

*The Banyan Tree,* a Poem.

**CACOULI.** 139

**CADJAN.**

greater cardamom and smaller cardamom."—
Garcia De O., f. 47 c.

1759.—"These Vakeels . . . stated that the Rani (of Bednore) would pay a yearly sum of 100,000 Hoonfs or Pagodas, besides a tribute of other valuable articles, such as Foful (betel), Dates, Sandal-wood, Kakul . . . black pepper, &c."—Hist. of Hyder Naik, 133.

**CADDY,** s. *i.e.* tea-caddy. This is possibly, as Crawford suggests, from Catty (*q.v.*), and may have been originally applied to a small box containing a catty or two of tea. The suggestion is confirmed by this advertisement:

1782.—"By R. Henderson . . . A Quan-
tity of Tea in Quarter Chests and Caddies, imported last season. . . ."—Madras Corr., Dec. 2.

**CADET,** s. (From Prov. cadet, and Low Lat. capitettem, [dim. of caput, 'head'] Skeat). This word is of course by no means exclusively Anglo-Indian, but it was in exceptionally common and familiar use in India, as all young officers appointed to the Indian army went out to that country as cadets, and were only promoted to ensigns and posted to regiments after their arrival—in olden days sometimes a considerable time after their arrival. In those days there was a building in Fort William known as the 'Cadet Barrack'; and for some time early in last century the cadets after their arrival were sent to a sort of college at 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.

1789.—"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.

1781.—"The Cadets of the end of the years 1772 and beginning of 1772 served in the country four years as Cadets and carried the musket all the time."—Letter in Hick's Bengal Gazette, Sept. 29.

**CADJAN,** s. Jay. and Malay kâjâng, [or according to Mr. Skeat, 'kajang'], meaning 'palm-leaves,' especially those
of the Nipa (q.v.) palm, dressed for thatching or matting. Favre's Dict. renders the word feuilles entrelaccées. It has been introduced by foreigners into S. and W. India, where it is used in two senses:

a. Coco-palm leaves, made, the common substitute for thatch in S. India.

1673.—"... flags especially in their Villages (by them called Cajans, being Coco-tree branches) upheld with some few sticks, supplying both Sides and Coverings to their Cottages."—Fryer, 17. In his Explanatory Index Fryer gives 'Cajan, a bough of a Toddy-tree.'

c. 1680.—"Ex siss (foliis) quoque radii mattae, Cadjang vocatae, conficuntur, qui- bus aedem muri et navium orae, quum frumentum aliquod in eius deponere velitum, obteguntur."—Ramphius, 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 Cocoa-nut Tree Leaves woven together."—A. Hamilton, i: 296.

1809.—"The lower classes (at Bombay) content themselves with small huts, mostly of clay, and roofed with cadjan."—Maria Graham, 4.

1880.—"Houses are timbered with its wood, and roofed with its plaited fronds, which under the name of cadjans, are likewise employed for constructing partitions and fences."—Tennent's Ceylon, ii. 126.

b. A strip of fan-leaf palm, i.e. either of the Talipot (q.v.) or of the Palmaya, prepared for writing on; and so a document written on such a strip. (See OLLAH.)

1707.—"The officer at the Bridge Gate bringing in this morning to the Governor a Cajan letter that he found hung upon a post near the Gate, which when translated seemed to be from a body of the Right Hand Caste."—In Wheeler, ii. 78.

1716.—"The President acquaints the Board that he has intercepted a villainous letter or Cajan."—Ibid. ii. 231.

1839.—"At Rajahmundry... the people used to sit in our reading room for hours, copying our books on their own little cadjan leaves."—Letters from Madras, 275.

CADJOWA, s. [P. kajdawah]. A kind of frame or pannier, of which a pair are slung across a camel, sometimes made like litters to carry women or sick persons, sometimes to contain sundries of camp equipage.

1645.—"He entered the town with 8 or 10 camels, the two Cajayas or Litters on each side of the Camel being close shut... But instead of Women, he had put into every Cajava two Souldiers."—Tavernier, E. T. ii. 61; [ed. Bull, i. 144].

1790.—"The camel appropriated to the accommodation of passengers, carries two persons, who are lodged in a kind of pannier, laid loosely on the back of the animal. This pannier, termed in the Persic Kidjahwah, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and in depth... the journey being usually made in the night-time, it becomes the only place of his rest... Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—Forster's Journey, ed. 1808, ii. 104-5.

CAEL, n.p. Properly Kāyūl [Tam. kāyu, 'to be hot'], 'a lagoon' or 'back-water.' Once a famous port near the extreme south of India at the mouth of the Tamraparni R., in the Gulf of Mannar, and on the coast of Tinnevelly, now long abandoned. Two or three miles higher up the river lies the site of Korkai or Kolka, the Kółοκο ᵁγίνορας of the Greeks, each port in succession having been destroyed by the retirement of the sea. Tutikorin, six miles N., may be considered the modern and humbler representative of those ancient marts; [see Stuart, Man. of Tinnevelly, 38 seq.]

1298.—"Cail is a great and noble city. ... It is at this city that all the ships touch that come from the west."—Marco Polo, Bk. iii. ch. 21.

1442.—"The Coast, which includes Calicut with some neighbouring ports, and which extends as far as Kabel (read Kāyel) a place situated opposite the Island of Serendib. ..."—Abdurrurrazzak, in India in the XVth Cent., 19.

1444.—"Ultra eas urbs est Cahila, qui locus margaritas ... producit."—Conti, in Poggiana, De Var. Portuariae.

1498.—"Another Kingdom, Caell, which has a Moorish King, whilst the people are Christian. It is ten days from Calectun by sea... here there be many pearls."—Ritore de V. da Gama, 108.

1514.—"Passando oltre al Cavo Comedi (C. Comorin), sono gentili; e intra esso e Gael à dove si pesca le perle."—Giov. da Empoli, 79.

1516.—"Further along the coast is a city called Cael, which also belongs to the King of Coulam, peopled by Moors and Gentoos, great traders. It has a good harbour, whither come many ships of Malabar; others of Charamandel and Bengalua."—Barbosa, in Lisbon Coll., 357-8.

CAFFER, CAFFRE, COFFREE, &c., n.p. The word is properly the
Ar. Kāfīr, pl. Kofra, 'an infidel, an unbeliever in Islam.' As the Arabs applied this to pagan negroes, among others, the Portuguese at an early date took it up in this sense, and our countrymen from them. A further appropriation in one direction has since made the name specifically that of the black tribes of South Africa, whom we now call, or till recently did call, Caffres. It was also applied in the Philippine Islands to the Papuas of N. Guinea, and the Alfuras of the Moluccas, brought into the slave-market.

In another direction the word has become a quasi-proper name of the (more or less) fair, and non-Mahommedan, tribes of Hindu-Kush, sometimes called more specifically the Siāh-posh or 'black-robed' Caffirs.

The term is often applied malevolently by Mahommedans to Christians, and this is probably the origin of the mistake pervading some of the early Portuguese narratives, especially the Roteiro of Vasco da Gama, which described many of the Hindu and Indo-Chinese States as being Christian.*

[c. 1300.—"Kāfīr." See under LACK.]

c. 1404.—Of a people near China: 'They were Christians after the manner of those of Cathay.'—Clavijo by Markham, 141.

'And of India: 'The people of India are Christians, the Lord and most part of the people, after the manner of the Greeks; and amongst them also are other Christians who mark themselves with fire in the face, and their creed is different from that of the others; for those who thus mark themselves with fire are less esteemed than the others. And among them are Moors and Jews, but which are subject to the Christians.'—Clavijo, (orig.) § 221; comp. Markham, 153-4. Here we have (1) the confusion of Caffer and Christian; and (2) the confusion of Abyssynia (India Tertia or Middle India of some medieval writers) with India Proper.

c. 1470.—"The sea is infested with pirates, all of whom are Kofars, neither Christians nor Mussulmans: they pray to stone idols, and know not Christ."—Al Wan, Nīkīn, in India in the Xth Cent., p. 11.

1562.—"... he learned that the whole people of the Island of S. Lourenço ... 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 Caffre 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."—Comões, v. 47.

By Burton:

"shall see the Caffres, greedy race and fierce" "strip the fair Ladye of her raiment torn."—[ed. Constable, p. 7].

1582.—"These men are called Caffres and are Gentiles."—Castaneda (by N.L.), f. 42b.

c. 1610.—"It estoit fils d'en Caffre d'Ethiopie, et d'en femme de ces isles, ce qu'on appelle Mulastro."—Pyrard de Laval, i. 220; [Hak. Soc. i. 307].

[c. 1610.—"... a Christian whom they call Caparou."—Ibid., Hak. Soc. i. 261.]

1614.—"That knave Simon the Caffro, not what the writer took him for—he is a knave, and better lost than found."—Snell, i. 356.

[1615.—"Odola and Gala are Capharra which signifieth misbelievers."—Sir T. Roe, Hak. Soc. i. 23.]

1653.—"... toy mesme qui passo pour vn Kifre, ou homme sans Dieu, parmi les Musulmans."—De la Boulaye-le-Gov, 310 (ed. 1657).

c. 1665.—"It will appear in the sequel of this History, that the pretence used by Aurenge-Zobe, his third Brother, to cut off his (Dara's) head, was that he was turned Kafer, that is to say, an Infidel, of no Religion, an Idolater."—Bernier, E. T. p. 3; [ed. Constable, p. 7].

1673.—"They show their Greatness by their number of Sumbreeros and Costeries, whereby it is dangerous to walk late."—Fryer, 74.

"Beggars of the Muslemmen Cast, that if they see a Christian in good Clothes ... are presently upon their Panctillos with God Almighty, and interrogate him, Why he suffers him to go afoot and in Rags, and this Coffery (Unbeliever) to vaunt it thus!"—Ibid. 91.

1678.—"The Justices of the Chouly try to turn Padry Pasquall, a Papish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. Mobun's Coffre Franch from the Protestant religion."—Pl. St. Geo. Cons. in Notes and Quot., Pt. i. p. 72.

1759.—"Blacks, whites, Coffries, and even the natives of the country (Pogni) have not been exempted, but all universally have been subject to intermittent Fevers and Fluxes" (at Negrais).—In Dalrymple, Dr. Rep. i. 124.

"Among expenses of the Council at Calcutta in entertaining the Nabob we find "Purchasing a Coffre boy, Rs. 500."—In Long. 194.

1781.—"To be sold by Private Sale. —Two Coffree Boys, who can play remarkably
well on the French Horn, about 18 Years of Age: belonging to a Portuguese Paddrie lately deceased. For particulars apply to the Vicar of the Portuguese Church, Calcutta, March 17th, 1781."—The India Gazette or Public Advertiser, No. 19.

1781.—"Run away from his Master, a good-looking Coffree Boy, about 20 years old, and about 6 feet 7 inches in height. . . . When he went off he had a high toupee."—Ibid. Dec. 29.

1782.—"On Tuesday next will be sold three Coffree Boys, two of whom play the French Horn . . . a three-wheel'd Buggy, and a variety of other articles."—India Gazette, June 15.

1799.—"He (Tipoo) had given himself out as a Champion of the Faith, who was to drive the English Caffers out of India."—Letter in Life of Sir T. Munro, i. 221.

1800.—"The Caffre slaves, who had been introduced for the purpose of cultivating the lands, rose upon their masters, and seizing on the boats belonging to the island, effected their escape."—Symes, Embassy to Aea, p. 10.

c. 1866.—
"And if I were forty years younger, and my life before me to choose, I wouldn't be lectured by Kafirs, or swindled by fat Hindoes."
Sir A. C. Lyall, The Old Pindaree.

CAFILA, s. Arab. k'affila; a body or convoy of travellers, a Caravan (q.v.). Also used in some of the following quotations for a sea convoy.

1552.—"Those roads of which we speak are the general routes of the Cafflas, 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."—Darroz, IV. vi. 1.

1596.—"The ships of Chatta (see CHETTY) of these parts are not to sail along the coast of Malavar or to the north except in a caffila, that they may come and go more securely, and not be cut off by the Malavars and other corsairs."—Proclamation of Goa Viceroy, in Archæ. Port. Or., fasc. iii. 661.

[1598.—"Two Caffylem, that is companies of people and Camelles."—Linschoten, Hak. Soc. ii. 159.]

[1616.—"A cafflowe consisting of 200 broadcloths," &c.—Foster, Letters, iv. 276.]

[1617.—"By the falling of the Goa Caffila."—Sir T. Roe, Hak. Soc. ii. 402.]

1623.—"Non navigammo di notte, perchè la caffila era molto grande, al mio parere di più di duecento vaselli."—P. della Valle, ii. 387; [and comp. Hak. Soc. i. 18.]

1630.—". . . some of the Raiahs . . . making outvoydes on the Caffaloes passing by the Way. . . ."—Lord, Banian's Religion, 81.

1672.—"Several times yearly numerous cafflas of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security of the full moon. It is also observed that the vessels which go through with this voyage should not be joined and fastened with iron, for so great is the abundance of loadstone in the bottom, that indubitably such vessels go to pieces and break up."—P. Vincenzo, 108. A curious survival of the old legend of the Loadstone Rocks.

1673.—". . . Time enough before the Caphalas out of the Country come with their Wares."—Fryer, 86.

1727.—"In Anno 1699, a pretty rich Caffila was robbed by a Band of 4 or 5000 villains . . . which struck Terror on all that had commerce at Tatta."—A. Hamilton, i. 116.

1867.—"It was a curious sight to see, as was seen in those days, a carriage enter one of the northern gates of Palermo preceded and followed by a large convoy of armed and mounted travellers, a kind of Kafila, that would have been more in place in the opening chapters of one of James's romances than in the latter half of the 19th century."
Quarterly Review, Jan., 101-2. 

CAFIRISTAN, n.p. P. Kafiristan, the country of Kafirs, i.e. of the pagan tribes of the Hindu Kush noticed in the article Caffer.

C. 1514.—"In Cheghânsurâ there are neither grapes nor vineyards; but they bring the vines down the river from Kâfiristan . . . So prevalent is the use of wine among them that every Kafar has a kâyâg, or leathern bottle of wine about his neck; they drink wine instead of water."—Abulob, of Baber, p. 144.

[c. 1590.—The Kâfîrs in the Tâmâns of Alihang and Najrâo are mentioned in the Ain, tr. Jarrett, ii. 406.]

1603.—". . . they fell in with a certain pilgrim and devotee, from whom they learned that at a distance of 30 days' journey there was a city called Capperstam, into which no Mahomedan was allowed to enter . . ."—Journal of Bened. Goës, in Caliâg, &c. ii. 554.

CAIMAL, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayāl. kāimal.

1504.—"So they consulted with the Zamorin, and the Moors offered their agency to send and poison the wells at Cochín, so as to kill all the Portuguese, and also to send Naers 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 Frimbalam, and the Caimal of Diamper, seeing that the Zamorin's affairs were going
The chief of these trees is *Melaleuca lanceolatum*, L., a tree diffused from the Malay Peninsula to N.S. Wales. The drug and tree were first described by Rumphius, who died 1693. (See Hanbury and Flückiger, 247 [and Wallace, Malay Arch., ed. 1890, p. 294]).

**CALAMANDER WOOD.**

from bad to worse, and that the castles which the Italians were making were all wind and nonsense, that it was already August when ships might be arriving from Portugal . . . departed to their own estates with a multitude of their followers, and sent to the King of Cochinn their *ollas* of allegiance."—Correa, t. 482.

1566.—" . . . certain lords bearing title, whom they call *Caimals* (vainards).—Donnan de Góes, Chron. del Rei Dom Emmanuel, p. 49.

1606.—"The Malabars give the name of *Caimals* (Caimães) to certain great lords of vassals, who are with their governments haughty as kings; but most of them have Confederation and alliance with some of the great kings, whom they stand bound to aid and defend . . ."—Gouvea, f. 27v.

1634.—

"Picário seus *Caimais* prezos e mortos."

Malaca Conquistada, v. 10.

**CAIQUE.** s. The small skiff used at Constantinople, Turkish *káik*. Is it by accident, or by a radical connection through Turkish tribes on the Arctic shores of Siberia, that the Greenlander's *kajak* is so closely identical? [The Stanf. Dict. says that the latter word is Esquimaux, and recognises no connection with the former.]

**CAJAN, s.** This is a name given by Sprengel (*Cajanus indicus*), and by Linnaeus (*Cajanus cajan*), to the leguminous shrub which gives *dhall* (q.v.). A kindred plant has been called *Dolichos cotijang*, 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, CALAVANCE*.) [According to Mr. Skeat the word is Malay, *poko*kuchang, 'the plant which gives beans,' quite a different word from *kajang* which gives us Cadjan.]

**CAJEPUT, s.** The name of a fragrant essential oil produced especially in Celebes and the neighbouring island of Bouro. A large quantity is exported from Singapore and Batavia. It is used most frequently as an external application, but also internally, especially (of late) in cases of cholera. The name is taken from the Malay *kajang-puth*, 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.

**CALALUZ, s.** A kind of swift rowing vessel often mentioned by the Portuguese writers as used in the Indian Archipelago. We do not know the etymology, nor the exact character of the craft. [According to Mr. Skeat, the word is Jav. *kelalus, kalalus*, spelt *kelofoes* by Klinkert, and explained by him as a kind of vessel. The word seems to be derived from *loeloos*, 'to go right through anything,' and thus the literal translation would be 'the threader,' the reference being, as in the case of most Malay boat names, to the special figure-head from which the boat was supposed to derive its whole character.]

1513.—*Calauz*, according to Mr. White-way, is the form of the word in Andrade's Letter to Albuquerque of Feb. 22nd.—India Office MS.

1525.—"4 great *lancharas*, and 6 *calaluzes*, and *manoches* which row very fast."—Lembrana, 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*, *joognas*, and *calaluzes*, besides 15 high-sided junks."—F. M. Pinto, cap. xxxii.

1552.—"The King of Siam . . . ordered to be built a fleet of some 200 sail, almost all *lancharas* and *calaluzes*, which are rowing-vessels."—Barros, II. vi. 1.

1613.—"And having embarked with some companions in a *caloluz* or rowing vessel . . ."—Godoaho de Eredia, f. 51.

**CALAMANDER WOOD, s.** A beautiful kind of rose-wood got from a Ceylon tree (*Diospyros quaesita*). Tennant regards the name as a Dutch corruption of *Coromandel* wood (i. 118), and Drury, we see, calls one of the ebony-trees (*D. melanoxylon*) "Coro-
mandel-ebony." Forbes Watson gives as Singhalese names of the wood *Kalu-
madiriya, Kalumediriya*, &c., and the term *Kalumadiriya* is given with this meaning in Clough's Singh. Dict.; still in absence of further information, it
may remain doubtful if this be not a borrowed word. It may be worth while to observe that, according to Tavernier, [ed. Ball, ii. 4] the “painted calicoes” or “chites” of Masulipatam were called “Calmandar, 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. [The N.E.D. suggests that the Singh, terms quoted above may be adaptations from the Dutch.]

1777.—“In the Cingalesee language Calamander is said to signify a black flaming tree. The heart, or woody part of it, is extremely handsome, with whitish or pale yellow and black or brown veins, streaks and waves.”—Thurnberg, iv. 205-6.

1818.—“Calamander wood” appears among Ceylon products in Millburn, i. 345.

1825.—“A great deal of the furniture in Ceylon is made of ebony, as well as of the Calamander tree. . . . which is become scarce from the improvident use formerly made of it.”—Heber (1844), ii. 161.

1834.—“The forests in the neighbourhood afford timber of every kind (Calamander excepted).”—Chitty, Ceylon Gazetteer, 198.

CALAMBAC, s. The finest kind of aloes-wood. Crawford 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 Calampat.”—Varthema, 235.

1516.—“. . . It must be said that the very fine calembuco and the other eagle-wood is worth at Calcut 1000 maravedis the pound.”—Barbosa, 204.

1589.—“This Ambassador, that was Brother-in-law to the King of the Batas . . . brought him a rich Present of Wood of Aloe, Calambas, and 5 quintals of Benjamone in flowers.”—F. M. Pinto, in Cogan’s tr. p. 15 (orig. cap. xiii.).

1551.—(Campar, in Sumatra) “has nothing but forests which yield aloeswood, called in India Caalambuco.”—Castanheda, bk. iii. cap. 68, p. 218, quoted by Crawford, Des. Dice. 7.

1552.—“Past this kingdom of Camboja begins the other Kingdom called Campa (Champa), in the mountains of which grows the genuine aloes-wood, which the Moors of those parts call Calambuc.”—Barros, I. ix. 1.

[c. 1590.—“Kalanbak (calembic) is the wood of a tree brought from Zirbad; it is heavy and full of veins. Some believe it to be the raw wood of aloes.”—Ais, ed. Blochmann, i. 51.

[c. 1610.—“From this river (the Ganges) comes that excellent wood Calamba, which

is believed to come from the Earthly Paradise.”—Pyrard de Laval, Hak. Soc. i. 335.]

1613.—“And the Calamba is the most fragrant medulla of the said tree.”—Godin de Callava, f. 15v.

1615.—“Lamura (a black gum), gumlack, collomback.”—Foster, Letters, iv. 37.

1618.—“We opened the ij chites which came from Syam with callambac and silk, and said it out.”—Cocks’s Diary, ii. 51.

1774.—“Les Mahometans font de ce Kalambac des chapelets qu’ils portent à la main par amusement. Ce bois quand il est échauffé ou un peu frotté, rend un odeur agréable.”—Niebuhr, Des. de l’Arabie, 127.

See EAGLE-WOOD and ALOES.

CALASH, s. French calèche, said by Littre to be a Slav word, [and so N.E.D.]. In Bayly’s Dict. it is calâs and calâche. [The N.E.D. does not recognise the latter form; the former is as early as 1679]. This seems to have been the earliest precursor of the buggy in Eastern settlements. Bayly defines it as ‘a small open chariot.’ The quotation below refers to Batavia, and the President in question was the Prest. of the English Factory at Chusan, who, with his council, had been expelled from China, and was halting at Batavia on his way to India.

1702.—“The Shabander riding home in his Calash this Morning, and seeing the President sitting without the door at his Lodgings, alighted and came and Sat with the President near an hour . . . what moved the Shabander to speak so plainly to the President thereof he knew not. But observed that the Shabander was in his Glasses at his first alighting from his Calash.”—Procgs. “Munday, 30th March,” MS. Report in India Office.

CALAVANCE, s. A kind of bean; acc. to the quotation from Osbeck, Dolichos sinensis. The word was once common in English use, but seems forgotten, unless still used at sea. Sir Joseph Hooker writes: “When I was in the Navy, haricot beans were in constant use as a substitute for potatoes and in Brazil and elsewhere, we called Calavances. I do not remember whether they were the seed of Phasolus 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 Cicor arrietinum, and as used also in Basque under the form garbantza,
[or garbatzu, from garau, 'seed,' antzu, 'dry,' N.E.D.]

1629.—"... from hence they make their provision in abundance, viz., beef and pork... garvances, or small leuze or beans..."—Cock's Diary, ii. 311.

c. 1630.—"... in their Canoons brought us... green pepper, caravance, Buffols, Hens, Eggs, and other things."—Sir T. Herbert, ed. 1665, p. 350.

1719.—"I was forc'd to give them an extraordinary meal every day, either of Furina or calavances, which at once made a considerable consumption of our water and firing."—Sir W. Esher, Voyage, 62.

1738.—"But garvanzco are prepared in a different manner, neither do they grow soft like other pulse, by boiling. ..."—Shaw's Travels, ed. 1757, p. 140.

1752.—"... Calvances (Dolichos sinensis)."—Osbeck, i. 304.

1774.—"When I asked any of the men of Doray why they had no gardens of plantains and Kalavansas... I learnt... that the Harmonas supply them."—Forrest, V. to N. Greece, 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, Cailivances, and all other sorts of Pulse."—Act 54 Geo. III. cap. xxxvi.

CALAY, s. Tin; also v., to tin copper vessels—H. ḫalaʾi carnā. The word is Ar. ḫalaʾi, 'tin,' which according to certain Arabic writers was so called from a mine in India called ḫalaʾ. In spite of the different initial and terminal letters, it seems at least possible that the place meant was the same that the old Arab geographers called Kalah, near which they place mines of tin (al-ḵalaʾi), and which was certainly somewhere about the coast of Malacca, possibly, as has been suggested, at Kalah* or as we write it, Quedda. [See A.Im, tr. Jarrett, iii 48.]

The tin produce of that region is well known. Kalgang is indeed also a name of tin in Malay, which may have been the true origin of the word before us. It may be added that the small State of Salangor between Malacca and Perak was formerly known as Nagri-Kalang, or the 'Tin Country,' and that the place on the coast where the British Resident lives is called Klang (see Miss Bird, Golden Chersonese, 210, 215). The Portuguese have the forms calaim and calin, with the nasal termination so frequent in their Eastern borrowings. Bluteau explains 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 Tootnague (q.v.). The French use calin. In the P. version of the Book of Numbers (ch. xxxi. v. 22) kalâʾ is used for 'tin.' See on this word Quaternère in the Journal des Savans, Dec. 1846.

c. 920.—"Kalah is the focus of the trade in aloeswood, in camphor, in sandalwood, in ivory, in the lead which is called al-Kalaʾi."—Relation des Voyages, &c., i. 94.

1154.—"Thence to the Isles of Lanki-lish is reckoned two days, and from the latter to the Island of Kalah 5... There is in this last island an abundant mine of tin (al-Kalaʾi). The metal is very pure and brilliant."—Edrisi, by Jambert, i. 80.

1552.—"... Tin, which the people of the country call Calem."—Costancheda, iii. 213. It is mentioned as a staple of Malacca in ii. 186.

1606.—"That all the chalices which were neither of gold, nor silver, nor of tin, nor of calaim, should be broken up and destroyed."—Gouvea, Synopsis, f. 296.

1610.—"... They carry (to Hormuz)... clove, cinnamon, pepper, cardamom, ginger, mace, nutmeg, sugar, calayn, or tin."—Relaciones de P. Teixeira, 382.

c. 1610.—"... money... not only of gold and silver, but also of another metal, which is called calin, which is white like tin, but harder, purer, and finer, and which is much used in the Indies."—Pyrrad de Laval (1679) i. 164; [Hak. Soc. i. 294, with Gray's note.]

1613.—"And he also reconnoitred all the sites of mines, of gold, silver, mercury, tin or calen, and iron and other metals..."—Godinho de Eredia, f. 58.

[1644.—"Callaym." See quotation under TOOTNAGUE.]

1646.—"... il y a (i.e. in Siam) plusieurs minieres de calain, qui est un metal metoyen, entre le plomb et l'estain."—Cardim, Rel. de la Prov. de Japon, 163.

1726.—"The goods exported hither (from Pegu) are... Kalin (a metal coming very near silver)..."—l'alentain, 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 callin, at 70 livres 100' weight."—Raynal (tr. 1777), i. 208.

1780.—"... the port of Quedh; there is a trade for calin or tunegane..."
export to different parts of the Indies."—In *Dunn, N. Directory*, 308.

1794—In the *Travels to China* of the younger Deguignes, *Calin* is mentioned as a kind of tin imported into China from Batavia and Malacca.—iii. 367.

**CALCUTTA,** n.p. B. Kalikattu, or Kalikattā, a name of uncertain etymology. The first mention that we are aware of occurs in the Ain-i-Akbari. It is well to note that in some early charts, such as that in Valentijn, and the oldest in the English *Pilot*, though Calcutta is not entered, there is a place on the Hoogly, Calculta, or Calcuta, which leads to mistake. It is far below, near the modern Fulta. [With reference to the quotations below from Luillier and Sonnerat, Sir H. Yule writes (Hedges, *Diary*, Hak. Soc. ii. xcvi.): "In Orme's *Historical Fragments*, Job Charnock is described as 'Governor of the Factory at Golgot near Hughley.' This name Golgot and the corresponding Golghat in an extract from Muhalbat Khan indicate the name of the particular locality where the English Factory at Hugli was situated. And some confusion of this name with that of Calcutta may have led to the curious error of the Frenchman Luillier and Sonnerat, the former of whom calls Calcutta Golgouthe, while the latter says: 'Les Anglais prononcent et écrivent Golgota.']

c. 1500.—"Kalikāta va Bakōya va Barbakpār, 3 Mahal."—Āín. (orig.) i. 408; [tr. Jarrett, ii. 141].

[1688.—"Soe myself accompanied with Capt. Haddock and the 120 soldiers we carried from hence embarked, and about the 20th September arrived at Calcutta."—*Hedges, Diary*, Hak. Soc. ii. lxxix.]

1698.—"This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zemindar . . . the towns of Sootanutty, Calcutta, and Goomopore, with their districts extending about 3 miles along the eastern bank of the river."—Orme, repr. ii. 71.

1702.—"The next Morning we pass'd by the English Factory belonging to the old Company, which they call Golgotha, and is a handsome Building, to which we adding stately Warehouses."—Voyage to the E. Indies, by Le Steur Luillier, E. T. 1715, p. 259.

1726.—"The ships which sail thither (to Hugli) first pass by the English Lodge in Collecuta, 9 miles (Dutch miles) lower down than ours, and after that the French one called Chandarnagor. . . .'—Valentijn, v. 162.

1727.—"The Company has a pretty good Hospital at Calcutta, where many go in to undergo the Penance of Physic, but few come out to give an Account of its Operation. . . . One Year I was there, and there were reckoned in August about 1200 English, some Military, some Servants to the Company, some private Merchants residing in the Town, and some Seamen belong to Shipping lying at the Town, and before the beginning of January there were 460 Burials registered in the Clerk's Books of Mortality."—A. Hamilton, ii. 9 and 6.

c. 1742.—"I had occasion to stop at the city of Firâshdâng (Chandernagore) which is inhabited by a tribe of Frenchmen. The city of Calcutta, which is on the other side of the water, and inhabited by a tribe of English who have settled there, is much more extensive and thickly populated. . . ."—Abdel Karim Khan, in *Edib*, viii. 127.

1753.—"Au dessous d'Ughi immédiatement, est l'établissement Hollandois de Shinsura, puis Chandernagor, établissement Français, puis la loge Dunoise (Sersampore), et plus bas, sur la rivage opposé, qui est celui de la gauche en descendant, Banki-bazar, où les Ostendois n'ont pâ se maintenir; enfin Colicotta aux Anglois, à quelques lieues de Banki-bazar, et du même côté."—D'Anville, *Éclaircissements*, 64. With this compare: "Almost opposite to the Dunes Factory is Frankenbanksaal, A Place where the Ostend Company settled a Factory, but, in Anno 1728, they quarrelled with the Fousdaar or Governor of Hughly, and he forced the Ostenders to quit. . . ."—A. Hamilton, ii. 18.

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 Calcutta."—Sonnerat, *Voyage*, i. 14.

**CALEEBA.** s. Ar. Khalīfīa, the Caliph or Vice-gerent, a word which we do not introduce here in its high Mahomedan use, but because of its quaint application in Anglo-Indian households, at least in Upper India, to two classes of domestic servants, the tailor and the cook, and sometimes to the barber and farrier. The first is always so addressed by his fellow-servants (Khalīfī-jī). In South India the cook is called Maistry, i.e. artiste. In Sicily, we may note, he is always called Monsie! (1) an indication of what ought to be his nationality. The root of the word Khalīfīa, according to Prof. Sayce, means 'to change,' and another

* "Capitale des établissements Anglais dans le Bengale, Les Anglais prononcent et écrivent Golgota." (2)
CALYEOON, CALYoon, s. P. kāliyān, a water-pipe for smoking; the Persian form of the Hubble-Bubble (q.v.).

[1812.—"A Persian visit, when the guest is a distinguished personage, generally consists of three acts: first, the kaleoun, or water pipe. . . ."—Mavor, Journey through Persia, &c., p. 13.]

1828.—"The elder of the men met to smoke their calieoons under the shade."—The Kuzzilbash, i. 59.

[1880.—"Kaliuána." See quotation under JULIDBAR.]
Javanese) were a kind of *Callicoo-cloth*—Edin. Scot, *ibid.* 165.

1608.—"They esteem not so much of money as of *Calicoot* clothes, Pintados, and such like stuffs."—*John Davis, ibid.* 196.

1612.—*Calico* copboard calithes, the piece . . . xls.—*Rites and Valuations, &c. (Scottland),* p. 294.

1616.—"Angareza . . . inhabited by Moors trading with the Maine, and other three Easterner lands with their Cattell and fruits, for *Callicoes* or other linnen to cover them."—Sir T. Roe, in *Purchas;* with some verbal differences in Hack. Soc. i. 17.

1627.—"*Calico*, tela delicata Indica. H. Calicoid, dicta à Calicoot, Indiae regione ubi confoitur."—*Minhauk, 2nd ed.,* s.v.

1673.—"Staple Commodities are Calicuts, white and painted."—*Fryer, 34.*

"Calecut for Spice . . . and no Cloath, 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 *Calicoes* that lay a dyeing."—*Minute in Wheeler,* ii. 45.

1720.—*Act 7 Geo. I. cap. vii.* "An Act to preserve and encourage the woolen and silk manufacture of this kingdom, and for more effectual employing of the Poor, by prohibiting the Use and Wear of all printed, painted, stained or dyed *Callicoes* in Apparel, Houshold Stuff, Furniture, or otherwise . . ."—*Stat. at Large,* v. 229.

1812.—"Like Iris' bow down darts the painted clue, Starred, striped, and spotted, yellow, red, and blue, Old calico, torn silk, and muslin new."—*Rejected Addresses (Crabbé)."

**CALICUT,** n.p. In the Middle Ages the chief city, and one of the chief ports of Malabar, and the residence of the *Zamorin* (q.v.). The name *Calkadoon* is said to mean the 'Cock-Fortress.' [Logan (*Man. Malabar, i. 241 note*) gives kolt, 'fowl,' and kotta, 'corner or empty space,' or kotta, 'a fort.' There was a legend, of the Dido type, that all the space within cock-crow was once granted to the Zamorin.]

c. 1343.—"We proceeded from Pandaraina to *Kalikett,* one of the chief ports of Mulibar. The people of Chin, of Java, of Soulin, of Mahal (Maldives), of Yemen, and Fàrs frequent it, and the traders of different regions meet there. This port is among the greatest in the world."—*Ibn Batuta*, iv. 59.

c. 1430.—"*Calicuthiam* deinceps petit, urben martimam, octo millibus passum ambitu, nobile totius Indiae emporium, pipere, laca, gingibere, cinnamomo crasisio,* kebulis, zedoaria fertilia."—*Conti, in Peggyg, De Var. Fortuanae.*

1442.—"*Calicut* is a perfectly secure harbour, which like that of Ormuz brings together merchants from every city and from every country."—*Adhurrazzâk, in India in XVith Cent.,* p. 13.

c. 1475.—"*Calecut* is a port for thewhole Indian sea . . . The country produces pepper, ginger, colour plants, muscat [nutmeg], cloves, cinnamon, aromatic roots, addra(h) 'green ginger' . . . and everything is cheap, and servants and maids are very good."—*Ath. Nicet.,* ibid. p. 20.

1498.—"Wo departed thence, with the pilot whom the king gave us, for a city which is called *Qualecut.*"—*Roteiro de V. da Gama,* 49.

1572.—"*Ja fôra de tormenta, e dos primeiros Mares, o temor vão do peito voa; Disse alegre o Piloto Melindano, 'Terra he de Calecut, se não me engano.'"

*Chambes,* vi. 92.

By Burton:

"now, 'scaped the tempest and the first sea-dread, fled from each bosom terrors vain, and cried the Melindanian Pilot in delight, 'Calecut-land, if aught I see aright!'
"

1616.—"Of that wool they make divers sorts of Calico, which had that name (as I suppose) from *Calicuts,* not far from Goa, where that kind of cloth was first bought by the Portuguese."—*Terry, in Purchas.* [In *ed. 1777,* p. 105, *Calicute.*]

**CALINGULA,** s. A sluice or escape. Tam. *kalingal;* much used in reports of irrigation works in S. India.

[1883.—"Much has been done in the way of providing sluices for minor channels of supply, and *calingulahs,* or water weirs for surplus vents."—*Venkusami Row, Man. of Tanjore,* p. 332.]

**CALPUTTEE,** s. A caulk; also the process of caulkling; H. and Beng. *kalôppati* and *kálôppáti,* and these no doubt from the Port. *câlafate.* But this again is oriental in origin, from the Arabic *kâlfât,* the 'process of caulkling.' It is true that Dozy (see p. 376) and also Jal (see his *Index,* ii. 589) doubt the last derivation, and are disposed to connect the Portuguese

* Not a larger kind of cinnamom,* or 'cinnamon which is known there by the name of *croaza* (canella qua grosse appellatur), as Mr. Winter Jones oddly renders, but *canella grossa,* i.e. 'coarse' cinnamon, alias *cassia.*
and Spanish words, and the Italian calafattare, &c., with the Latin calafacere, a view which M. Marcel Devic rejects. The latter word would apply well enough to the process of pitching a vessel as practised in the Mediterranean, where we have seen the vessel careened over, and a great fire of thorns kindled under it to keep the pitch fluid. But caulkling 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 καλαφάτης, because he was the son of a caulker (see Ducange, Gloss. Graec., who quotes Ζωραῖος).

1554. — (At Mozambique) . . . “To two calafettes . . . 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.”—Síamo Botelho, Tombo, 11.

c. 1620. — “S’il estoit besoin de calfader le Vaisseau . . . on y auroit beaucoup de peine dans ce Port, principalement si on est constraint de se servir des Charpentiers et des Calfaideurs du Pays; parce qu’ils dépendent tous du Gouverneur de Bombain.” — Routier . . . des Indes Orient., par Alexio da Mota, in Thévenot’s Collection.

CALUAT, s. This in some old travels is used for Ar. khilwat, ‘privacy, a private interview’ (C. P. Brown, MS.).

1404. — “And this Garden they call Talcivia, and in their tongue they call it Calbet.” — Clavijo, § cix. Comp. Morisham, 130.

[1670. — “Still deeper in the square is the third tent, called Caluet-Kane, the retired spot, or the place of the privy Council.” — Bernard, ed. Constable, 361.]

1822. — “I must tell you what a good fellow the little Raja of Tallaca is. When I visited him we sat on two musnads without exchanging one single word, in a very respectable durbar; but the moment we retired to a Khilwût the Raja produced his Civil and Criminal Register, and his Minute of demands, collections and balances for the 1st quarter, and began explaining the state of his country as eagerly as a young Collector.” — Elphinstone, in Life, ii. 144.

[1824. — “The kelwet or private room in which the doctor was seated.” — Hajiji Baba, p. 87.]

CALUETE, CALOTE, s. The punishment of impalement; Malayāl. kaluëkki (pron. etti). [See IMPALE.]

1510. — “The said wood is fixed in the middle of the back of the malefactor, and passes through his body . . . this torture is called ‘uncalvet.’” — Varthema, 147.

1582. — “The Capitaine General for to encourage them the more, commanded before them all to pitch a long staffe in the ground, the which was made sharp at ye one end. The same among the Malabars is called Calvete, upon ye which they do execute justice of death, unto the poorest or vilest people of the country.” — Castañeda, tr. by N. L., ff. 142v., 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 calote, which is a very sharp stake fixed firmly in the ground . . .” &c.—Gouvea, f. 47v; see also f. 163.

CALYAN, n.p. The name of more than one city of fame in W. and S. India; Skt. 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 m. N.E. of Bombay. This is a very ancient port, and is probably the one mentioned by Cosmas below. It appears as the residence of a donor in an inscription on the Kanheri caves in Salsette (see Ferguson and Burgess, p. 349). Another Kalyāna was the capital of the Chalukyas of the Deccan in the 9th-12th centuries. This is in the Nizam’s district of Naldrūg, about 40 miles E.N.E. of the fortress called by that name. A third Kalyāna was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28’ or thereabouts, on the same river as Bacanore (q.v.). [This is apparently the place which Tavernier (ed. Ball, ii. 206) calls Calbian Bondi or Kalyān Bandar.] The quotations refer to the first Calyan.

c. A.D. 80.90. — “The local marts which occur in order after Barygaza are Akabaru, Suppara, Kalliena, 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, § 82.

c. A.D. 545. — “And the most notable places of trade are these: Sindu, Orrghosa, Kalliana, Sibor. . . .” — Cosmas, in Cathay, &c., p. clxviii.

1673. — “On both sides are placed stately Aldaes, and dwellings of the Portugul Fidalgos; till on the Right, within a Mile or more of Gullean, they yield possession to the neighbouring Seca Ga, at which City (the key this way into that Rebel’s Country),
Wind and Tide favouring us, we landed."—Frer, p. 128.

1825.—"Near Candaular is a waterfall . . . its stream winds to join the sea, nearly opposite to Tannah, under the name of the Calllanee river."—Heber, ii. 137.

Prof. Forchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called Kalyani.

CAMBAY, n.p. Written by Mahomedan writers Kambayat, sometimes Kinbeyat. According to Col. Tod, the original Hindu name was Khambavati, 'City of the Pillar'; [the Mad. Admin. Man. Gloss. gives stambha-tirtha, 'sacred pillar pool'].

Long a very famous port of Guzerat, at the head of the Gulf to which it gives its name. Under the Mahomedan Kings of Guzerat it was one of their chief residences, and they are often called Kings of Cambay. Cambay is still a feudatory State under a Nawab. The place is in decay, owing partly to the shoals, and the extraordinary rise and fall of the tides in the Gulf, impeding navigation. [See Forbes, Or. Mem. 2nd ed. i. 313 seqq.]

c. 951.—"From Kambayya to the sea about 2 parasangs. From Kambayya to Suraibaya (f) about 4 days."—Isatkhiri, in Elliot, i. 90.

1298.—"Cambac is a great kingdom. . . . There is a great deal of trade. . . . Merchants come here with many ships and cargoes. . . ."—Marco Polo, Bk. iii. ch. 28.

1320.—"Hoc vero Oceanum mare in illis partibus principaliter habet duos portus: quorum unus nominatur Mahabar, et alius Cambeth."—Marino Sanudo, near beginning.

c. 1420.—"Cambay is situated near to the sea, and is 12 miles in circuit; it abounds in spikenard, lac, indigo, myrabolans, and silk."—Conti, in India in Xth Cent., 20.

1498.—"In which Gulf, as we were informed, there are many cities of Christians and Moors; and a city which is called Quambaya."—Roteiro, 49.

1505.—"In Comba est terra de Moris, e il suo Re è Moro; el è una gran terra, e li nasce turbuti, e spigonardo, e milo (read mido—see ANIL, larche, corniole, calcedonie, gotoni. . . ."—Rel. di Leonardo Ca' Masser, in Archivio Stor. Italian, App. 1674.—"The Prince of Cambay's daily food is asp and basilisk and toad, which makes him have so strong a breath, each night he stinks a queen to death."—Hudibras, Pt. ii. Canto i.

Butler had evidently read the stories of Mahmud Bigara, Sultan of Guzerat, in VartHEMA or Purchas.

CAMBOJA, n.p. An ancient kingdom in the eastern part of Indo-China, once great and powerful: now fallen, and under the 'protectorate' of France, whose Saigon colony it adjoins. The name, like so many others of Indo-China since the days of Ptolemy, is of Skt. origin, being apparently a transfer of the name of a nation and country on the N.W. frontier of India, Kamboja, supposed to have been about the locality of Chitrail or Kafristan. Ignoring this, fantastic Chinese and other etymologies have been invented for the name. In the older Chinese annals (c. 1200 B.C.) this region had the name of Fuyen; from the period after our era, when the kingdom of Camboja had become powerful, it was known to the Chinese as Chin-la. Its power seems to have extended at one time westward, perhaps to the shores of the B. of Bengal. Ruins of extraordinary vastness and architectural elaboration are numerous, and have attracted great attention since M. Mouhot's visit in 1859; though they had been mentioned by 16th century missionaries, and some of the buildings when standing in splendour were described by a Chinese visitor at the end of the 13th century. The Cambojanos proper call themselves Khmer, a name which seems to have given rise to singular confusions (see COMAR). The gum Gamboge (Cambodiain in the early records [Birdwood, Rep. on Old Rec., 27]) so familiar in use, derives its name from this country, the chief source of supply.

c. 1161.—". . . although . . . because the belief of the people of Rāmānya (Pegu) was the same as that of the Buddha-believing men of Ceylon. . . . Parakrama the king was living in peace with the king of Rāmānya—yet the ruler of Rāmānya . . . forsook the old custom of providing maintenance for the ambassadors . . . saying: 'These messengers are sent to go to Kamboja,' and so plundered all their goods and put them in prison in the Malay country. . . . Soon after this he seized some royal virgins sent by the King of Ceylon to the King of Kamboja. . . ."—Ext. from Ceylonese Annals, by T. Rhys Davids, in J. of S.B. xli. Pt. i. p. 198.

1205.—"Les pays de Thinh-la . . . Les gens du pays le nomment Kan-phou-tecli. Sous la dynastie actuelle, les livres sacrés des Tchétains nomment ce pays Kan-phou-
CAMEEZE. s. This word (kamīs) is used in colloquial H. and Tamil for 'a shirt.' It comes from the Port. camisa. But that word is directly from the Arab kamīs, 'a tunic.' Was St. Jerome's Latin word an earlier loan from the Arabic, or the source of the Arabic word? probably the latter; [so N.E.D. s.v. Camisa]. The Mod. Greek Dict. of Sophocles has καμίσω. Camaea is, according to the Slang Dictionary, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

c. 400.—"Solent militantes habere linneas quas Camisias vocant, sic aptas membris et adstrictas corporibus, ut expediti sint vel ad cursum, vel ad praelia . . . quocumque necessitas traxerit."—Scti. Hieronymi Epist. (lxxv.) ad Fabiolum, § 11.

1404.—"And to the said Ruy Gonzalez he gave a big horse, an ambler, for they prize a horse that ambles, furnished with saddle and bridle, very well according to their fashion; and besides he gave him a camisa and an umbrella" (see SOMNERO).—Clavijo, §§ xxxix. ; Markham, 100.

1464.—"to William and Richard my sons, all my fair camises . . . "—Will of Richard Strole, of Newnham, Devon.

1498.—"That a very fine camysa, which in Portugal would be worth 300 reis, was given here for 2 fāmonos, which in that country is the equivalent of 30 reis, though the value of 30 reis is in that country no small matter."—Roteiro de V. do Gama, 77.

1573.—"The richest of all (the English in Fez) are where they sell camisass . . . "—Marmol, Desc. General de Africa, Pt. I. Bk. iii. f. 87v.

CAMP, s. In the Madras Presidency [as well as in N. India] an official not at his headquarters is always addressed as 'in Camp.'

CAMPHOR, s. There are three camphors:—
a. The Bornean and Sumatran camphor from Dryobalanops aromatica.
b. The camphor of China and Japan, from Cinnamomum Camphora. (These are the two chief camphors of commerce; the first immensely exceeding the second in market value: see Marco Polo, Bk. iii. ch. xi. Note 3.)
c. The camphor of Blumea balsamifera, D.C., produced and used in China under the name of ngai camphor.

The relative ratios of value in the Canton market may be roundly given as b. 1 ; c. 10 ; a. 80.

The first Western mention of this drug, as was pointed out by Messrs Hanbury and Flückiger, occurs 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 kafār, representing the Skt. karpāra. It has been suggested that the word was originally Javanese, in which language kafār appears to mean both 'lime' and 'camphor.'

Mooseen Sheriff says that kafār is used (in Ind. Materia Medica) for 'amber.' Thabashir (see TABASHEER), is, according to the same writer, called bâns-kafār 'bamboo-camphor'; and ras-kafār (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. kafār-i-kaišār, which is in Tamil called pach'chāri (i.e. crude karippuram ; 2. Sārātī kafār ; 3. chīnt; 4. bātī (from the Battu 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 fænārī, which carelessness as to points has converted into kaišārī (as above, and in Blochmann's Ain, i. 79). The camphor alfanārī is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called Pansīr in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn 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 'eatable camphor' (da mangiare), because used in medicine and with betel.

Our form of the word seems to have come from the Sp. alcanfor and canfora, through the French camphre. Dozy points out that one Italian forum retains the truer name cafura, and an old German one (Mid. High Germ.) is gaffor (Oosterl. 47).


c. 940.—"These (islands called al-Ramîn) abound in gold mines, and are near the country of Kansûr, famous for its camphor. . . ."—Masûdî, i. 398. The same work at iii. 49, refers back to this passage as "the country of Mansûrah." Probably Masûdî wrote correctly Fûnsûrah.

1298.—"In this kingdom of Farsûr {n.} grows the best camphor in the world, called Camfera Farsûuri."—Marco Polo, bk. iii. ch. xi.

1506.—". . . de li (Tenasserim) vien pevere, canella . . . camfora da mansur e de quella non se manza . . ." (i.e. both camphor to eat and not to eat, or Sumatra and China camphor).—Leonardo Ca' Masser.

c. 1590.—"The Camphor tree is a large tree growing in the ghaits of Hindostan and in China. A hundred horsemen and upwards may rest in the shade of a single tree. . . . Of the various kinds of camphor the best is called Ribâhi or Quiâri. . . . In some books camphor in its natural state is called . . . Bhînsîni."—A. Blochmann, ed. i. 78-9. [Bhînsîni is more properly bhîmesi, and takes its name from the demon Bhîmes, second son of Pandu.]

1623.—"In this ship we have laden a small parcel of campfire of Baroone, being in all 60 catis."—Batavian Letter, pubd. in Cock's Diary, ii. 343.

1726.—"The Persians name the Camphor of Baros, and also of Borneo to this day Kafur Confuri, as it also appears in the printed text of Avicenna . . . and Belhunensis notes that in some MSS. of the author is found Kafur Fansuri. . . ."—Valentijn, iv. 67.

1786.—"The Camphor Tree has been recently discovered in this part of the Sircar's country. We have sent two bottles of the essential oil made from it for your use."—Letter of Tippoo, Kirkpatrick, p. 231.

1875.—"Camphor, Bhimsainsi (barus), valuation . . . . 11b. 80 rs. . . . Refined cake . . . . 1 cwt. 65 rs."—Table of Customs Duties on Imports into Br. India up to 1875.

The first of these is the fine Sumatran camphor; the second at 1s. of the price is China camphor.

CAMPOO, s. H. kampâ, corr. of the English 'camp,' or more properly of the Port. 'campo.' It is used for 'a camp,' but formerly was specifically applied to the partially disciplined brigades under European commanders in the Mahratta service.

[1525.—Mr. Whiteway notes that Castanhoda (bk. vi. ch. ii. p. 217) and Barros (iii. 10, 3) speak of a ward of Malacca as Campu China; and de Ereddia (1613) calls it Campon China, which may supply a link between Campoo and Kampung. (See COMPOUND).

1803.—"Begum Sumroos' Campoo has come up the ghauts, and I am afraid . . . joined Scindiah yesterday. Two deserters . . . declared that Pohlmans' Campo was following it."—Wellington, ii. 264.

1883.—". . . its unhappy plains were swept over, this way and that, by the cavalry of rival Mahratta powers, Mogul and Rohilla horsemen, or campos and putting (battalions) under European adventurers. . . ."—Quarterly Review, April, p. 294.

CANARA, n.p. Properly Kannada. This name has long been given to that part of the West coast which lies below the Ghauts, from Mt. Dely northward to the Goa territory; and now to the two British districts constituted out of that tract, viz. N. and S. Canara. This appropriation of the name, however, appears to be of European origin. The name, probably meaning 'black country' [Dravid. kar, 'black,' nāda, 'country'], from the black cotton soil prevailing there, was properly synonymous with Karṇṇṭāka (see CARNATIC), and apparently a corruption of that word. Our quotations show that throughout the sixteenth century the term was applied to the country above the Ghauts, sometimes to the whole kingdom of Narsinga or Vijayanagar (see BISNAGAR). Gradually, and probably owing to local application at Goa, where the natives seem to have been from the first known to the Portuguese as Canarijs, a term which
in the old Portuguese works means the Konkani people and language of Goa, the name became appropriated to the low country on the coast between Goa and Malabar, which was subject to the kingdom in question, much in the same way that the name Carnatic came at a later date to be misapplied on the other side of the Peninsula.

The Kanara or Canarese language is spoken over a large tract above the Ghaus, 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, each with a language of its own. The first, which stretches along the coast to Malabar, is Tulinate (i.e. Tulu-nadu, or the modern district of S. Canara); another lies in the interior . . . ; another has the name of Telinga, which confines with the Kingdom of Orissa; another is Canari, in which is the great city of Bisnaga; and then the Kingdom of Chamendel, the language of which is Tamul."—Barbosa. This passage is exceedingly corrupt, and the version (necessarily imperfect) is made up from three—viz. Stanley's English, from a Sp. MS., Hak. Soc. p. 79; the Portuguese of the Lisbon Academy, p. 291; and Ramusio's Italian (i. f. 289v).

c. 1535.—"The last Kingdom of the First India is called the Province Canarim; 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 Canarim is different from that of the Kingdom of Decan and of Goa."—Portuguese Summary of Eastern Kingdoms, in Ramusio, i. f. 350.

1552.—"The third province is called Canar, also in the interior. . . ."—Castanheda, ii. 50.

And as applied to the language:—

"The language of the Gentooos is Canar."—Ibid. 78.

1552.—"The whole coast that we speak of back to the Ghaut (Gate) mountain range . . . they call Concun, and the people properly Concanese (Conquenija), though our people call them Canareese (Canarjis). . . . And as from the Ghaus to the sea on the west of the Decan all that strip is called Concun, so from the Ghaus to the sea on the west of Canar, always excepting that stretch of 46 leagues of which we have spoken [north of Mount Dely] which belongs to the same Canar, the strip which stretches to Cape Comorin is called Malabar."—Barros, Dec. i. liv. ix. cap. 1.

1552.—". . . The Kingdom of Canar, 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 Gentoo Kings of this great Province of Canar were those from whom sprang the present Kings of Bisnagar."—Ibid. Dec. ii. liv. v. cap. 2.

1572.—"Aquè se enxerga lá do mar undisso Hum monte alto, que corre longamente Servindo ao Malabar de forte muro, Com que do Canar vive seguro."—Câmões, vii. 21.

Englished by Burton:

"Here seen yonside where weary waters play a range of mountains skirts the murmuring main serving the Malabar for mighty mure, who thus from him of Canar dwells secure."

1598.—"The land itselfs is called Decan, and also Canara."—Linschoten, 49; [Hak. Soc. i. 169].

1614.—"Its proper name is Charnthara, which from corruption to corruption has come to be called Canara."—Conto, Dec. vi. liv. v. cap. 5.

In the following quotations the term is applied, either inclusively or exclusively, to the territory which we now call Canara:—

1615. "Canara. Thence to the Kingdom of the Cannarins, which is but a little one, and 6 dayes journey from Damaos. They are tall of stature, idle, for the most part, and therefore the greater thieves."—De Monfort, p. 23.

1623.—"Having found a good opportunity, such as I desired, of getting out of Goa, and penetrating further into India, that is more to the south, to Canara . . ."—P. della Valle, ii. 601; [Hak. Soc. ii. 168].

1672.—"The strip of land Canara, the inhabitants of which are called Canarins, is fruitful in rice and other food-stuffs."—Baldaeus, 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 Bisnagar.

1673.—"At Mirja the Protector of Canora came on board."—Friger (margin), p. 57.

1726.—"The Kingdom Canara (under
which Onor, Batticaloa, and Garcopa are
dependent) comprises all the western lands
lying between Walkan (Konkan) and
Malabar, two great coast countries."—
Valentijn, v. 2.

1727.—"The country of Canara is gener-
ally governed by a Lady, who keeps her
Court at a Town called Bajodur, two Days
journey from the Sea."—A. Hamilton, i. 280.

CANARIN, n.p. This name is ap-
plied in some of the quotations under
Canara to the people of the district
now so called by us. But the Portu-
guese applied it to the (Konkani) people
of Goa and their language. Thus a
Konkani grammar, originally prepared
about 1600 by the Jesuit, Thomas
Esteveão (Stephens, an Englishman),
printed at Goa, 1640, bears the title
Arte da Lingoa Canarin. (See A.
B(urnell) in Ind. Antq. ii. 98).

[1823.—"Canareen, an appellation given
to the Creole Portuguese of Goa and their
other Indian settlements."—Owen, Narra-
tive, i. 191.]

CANAUT, CONAUT, CON-
NAUGHT, s. H. from Ar. kanãt, the
side wall of a tent, or canvas enclosure.
[See SURREPURA.]

[1616.—"High cannattes of a coarse
stuff made like arras."—Sir T. Roe, Diary,
Hak. Soc. ii. 325.]

"The King's Tents are red, reared
on poles very high, and placed in the midst
of the Camp, covering a large Compass,
encircled with Canats (made of red calico
stiffened with Canes at every breadth)
standing upright about nine foot high,
guarded round every night with Souldiers."
—Terry, in Purchas, i. 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 (Dura), that
the cords of the Kanatas . . ., which en-
closed them (for they had not so much as
a poor tent), were fastened to the wheels
of my chariot."—Bennier, E. T. 29; [ed.
Constable, 89].

1792.—"They passed close to Tipoo's
tents: the canaut (misprinted canaul) 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."—
Dirom, 230.

[c. 1798.—"On passing a skreen of Indian
connaughts, we proceeded to the front
of the Tusbeah Khanan."—Asiatic Res., iv.
444.]

1817.—"A species of silk of which they
make tents and kanauts."—Mills, ii. 201.

1825.—Heber writes connaut.—Orig. ed.
i. 257.

[1838.—"The khenaunts (the space be-
tween the outer covering and the lining
of our tents)."—Miss Eden, Up the Country
ii. 83.]
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CANDY.

1516.—"Further on... there is another place, in the mouth of the river... which is called Guendarì... And it is a very good town, a seaport."—Barbon, 64.

1814.—"Candhar, eighteen miles from the wells, is pleasantly situated on the banks of a river; and a place of considerable trade... being a great thoroughfare from the sea coast to the Gaut mountains."—Forbes, Or. Mém., i. 206; [2nd ed. i. 116].

CANDAREEN, s. In Malay, to which language the word apparently belongs, кандары. A term formerly applied to the hundredth of the Chinese ounce or weight, commonly called by the Malay name таит (see Tael). Fryer (1673) gives the Chinese weights thus:

1 Cattee is nearest 10 Taies
1 Teen (Taie?) is 10 Mass
1 Mass in Silver is 10 Quandareens
1 Quandareen is 10 Cash
735 Cash make 1 Royal
1 grain English weight is 2 cash.

1554.—"In Malacca the weight used for gold, musk, &c., the cate, contains 20 taels, each tael 16 mazes, each maze 20 cumduryns; also 1 paual 4 mazes, each maze 4 cupongs; each cupong 5 cumduryns."—A. Nunez, 39.

1615.—"We bought 5 great square postes of the Kings master carpenter; cost 2 mas 6 condrins per piece."—Cocks, i. 1.

(1) CANDY, n.p. A town in the hill country of Ceylon, which became the deposit of the sacred tooth of Buddha at the beginning of the 14th century, and was adopted as the native capital about 1592. Chitty says the name is unknown to the natives, who call the place Mah type, 'great city.' The name seems to have arisen out of some misapprehension by the Portuguese, which may be illustrated by the quotation from Valentijn.

O. 1580.—"And passing into the heart of the Island, there came to the Kingdom of Candia, a certain Friar Pascual 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 Candé."—Barros, Dec. III. liv. ii. cap. 1.

1645.—"Now then as soon as the Emperor was come to his Castle in Candi he gave order that the 600 captive Hollanders should be distributed throughout his country among the peasants, and in the City."—J. J. Saar's 15Thaaige Kriegs-Dienst, 97.

1681.—"The First is the City of Candy, so generally called by the Christians, probably from Conde, which in the Chingualay Language signifies Hills, for among them it is situated, but by the Inhabitants called Kingdogeyew, as much as to say 'The City of the Chingualay people,' and Manser, signifying the 'Chief or Royal City.'"—R. Knox, p. 5.

1726.—"Candi, otherwise Candia, or named in Cingalees Conde Onda, i.e. the high mountain country."—Valentijn (Ceylon), 19.

(2) CANDY, s. A weight used in S. India, which may be stated roughly at about 500 lbs., but varying much in different parts. It corresponds broadly with the Arabian Bahar (q.v.), and was generally equivalent to 20 Maunds, varying therefore with the maund. The word is Mahr. and Tel. khand, written in Tam. and Mal. kand, or Mal. kant, [and comes from the Skt. khand, 'to divide.' A Candy of land is supposed to be as much as will produce a candy of grain, approximately 75 acres]. The Portuguese write the word candil.

1563.—"A candil which amounts to 522 pounds" (arreatas).—Garcia, t. 55.

1598.—"One candiel (v.l. candil) is little more or less than 14 bushels, wherewith they measure Rice, Corne, and all graine."—Linschoten, 69; [Hak. Soc. i. 245].

1618.—"The Candee at this place (Bate-calla) containeth more = 500 pounds."—W. Hove, in Rechus, i. 657.

1710.—"They advised that they have supplied Habib Khan with ten candies of country grounpowder."—In Wheeler, ii. 196.

C. 1760.—Grose gives the Bombay candy as 20 maunds of 28 lbs. each=560 lbs.; the Surat ditto as 20 maunds of 32½ lbs.=746½ lbs.; the Anjengo ditto 560 lbs.; the Carwar ditto 575 lbs.; the Coromandel ditto at 500 lbs. &c.

(3) CANDY (SUGAR). This name of crystallized sugar, though it came no doubt to Europe from the P.-Ar. kand (P. also shakar kand; Sp. azucar cande; It. candi and zucchero candito; Fr. sucre candi) is of Indian origin. There is a Skt. root khand, 'to break,' whence khand, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. kar-kand, kala-kand, Mal. kandi, kalkandi, and kalkant, which may have been the direct source of the P. and Ar. adoption of the word, and perhaps
its original, from a Dravidian word = "lump." [The Dravidian terms mean "stone-piece."]

A German writer, long within last century (as we learn from Mahn, quoted in Diez's Lexicon), appears to derive candy from Candia, "because most of the sugar which the Venetians imported was brought from that island" —a fact probably invented for the nonce. But the writer was the same wisecracker (in the year 1829) characterised the book of Marco Polo as a "clumsily compiled ecclesiastical fiction disguised as a Book of Travels" (see Introduction to Marco Polo, 2nd ed. pp. 112-113).

c. 1343.—"A centinajo si vende gien-giove, cannella, laccia, incenso, indaco ... verzino scorzato, zucchero ... zucchero candi ... porcellane ... costo ..."—Pegolotti, p. 134.

1461.—"... Un ampoletto di balsamo. Teriacs bossetti 15. Zuccheri Mocareci (?) panni 42. Zuccheri canditi, scattole 5. ..."—List of Presents from Sultan of Egypt to the Doge. (See under BENJAMIN.)

c. 1596.—"White sugar candy (kandî safèd) ... 55 dnum per ser."—Aîn, i. 63.

1627.—"Sugar Candy, or Stone Sugar."

-Minsheu, 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, Allov, and some Drugs ... are all for the Surat Market."—A. Hamilton, i. 371.

CANGUE, s, A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30 lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (Giles, [and see Gray, China, i. 55 seqq.]).

The Cangue was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the Kuang-yun (a Chin. Dict. published A.D. 1009) it is called kangguai (modern mandarin hiang-hiai), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, gong, and the Cantonese "Kang-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 congla, 'an ox-yoke;' or 'porter's yoke for carrying burdens.' [This view is rejected by the N.E.D. on the authority of Prof. Legge, and the word is regarded as derived from the Port. form given above. In reply to an enquiry, Prof. Giles writes: "I am entirely of opinion that the word is from the Port., and not from any Chinese term."] The thing is alluded to by F. M. Pinto and other early writers on China, who do not give it a name.

Something of this kind was in use in countries of Western Asia, called in P. doshaika (bilibum). And this word is applied to the Chinese cangue in one of our quotations. Doshaika, however, is explained in the lexicon Burhān-i-Kātī as 'a piece of timber with two branches placed on the neck of a criminal' (Quatremère, in Not. et Extr. xiv. 172, 173).

1420.—"... made the ambassadors come forward side by side with certain prisoners. ... Some of these had a doshaika on their necks."—Shah Rukh's Mission to China, in Cathay, p. cciv.

[1525.—Castanheda (Bk. VI. ch. 71, p. 154) speaks of women who had come from Portugal in the ships without leave, being tied up in a caga and whipped.]

c. 1540.—"... Ordered us to be put in a horrid prison with fetters on our feet, mantles 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 vset that are condemned to death."—Mendoza (tr. by Parke, 1599), Hak. Soc. i. 117-118.

1696.—"He was imprisoned, congogoed, tormented, but making friends with his Money ... was cleared, and made Under-Custome..."—Boyle's Journal at Cochin China, in Dalrymple, Or. Rep. i. 81.

[1705.—"All the people were under confinement in separate houses and also in congas"—Hodges, Diary, Hak. Soc. ii. cccxl.]

"I desir'd several Times to wait upon the Governour; but could not, he was so taken up with over-hailing the Goods, that came from Paulo Condore, and weighing the Money, which was found to amount to 21,300 Tale. At last upon the 28th, I was obliged to appear as a Criminal in Congas, before the Governour and his Grand Council,
attended with all the Slaves in the Congas.
—Letter from Mr. James Cowperthwaite, sur-

vivor of the Pulo Condore massacre, in
Lockyer, p. 93. Lockyer adds: “I under-
stood the Congas to be Thumbolts” (p. 95).

1737.—“With his neck in the congoses
which are a pair of Stocks made of bamboos.
—A. Hamilton, ii. 175.

1779.—“Aussis non on les mit tous trois en
prison, des chaines aux pieds, une cangue
au cou.”—Lettres Edif. xxv. 427.

1797.—“The punishment of the châa, usually
called by Europeans the cangue, is generally
inflicted for petty crimes.”—Staunton, Em-
bassy, &c., ii. 492.

1878.—“... frapper sur les joues a l'aide
d'une petite lame de cuir; c'est, je crois, la
seule correction infligée aux femmes, car je
n'en ai jamais vu aucune porter la cangue.”
—Léon Roussel, A Traverse la Chine, 12.

CANHAMEIRA, CONIMERE.
[COONIMODE], n.p. Kanyirmedu or Kan-

yirmedu, Tam. kānī, ‘humped,’ medu, ‘mound’; a place on the Coromandel

coast, which was formerly the site of
European factories (1682-1698) between
Pondicherry and Madras, about 13 m.
N. of the former.

1501.—In Amerigo Vespucci’s letter from C.
Veudo to Lorenzo de’ Medici, giving an
account of the Portuguese discoveries in
India, he mentions on the coast, before
Milepor, “Conimal.”—In Badelli-Boni,
Introdt. to Il Milione, p. iii.

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 or three skins for a fanam.”—Correa, ii.
772.

1830.—“It is resolved to apply to the
Soobidar of Sevadgee’s Country of Chengry for
a Cowle to settle factories at Cooraboor (?)
and Coonemero, and also at Porto Novo, if
desired.”—Pt. St. Geo. Consn., 7th Jan., in
Notes and Ext., No. iii. p. 44.

[1639.—“We therefore conclude it more
safe and expedient that the Chief of Conimere
... do go and visit Rama Raja.”—In Wheeler,
Early Rec., p. 97.]

1727.—“Connemore or Conjeemere is the
next Place, where the English had a Factory
many Years, but, on their purchasing Fort
St. David, it was broken up. ... At present
its name is hardly seen in the Map of Trade.”
—A. Hamilton, i. 357.

1753.—“De Pondichéri, à Madras, la côte
court en général nord-est quelques
degrés est. Le premier endroit de remarque
est Congi-medu, vulgairement dit Congimer,
at quatre lieues marines plus que moins de
Pondichéri.”—D’Anville, p. 123.

CANNANORE, n.p. A port on the
coast of northern Malabar, famous
in the early Portuguese history, and
which still is the chief British military
station on that coast, with a European
regiment. The name is Kaññār or
Kaññanūr, ‘Krishna’s Town.’—The
Madras Gloss, gives Mal. kannu, ‘eye,’
ur, ‘village,’ i.e. ‘beautiful village.’

1506.—“In Cānanor il suo Re si è
zentil, e qui nasce zz, (i.e. zenzari, ‘ginger’);
ma li zz pochi e non cusi boni come quelli
de Culeit.”—Leonardo Cu’i Masser, in Archivio
Storico Ital., Append.

1510.—“Canesor is a fine and large city,
in which the King of Portugal has a very
strong castle. ... This Canonor is a port
which horses which come from Persia
disembark.”—Varthema, 123.

1572.—
“Chamará o Samorim mais gente nova
... Fará que todo o Nayre em fim se mova
Que entre Calecut jaz e Cananor.”
Canosas, x. 14.

By Burton:
“... The Samorim shall summon fresh allies;
... lo! at his bidding every Nayr-man hies,
that dwells ‘twixt Calecut and Canonor.”

[1611.—“The old Nahuda Mahomet of
Cainnor goeth aboard in this boat.”—
Dunners, Letters, i. 95.]

CANONGO, s. P. kānūṇ-go, i.e.
‘Law-utterer’ (the first part being
Arab. from Gr. καρωβ). In upper
India, and formerly in Bengal, the
registrar of a tadsil, or other revenue
subdivision, who receives the reports of
the patvdris, or village registrars.

1758.—“Add to this that the King’s
Connegoes were maintained at our expense,
as well as the Gomastahs and other servants
belonging to the Zemindars, whose accounts
we sent for.”—Letter to Court, Dec. 31, in

1765.—“I have to struggle with every
difficulty that can be thrown in my way by
ministers, mutseddes, congoses (!), &c.,
and their dependents.”—Letter from F. Sykes,
in Carraccio’s Life of Olive, i. 542.

CANTEROY, s. A gold coin
formerly used in the S.E. part of
Madras territory. It was worth 3 rs.
Properly Kāṅṭhāravi hun (or pagoda)
from Kāñṭhāravi Rāya, ‘the lion-
voiced,’ [Skt. kāṇṭha, ‘throat,’ rava,
‘noise’], who ruled in Mysore from
1638 to 1659 (C. P. Brown, MS.; [Rice,
Mysore, i. 803]. See Dirom’s Narrative,
p. 279, where the revenues of the
CANTON, n.p. The great seaport of Southern China, the chief city of the Province of Kwang-tung, whence we take the name, through the Portuguese, whose older writers call it Canton. The proper name of the city is Kwang-chau-fu. The Chinese name Kwang-tung ('Broad East') is an ellipse for 'capital of the E. Division of the Province Liao-Kwang (or Two Broad Realms')."—(By Moule).

1516.—"So as this went on Fernão Peres arrived from Pemom with his cargo (of pepper), and having furnished himself with necessary set off on his voyage in June 1516. They were 7 sail altogether, and they made their voyage with the aid of good pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 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 China desired to fight. Next day he made sail towards the island of Veniaga, which is 18 leagues from the city of Canton. 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 Canton, who are there, and what goods they bring or wish to buy; that the rulers may send orders what course to take."—Correia, ii. 524.

c. 1555.—"... queste cose... vanno alla China con li lor giunchi, e a Canton, che è Città grande...."—Sommaario de' Regni, Ramusio, i. 1. 337.

1555.—"The Chinos do vse in their pronunciation to term their cities with this syllable, Fu, that is as much as to say, citie, as Taybin fu, Canton fu, and their toones with this syllable, Chen."—Mendoza, Parke's old E. T. (1588) Hak. Soc. i. 24.

1727.—"Canton or Quantung (as the Chinese express it) is the next maritime Province."—A. Hamilton, ii. 217.

CANTONMENT. s. (Pron. Cantonont, 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 Ov. Mem. describing the "Bengal Cantonments near Surat," iv. 239.

1825.—"The fact, however, is certain... the cantonments at Lucknow, or Calcutta itself, are abominably situated. I have heard the same of Madras; and now the lately-settled cantonment of Nussereabad appears to be as objectionable as any of them."—Heber, ed. 1844, ii. 7.

1848.—"Her ladyship, our old acquaintance, is as much at home at Madras as at Brussels—in the cantonment as under the tents."—Vanity Fair, ii. ch. 8.

CAPASS, s. The cotton plant and cotton-wool. H. kapas, from Skt. harpaśa, which seems as if it must be the origin of κάρπασος, though the latter is applied to flax.

1753.—"... They cannot any way conceive the musters of 1738 to be a fit standard for judging by them of the cloth sent us this year, as the copass or country cotton has not been for these two years past under nine or ten rupees...."—I. Wm. Cons., in Long, 40.

[1813.—"Guzerat ows are very fond of the capassia, or cotton-seed."—Forbes, Or. Mem. 2nd ed. ii. 35.]

CAPEL, s. Malayă. kappal, 'a ship.' This word has been imported into Malay, kapal, and Javanese. [It appears to be still in use on the W. Coast; see Bombay Gazetteer, xiii. (2) 470.]

1498.—In the vocabulary of the language of Calecut given in the Roteiro de V. de Guimarães we have—

"Naoo; 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 purchased at Pegu were said to come; the idea of their distance, &c., being very vague. It is not in our power to say what name was intended. [It was perhaps Kyat-pyem.] The real position of the ‘ruby-mines’ is 60 or 70 m. N.E. of Mandalay. [See Ball's Tavener, ii. 99, 465 seqq.]

1506.—"...e qui è unoporto appresso uno loco che si chiama Acaplen, dove li se trova molti rubini, e spinade, e zole d'ogni sorte."—Leonardo da Co' Masser, p. 28.

1510.—"The sole merchandise of these people is jewels, that is, rubies, which come from another city called Capellan, which is distant from this (Pegu) 30 days' journey."—Varthema, 218.

1516.—"Further inland than the said Kingdom of Ava, at five days journey to the south-east, is another city of Gentiles... called Capelan, and all round are likewise found many and excellent rubies, which they bring to sell at the city and fair of Ava, and which are better than those of Ava."—Barbosa, 187.

c. 1535.—"This region of Arquam borders on the interior with the great mountain called Capelanangam, where are many places inhabited by a not very civilised people. These carry musk and rubies to the great city of Ava, which is the capital of the Kingdom of Arquam,..."—sommario de Regni, in Remanso, i. 334v.

c. 1690.—"...A mountain 12 days journey thereabouts, from Siren towards the North-east; the name whereof is Capelan. In this mine are found great quantities of Rubies."—Tavener (E. T.) ii. 149; [ed. Ball, ii. 99].

Phillip's Mineralogy (according to Col. Burney) mentions the locality of the ruby as 'the Capelan mountains, sixty miles from Pegue, a city in Ceylon!'—(J. As. Soc. Bengal, ii. 75). This writer is certainly very loose in his geography, and Dana (ed. 1856) 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 name is uncertain. [It is the little port of Kappatt or Kappat-tangadi (Mal. kávál, 'guard,' pátu, 'place,' in the Cooroombranaul Taluka of the Malabar District. (Logan, Man. of Malabar, i. 73). The Madras Gloss. calls it Capaud. Also see Gray, Pyrard, i. 360.]

1498.—In the Roteiro it is called Capua.

1500.—"This being done the Captain-Major (Pedralvares Cabral) made sail with the fore-sail and mizen, and went to the port of Capocate which was attached to the same city of Calecut, and was a haven where there was a great loading of vessels, and where many ships were moored that were all engaged in the trade of Calicut..."—Correa, i. 207.

1510.—"...another place called Capogatto, which is also subject to the King of Calecut. This place has a very beautiful palace, built in the ancient style."—Varthema, 133-134.

1516.—"Further on... is another town, at which there is a small river, which is called Capucad, where there are many country-born Moors, and much shipping."—Barbosa, 152.

1562.—"And they seized a great number of grabs and vessels belonging to the people of Kabbad, and the new port, and Calicut, and Funan [i.e. Ponam], these all being subject to the Zamorin."—Takhtat-ut-Mujahidin, tr. by Rorcklandson, p. 157. The want of editing in this last book is deplorable.

CARACOA, CARACOLLE, KARKOLLEN, &c., is Malay kura-kura or kura-kura, which is [either a transferred use of the Malay kura-kura, or ku-kura, 'a tortoise,' alluding, one would suppose, either to the shape or pace of the boat, but perhaps the tortoise was named from the boat, or the two words are independent; or from the Ar. kwürkür, pl. kuirdîr, 'a large merchant vessel.' Scott (s.v. Coracora), says: 'In the absence of proof to the contrary, we may assume kora-kora to be native Malayan."

Dozy (s.v. Caracca) says that the Ar. kura-kura 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. Marve (Kata-Kata Malayan, 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. 1380.—"We embarked on the sea at Ladhiyka in a big kuwrózyć belonging to Genoese people, the master of which was called Markalamin."—Ibn Batuta, ii. 254.

1349.—"I took the sea on a small kuwró belonging to a Tunisian."—Ibid. iv. 327.
1606.—“The foremost of these galleys or Caracolles recovered our Shippe, wherein was the King of Tarnata.”—Middleton’s Voyage, E. 2.

1613.—“Curta-curta.” See quotation under ORANKAY.

1627.—“They have Gallies after their manner, formed like Dragons, which they row very swiftly, they call them karkollen.”—Purchas, Pilgrimage, 698.

1659.—“They (natives of Ceram, &c.) hawked these dry heads backwards and forwards in their korrekordes as a special rarity.”—Watt’s Schultzen’s Ost-Indische Reise, &c., p. 41.

1711.—“Les Philippines nomment ces batimens caracoss. C’est une especie de petite galere a rames et a voiles.”—Lettres Edif. iv. 27.

1774.—“A corocoro is a vessel generally fitted with outriggers, having a high arched stern and stern, like the points of a half moon. . . . The Dutch have fleets of them at Amboyans, which they employ as guardacostos.”—Forrest, Voyage to N. Guinea, 29. Forrest has a plate of a corocoro, p. 64.

1859.—“The boat was one of the kind called kora-kora, quite open, very low, and about four tons burden. It had out-riggers of bamboo, about five off each side, which supported a bamboo platform extending the whole length of the vessel. On the extreme outside of this sat the twenty rowers, while within was a convenient passage fore and aft. The middle of the boat was covered with a thatch-house, in which baggage and passengers are stowed; the gunwale was not more than a foot above water, and from the great side and top weight, and general clumsiness, these boats are dangerous in heavy weather, and are not infrequently lost.”—Wallace, Malay Arch., ed. 1890, p. 266.

CARAFFE. s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from the root ghara‘, ‘to draw’ (water), through the Sp. garrafía. 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. Oxalidaceae) called by Linnaeus from this word, Averrooa carambola. 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 Mahratté name; [another form is karambela, which comes from the Skt. karmara given below in the sense of ‘food-appetizer’]. In Upper India the fruit is called kamronga, kamrakh, or kamaruk (Skt. karmara, karmāra, karmaraka, karmaranga).* (See also BLIMEE.) Why a cannon at billiards should be called by the French carambolage we do not know. [If Mr. Ball be right, the fruit has a name, Cape-Gooseberry, in China which in India is used for the Tiparry. —Things Chinese, 3rd ed. 253.]

c. 1530.—“Another fruit is the Kermerik. It is 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 Malavar, and we have adopted the Malavar name, because that was the first region where we got acquainted with them).”

“A. Here they are.

“R. They are beautiful; a sort of sour-sweet, not very acid.

“O. They are called in Canarin and Decan camariz, and in Malay balimba they make with sugar a very pleasant conserve of these. . . . Antonia! bring hither a preserved carambola.”—Garcia, ff. 46, 47.

1598.—“There is another fruit called Carambolas, which hath 3 (5 really) corners, as bigge as a small apple, sower in eating, like vnripe plums, and most used to make Consernes. (Note by Padulæns). The fruit which the Malabars and Portingales call Carambolas, is in Deecan called Camarix, in Canar, Camarix and Carabola; in Malato, Bomambos, and by the Persians Chamarooch.”—Lettres Edif., 96; [Hak. Soc. ii. 38].

1672.—“The Carambola . . . as large as a pea, all sculptured (as it were) and divided into ribs, the ridges of which are not round but sharp, resembling the heads of those iron maces that were anciently in use.”—P. Vincenzo Maria, 352.

1878.—“. . . the oxalic Kamrak.”—In my Indian Garden, 50.

1900.—“. . . that most curious of fruits, the carambola, called by the Chinese the yong-t'o, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is also known as the Cape gooseberry.”—Ball, Things Chinese, 3rd ed. p. 253.

CARAT. s. Arab kirrât, which is taken from the Gr. κράτων, a bean of the κεφατέα or carob tree (Ceratonia siliqua, L.). This bean, like the Indian rati (see RUTTEE) was used as a weight, and thence also it gave name to a coin

* Sir J. Hooker observes that the fact that there is an acid and a sweet-fruitcd variety (blimbee) of this plant indicates a very old cultivation.
of account, if not actual. To discuss the carat fully would be a task of extreme complexity, and would occupy several pages.

Under the name of siliqua it was the 24th part of the golden solidus of Constantine, which was again \( \frac{1}{2} \) of an ounce. Hence this carat was \( \frac{1}{144} \) of an ounce. In the passage from St. Isidore quoted below, the cerates is distinct from the siliqua, and = 1\( \frac{1}{2} \) siliquae. This we cannot explain, but the siliqua Graeca was the kepárov; and the siliqua as \( \frac{1}{4} \) of a solidus is the parent of the carat in all its uses. [See Prof. Gardner, in Smith, Dict. Ant. 3rd ed. ii. 675.] Thus we find the carat at Constantinople in the 14th century = \( \frac{1}{24} \) of the hyperpera or Greek bezant, which was a debased representative of the solidus; and at Alexandria \( \frac{1}{48} \) of the Arabic dinar, which was a purer representative of the solidus. And so, as the Roman uncia signified \( \frac{1}{12} \) of any unit (compare ounce, inch), so to a certain extent carat came to signify \( \frac{1}{144} \). Dictionaries give Arab. cårat as "\( \frac{1}{144} \) of an ounce." Of this we do not know the evidence. The English Cyclopaedia (s.v.) again states that "the carat was originally the 24th part of the marc, or half-pound, among the French, from whom the word came." This sentence perhaps contains more than one error; but still both of these allegations exhibit the carat as 1\( \frac{1}{144} \)th part. Among our goldsmiths the term is still used to measure the proportionate quality of gold; pure gold being put at 24 carats, gold with \( \frac{1}{2} \) alloy at 22 carats, with \( \frac{3}{4} \) alloy at 18 carats, &c. And the word seems also (like Anna, q.v.) sometimes to have been used to express a proportionate scale in other matters, as is illustrated by a curious passage in Marco Polo, quoted below.

The carat is also used as a weight for diamonds. As \( \frac{1}{144} \) of an ounce troy this ought to make it \( \frac{1}{3} \) grains. But these carats really run 151\( \frac{1}{2} \) to the ounce troy, so that the diamond carat is 3\( \frac{1}{2} \) grs. nearly. This we presume was adopted direct from some foreign system in which the carat was \( \frac{1}{144} \) of the local ounce. [See Ball, Tawneyer, ii. 447.]

c. A.D. 636.—"Siliqua vigesima quarta pars solidi est, ab arborese semine vocabulum tenens. Cerates oboli pars media est siliqua habens unam semis. Hanc latinitas semi-

1298.—"The Great Kaan sends his commissioners to the Province to select four or five hundred of the most beautiful young women, according to the scale of beauty enjoined upon them. The commissioners . . . assemble all the girls of the province, 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 17, 18, 20, or more or less, according 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 attained to that standard."—Marco Polo, 2nd ed. i. 550-551.

1673.—"A stone of one Carrack is worth 10l."—Fryer, 214.

CARAVAN, s. P. kärwan; a convoy of travellers. The Ar. kāfīla is more generally used in India. The word is found in French as early as the 13th century (Littré). A quotation below shows that the English transfer of the word to a wheeled conveyance for travellers (now for goods also) dates from the 17th century. The abbreviation van 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 caravana) from Tortosa . . . armed seven vessels in such wise that any one of them could take a galley if it ran alongside."—Chronicle of James of Aragon, tr. by Foster, i. 379.

1330.—"De hac civitate recedens cum caravans et cum quadam societate, ivi versus Indiam Superiorem."—Friar Odoric, in Cethey, &c., ii. App. iii.

1384.—"Rimonda, che l'avev, vedemo venire una grandissima caravana di cammelli e di Saracin, che recavan spezerei delle parti d' India."—Frescobaldi, 64.

c. 1420.—"Is adolescentes ab Damasco Syriae, ubi mercaturiae gratia erant, percepta prius Arabum lingua, in coetu mercatorum —hi sexcenti erant —quam vulgo caroanam dicunt . . ."—N. Conti, in Poggio de Varitez Fortunae.

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 Souldiers 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."—Glossographia, &c., by J. E.

CARAVANSERAY, s. P. kar- 
vânsarâdî; a Serai (q.v.) for the recep-
tion of Caravans (q.v.).

1404.—"And the next day being Tuesday, 
ithey departed thence and going about 2 
leagues at a great house like an Inn, 
which they call Carabansaca (read -sare), 
and here were Chacatays looking after the 
Emperor's horses."—Clavijo, § xviii. Comp. 
Markham, p. 114.

[1528.—"In the Persian language they 
call these houses carvancaras, 
which means 
resting-place for caravans and strangers."
—Tenreiro, ii. p. 11.]

1554.—"Iay à parler souvent de ce nom de 
Carbachara: . . . Je ne peux le nommer 
auteurement en Francais, sinon vn Car-
bachara; et pour le squano donner à en-
tendre, il faut supposer qu'il n'y a point

d'hostelleries es pays ou domaine le Turc, 
de ne do lieux pour se loger, sinon dedens celles 
maisons que publices appelles Carbachara.

. . . ."—Observations par P. Belon, f. 59.

1564.—"Hic diverti in diversorum publi-
cum, Caravasarii Turcae vacant . . . ves-
tum est aedificium . . . in cujus medio 
patat area ponendis sarcinis el camellis."
—Busboquii, Épidist. 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 
caravanseri, which bears the name of Lala 
Beig (because Lala Beig the Treasurer 
gives audiences, and does his business there) 
and another little caravanseri, called that of 
the Ghilac or people of Ghilian."—P. della 
Valle (from Isphahan), ii. 8; [comp. Hak.
Soc. i. 95].

1627.—"At Band Alty we found a neat 
Carvansraw or Inne . . . built by mens 
charity, to give all civil passangers a rest-
ing 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 alleged to be not Oriental, but 
Celtic, and connected in its origin with 
the old British coracle; see the 
quotation from Isidore of Seville, the 
indication of which we owe to Bluteau, 
s.v. The Portuguese caravel is de-
scribed by the latter as a 'round 
vessel' (i.e. not long and sharp like a 
galley), with lateen sails, ordinarily of 
200 tons burthen. The character 
of swiftness attributed to the caravel 
(see both Damian and Bacon below) 
has suggested to us whether the word 
has not come rather from the Persian 
Gulf—Turki karâvâl, 'a scout, an 
outpost, a vanguard.' Doubtless there 
are difficulties, [The N.E.D. says 
that it is probably the dim. of Sp. 
carava.] The word is found in the 
following passage, quoted from the 
Life of St. Nilus, who died c. 1000, 
a date hardly consistent with Turkish 
origin. But the Latin translation is 
by Cardinal Sirlet, c. 1550, and the 
word may have been changed or 
modified:—

"Cogitavit enim in unaquaque Calabriae 
regione pericere navigia. . . Id autem 
non ferentes Russani cives . . . simul irrutentes 
ac tumultantes navigia commusserunt et 
eas quae Caravallae appellantur seuerunt."
—In the Collection of Martene and Durand, 
v. col. 930.

c. 638.—"Carabus, parua seafa ex vinmine 
facia, quae contexta crudo corius navi-
gii praebeat."—Isidori Hist. Opera. (Paris, 
1603), p. 255.

1492.—"So being one day importuned by 
the said Christopher, the Catholick 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."—Sum-
mary of the H. of the Western Indies, by Pietro 
Martire in Rammusio, iii. f. 1.

1606.—"Item traze da Mina d'oro de 
Ginea ogn anno ducati 120 mila che vien 
ogni miso do' caravelle con ducati 10 mila."
—Leonardo di Ca' Masser, p. 30.

1549.—"Vigniti et quinque agiles naues, 
quas et caravellas dicimus, quo genere 
nauum soli Latinani utuntur."—Domnani 
a Goa, Discurs Oppugnato, ed. 1602, p. 288.

1552.—"Hic lacherent les bordées de leurs 
Karakelles; ornèrent leurs vaisseaux de pavillons, 
et s'avancement sur nous."—Sidé 
Alti, p. 70.

1615.—"She may spare me her mizen 
and her bonnets; I am a carvel to her."— 
Beaum. & Flet., Wit without Money, i. 1.

1624.—"Sunt etiam naves quaedam nunc-
iae quae ad officium celeritatis apposite 
extractae sunt (quas caruellas vocant)."— 
Bacon, Hist. Ventorum.

1883.—"The deep-sea fishing boats called 
Machooas . . . are carvel built, and now 
generally iron fastened. . . .;—Short Account 
of Bombay Fisheries, by D. G. Macdonald, 
M.D.

CARBOY, s. A large glass bottle 
holding several gallons, and generally 
covered with wicker-work, well known 
in England, where it is chiefly used 
to convey acids and corrosive liquids in 
bulk. Though it is not an Anglo-
Indian word, it comes (in the form 
kâriba) from Persia, as Wedgwood has 
pointed out. Kaempfer, whom 
we quote from his description of the
wine trade at Shiraz, gives an exact etching of a carboy. Littré mentions that the late M. Mohl referred caraffe to the same original; but see that word. Karaba is no doubt connected with Ar. kirba, 'a large leathern milk-bottle.'

1712.—"Vasa vitrea, alia sunt majora, ampullacea et circumducto scirpe tunicata, quae vocant Karabâ. . . Venit Karaba una aqûd vitriaris dubus mammari, raro carius."—Kaempfer, Amoen. Eshkol. 379.

1754.—"I delivered a present to the Governor, consisting of oranges and lemons, with several sorts of dried fruits, and six carboys of Isfahan wine."—Hanway, i. 102.

1800.—"Six carabahs of rose-water."—Symes, Emb. to Aea, p. 488.

1813.—"Carboy of Rosewater. . ."—Miliburn, ii. 330.

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."—Macgregor, Journey through Khorassan, &c., 1879, i. 57.

CARCANA, CARCONNA, s. H. from P. kêrkhdnâ, 'a place where business is done'; a workshop; a departmental establishment such as that of the commissariat, or the artillery park, in the field.

1683.—"There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these there are many great Halls that are called Kar-Kanâyâ, or places where Handy-craftsmen do work."—Herrter, E. T. 83; [ed. Constable, 268].

c. 1756.—"In reply, Hydrud pleaded his poverty . . . but he promised that as soon as he should have established his power, and had time to regulate his departments (Kârkhdnâjât), the amount should be paid."—Hussein Ali Khan, History of Hydrud Nâih, p. 87.

1800.—"The elephant belongs to the Karâna, 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 Karânas."—Ibid. iii. 512.

CARCOON, s. Mahr. kêrkân, 'a clerk,' H.—P. kêrk-kân, (faciendorum factor) or 'manager.'

[c. 1590.—"In the same way as the kar-kun sets down the transactions of the assessments, the mukaddeem and the patwâri shall keep their respective accounts."—Ain, tr. Jorret, ii. 45.

[1616.—"Made means to the Corcane or Scrvano to help us to the copia of the King's licence."—Foster, Letters, iii. 122.

1826.—"My benefactor's chief carcon 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; [ed. 1873, i. 28].

CARÉNS, n.p. Burm. Ka-reng, [a word of which the meaning is very uncertain. It is said to mean 'dirty-feeders,' or 'low-caste people,' and it has been connected with the Kiriita tribe (see the question discussed by McMahon, The Karens of the Golden Chersonese, 43 seqq.). A name applied to a group of non-Burmese tribes, settled in the forest and hill tracts of Pegu and the adjoining parts of Burma, from Mergui in the south, to beyond Toungoo in the north, and from Arakan to the Salwen, and beyond that river far into Siamese territory. They do not know the name Kareng, nor have they one name for their own race; distinguishing, among these whom we call Karens, three tribes, Sgaw, Pwo, and Bghai, which differ somewhat in customs and traditions, and especially in language. "The results of the labours among them of the American Baptist Mission have the appearance of being almost miraculous, and it is not going too far to state that the cessation of blood feuds, and the peaceable way in which the various tribes are living . . . and have lived together since they came under British rule, is far more due to the influence exercised over them by the missionaries than to the measures adopted by the English Government, beneficial as these doubtless have been" (Br. Burma Gazetteer, [ii. 226]). The author of this excellent work should not, however, have admitted the quotation of Dr. Mason's fanciful notion about the identity of Marco Polo's Carojan with Karen, which is totally groundless.

1759.—"There is another people in this country called Carrianners, whiter than either (Burmans or Peguans), distinguished into Baraghahm and Pegy Carrianners; they live in the woods, in small Societies, of ten or twelve houses; are not wanting in industry, though it goes no further than to procure them an annual subsistence."—In Dalrymple, Or. Rep. i. 100.

1799.—"From this reverend father (V. Sangermano) I received much useful information. He told me of a singular description
of people called Carayners or Carieners, that inhabit different parts of the country, particularly the western provinces of Dalla and Bassein, several societies of whom also dwell in the district adjacent to Rangoon. He represented them as a simple, innocent race, speaking a language distinct from that of the Birmans, and entertaining rude notions of religion. They are timorous, honest, mild in their manners, and exceedingly hospitable to strangers."—Symes, 297.

c. 1819.—"We must not omit here the Carian, a good and peaceable people, who live dispersed through the forests of Pegh, in small villages consisting of 4 or 5 houses . . . they are totally dependent upon the despotic government of the Burmese."—Sangermano, p. 34.

CARNIC, n.p. Etymology doubtful; Tam. Karamakkal, [which is either kārāi, 'masonry' or 'the plant, thorny webera': kāl, 'channel' (Madras Adm. Man. ii. 212, Gloss. s.v.)]. A French settlement within the limits of Tanjore district.

CARNATIC, n.p. Kārṇataka and Kārṇāṭaka, Skt. adjective forms from Kārṇāṭa or Kārṇāṭa, [Tam. kar, 'black,' nādu, 'country']. This word in native use, according to Bp. Caldwell, denoted the Telegu and Canarese people and their language, but in process of time became specially the appellation of the people speaking Canarese and their language (Drav. Gram. 2nd ed. Introd. p. 34). The Mahometans on their arrival in S. India found a region which embraces Mysore and part of Telingana (in fact the kingdom of Vijayanagaram, called the Kārnāṭaka country, and this was identical in application (and probably in etymology) with the Canara country (q.v.) of the older Portuguese writers. The Kārnāṭaka 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 Kārnāṭaka, to the country below the Ghaouts, on the eastern side of the Peninsula, just as the other form Canara had become extended to the country below the Western Ghaouts; and eventually among the English the term Carnatic came to be understood in a sense more or less restricted to the eastern low country, though never quite so absolutely as Canara has become restricted to the western low country. The term Carnatic is now obsolete.

c. A.D. 550.—In the Brhat-Saṁhitā of Varāhamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (J. R. As. Soc. N.S. v. 83) Kārṇatik; the original form, which is not given by Kern, is Kārṇāṭa.

c. A.D. 1100.—In the later Sanskrit literature this name often occurs, e.g. in the Kāthasaritśāgara, or 'Ocean of Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th century, by Somadeva, of Kashmir; but it is not possible to attach any very precise meaning to the term as there used. [See refs. in Towney, tr. ii. 561.]

A.D. 1400.—The word also occurs in the inscriptions of the Vijayanagara dynasty, e.g. in one of A.D. 1400.—(Elem. of S. Indian Palaeography, 2nd ed. pl. xxx.)

1603.—"In the land of Kārṇāṭa and Vidyānagara was the King Mahendrā."—Taranatha's H. of Buddhism, by Schieffner, p. 267.

c. 1610.—"The Zumindars of Singaldip (Ceylon) and Karnaták came up with their forces and expelled Sheo Rai, the ruler of the Dakhín."—Firíshtha, in Elliot, vi. 549.

1614.—See quotation from Couto under CANARA.

[1625.—"His Tributaries, one of whom was the Queen of Curnat."—P. della Valle, Hak. Soc. ii. 314.]

c. 1652.—"Gandicot is one of the strongest Cities in the Kingdom of Carnatica."—Tavernier, E. T. ii. 98; [ed. Ball, i. 284].

c. 1660.—"The Rās of the Kārnāṭik, Mahratta (country), and Telingana, were subject to the Rās of Bidar."—'Amal-i-Salih, in Elliot vii. 126.

1673.—"I received this information from the natives, that the Canatick country reaches from Gongola to the Zamerkin's Country of the Malabars along the Sea, and inland up to the Pepper Mountains of Sundar . . . 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 Ghaouts.

So also the coast of Canara seems meant in the following:

c. 1760.—"Though the navigation from the Carnatic coast to Bombay is of a very short run, of not above six or seven degrees. . . ."—Grose, i. 232.

"The Carnatic or province of Arcot . . . its limits now are greatly inferior to those which bounded the ancient Carnatic; for the Nabobs of Arcot have never extended their authority beyond the river Gondegama to the north; the great chain of mountains to the west; and the branches of the Kingdom of Trichinopoly, Tanjore, and Maisal to the south; the sea bounds it on the east."—Ibid. II. vii.

1782.—"Siwaee Madhoo Rao . . . with this immense force . . . made an incursion
CARRACK.

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 Caracc, and on the coast of Malabar, as to render it difficult for any power above the Ghauts to invade us."—Lord Cornwallis's Despatch from Seringapatam, in Seton-Karr, ii. 96.

1826. "Camp near Chillumbrum (Caracc), 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 BENIGNITED.

(1). CARRACK, n.p. An island in the upper part of the Persian Gulf, which has been more than once in British occupation. Properly Khārak. It is so written in Jaubert's Edrisi (i. 364, 372). But Dr. Badger gives the modern Arabic as el-Khārij, which would represent old P. Khārīg.

c. 830. "Khārak... this isle who a un farsakh on long et en large, produit du ble, des palmiers, et des vigne."—Ibn Khurdābha, in J. As. ser. vi. tom. v. 283.

c. 1563. "Partendosi da Basora si passa 200 miglia di Golfo col mare a banda destra sino che si giunge nell'isola di Carichè."—C. Federici, in Rassismio, iii. 386 c.

1727. "The Islands of Carrick ly, about West North West, 12 Leagues from Bou-cherier."—A. Hamilton, i. 90.

1758. "The Baron... immediately sailed for the little island of Karèc, where he safely landed; having attentively surveyed the spot he at that time laid the plan, which he afterwards executed with so much success."—Ives, 212.

(2). CARRACK, s. A kind of vessel of burden of the Middle Ages down to the end of the 17th century. The character of the earlier carrack cannot be precisely defined. But the larger cargo-ships of the Portuguese in the trade of the 16th century were generally so styled, and these were sometimes of enormous tonnage, with 3 or 4 decks. Charnock (Marine Architecture, ii. p. 9) has a plate of a Genoese carrack of 1542. He also quotes the description of a Portuguese carrack taken by Sir John Barrough in 1592. It was of 1,600 tons burden, whereof 900 merchandize; carried 32 brass pieces and between 600 and 700 passengers (?); was built with 7 decks. The word (L. Lat.) carraca is regarded by Skeat as properly carrica, from carricare, It. caricare, 'to lade, to charge.' This is possible; but it would be well to examine if it be not from the Ar. ħarṭah, a word which the dictionaries explain as 'fire-ship'; though this is certainly not always the meaning. Dozy is inclined to derive carraca (which is old in Sp. he says) from karākīr, the pl. of kūrkār or kūrkār (see CARACOA). And kūrkār itself he thinks may have come from caricare, which already occurs in St. Jerome. So that Mr. Skeat's origin is possibly correct. [The N. E. D. refers to carraca, of which the origin is said to be uncertain.] Ibn Batuta uses the word twice at least for a state barge or something of that kind (see Cathay p. 498, and Ibn Bat. ii. 116; iv. 289). The like use occurs several times in Makrizi (e.g. i. i. 143; i. ii. 66; and ii. i. 24). Quatremère at the place first quoted observes that the barakāth was not a fire ship in our sense, but a vessel with a high deck from which fire could be thrown; but that it could also be used as a transport vessel, and was so used on sea and land.

1385. "... after that we embarked at Venice on board a certain carrack, and sailed down the Adriatic Sea."—Friar Pasqua, in Cathay, &c., 231.


1403. "... The prayer being concluded, and the storm still going on, a light like a candle appeared in the cage at the mast-head of the carraca, and another light on the spar that they call bawsprit (bawpdrés) which is fixed in the forecastle; and another light like a candle in una vara de espinho (?) over the poop, and these lights were seen by as many as were in the carrack, and were called up to see them, and they lasted awhile and then disappeared, and all this while the storm did not cease, and by-and-by all went to sleep except the steersman and certain sailors of the watch."—Clavijo, § xiii. Comp. Markham, p. 13.

1548. "De Thesauro nostro munitionum artillariorum, Tentorum, Pavilium, pro Equis navibus carracatis, Galeis et albis navibus quibuscumque..."—Act of Edw. VI. in Rymer, xv. 175.

CARRACK.

1566-68.—"... about the middle of the month of Ramazan, in the year 974, the inhabitants of Funan and Pandereesah [i.e. Pomany and Pandarani, q.v.], having sailed out of the former of those ports in a fleet of 12 grabs, captured a caracca belonging to the Franks, which had arrived from Bengal, and which was laden with rice and sugar... in the year 976 another party... in a fleet of 17 grabs... made capture off Shalecat (see CHALIA) of a large caracca, which had sailed from Cochin, having on board nearly 1,000 Franks..."—Tolufut-ul-Mujahideen, p. 159.

1596.—"It comes as farre short as... a cocke-boate of a Carrick."—T. Nosh, Have you with you to Saffron Walden, repr. by J. P. Collier, p. 72.

1613.—"They are made like carracks, only strength and storage."—Beauw. & Flet., The Cozzwomb, 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; [ed. 1777, p. 34].

1620.—"The harbor at Nangasque is the best in all Japon, where there may be 1000 scale of shipps ride landlockt, and the greatest ships or carickes in the world... ride before the townes within a cable's length of the shore in 7 or 8 fathom water at least."—Cocks, Letter to Batavia, ii. 313.

c. 1620.—"I fau attendre là des Filotes du lieu, que les Gouverneurs de Bombaim et de Marsagio ont soin d'envoyer tout à l'heure, pour conduire le Vaisseau à Turumba [i.e. Trombay] où les Carques ont coutume d'hyverner."—Routier... des Indes Or., by Aleixo 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'anois la volonté de retourner a Lisbonne par mer, il me feroit embarquer sur les premières Karques..."—De la Boulaye-le-Gouz, ed. 1657, p. 213.

1660.—"And further, That every Merchant Denizen who shall hereafter ship any Goods or Merchandise in any Carrack or Galley shall pay to your Majesty all manner of Customs, and all the Subsidies aforesaid, as any Alien born out of the Realm."—Act 12 Car. II. cap. iv. s. iv. (Tonnage and Poundage).

c. 1680.—"To this City of the floating... which foreigners, with a little variation from carroges, call carracas."—Vieira, quoted by Bluttenz.

1684.—"... there was a Carack of Portugal cast away upon the Reef having on board at that Time 4,000,000 of Guilders in Gold... a present from the King of Siam to the King of Portugal."—Cowley, 32, in Dampier's Voyages, iv.

CARRAWAY, s. This word for the seed of Carum carvi, L., is (probably through Sp. alearvez) from the Arabic karawwyd. 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 carry. But the Arabic itself is a corruption [not immediately, N.E.D.] of Lat. carvi, or Gr. κάρυον (Dory)."—De southe, 1660.—

CARTMEEL, s. This is, at least in the Punjab, the ordinary form that "mail-cart" takes among the natives. Such inversions are not uncommon. Thus Sir David Ochterlonny is always called by the Sepoys Loni-okhtar. In our memory an officer named Holroyd was always called by the Sepoys Roydal, [and Browmlon, Lbrum. By another curious corruption Mackintosh becomes Makkhani-tosh, 'buttered toast'!]

CARTOOCCE, s. A cartridge; kārtūs, Sepoy H.; [comp. TOSTDAUN].

CARYOTA, s. This is the botanical name (Caroiga urens, L.) of a magnificent palm growing in the moister forest regions, as in the Western Ghauts 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 these products in Ceylon, where it is called Kitol. It also affords a kind of sago, and a woolly substance found at the foot of the leaf-stalks is sometimes used for caulking, and forms a good tinder. The sp. name urens is derived from the acid, burning taste of the fruit. It is called, according to Brandis, the Mhdr-palm in Western India. We know of no Hindustani or familiar Anglo-Indian name. [Watt, (Econ. Dict. ii. 206) says that it is known in Bombay as the Hill or Sago palm. It has penetrated in Upper India as far as Chunār.] The name Caryota seems taken from Pliny; but his application is to a kind of date-palm; his statement that it afforded the best wine of
the East probably suggested the transfer.

C. A.D. 70.—"Ab his caryotaee maxumce celebrantur, et cibo quidem et suco uberrimae, ex quibus praecepua vina orienti, iniqua capit, unde pomo nomen."—Pliny, xii. § 9.

1681.—"The next tree is the Kettule. It growth straight, but not so tall or big as a Coker-Nut-Tree; the inside nothing but a white pith, as the former. It yieldeth a sort of Liquor...very sweet and pleasing to the Pallate. ... The which Liquor they boil and make a kind of brown sugar called Jaggory [see JAGGERY], &c."—Knox, p. 15.

1777.—"The Caryota urens, called the Saguer 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.

CASH. s. A name applied by Europeans to sundry coins of low value in various parts of the Indies. The word in its original form is of extreme antiquity, "Skt. karsha...a weight of silver or gold equal to \( \frac{1}{80} \) of a Tulá" (Williams, Skt. Dict.; and see also a Note on the Kársha, or rather kárshopāna, as a copper coin of great antiquity, in E. Thomas's Pathān Kings of Delhi, 361-362). From the Tam. form kāsū, or perhaps from some Kon-kani form which we have not traced, the Portuguese seem to have made caixa, whence the English cash. In Singalese also kāsī is used for 'coin' in general. The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, "XX Cash." A figure of this coin is given in Rouding. Under this system 80 cash = 1 fanam, 42 fanams = 1 star pagoda. But from an early date the Portuguese had applied caixa to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word cash is used, by Europeans and their hangers-on, as the synonym of the Chinese le and taïen, 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 tiâng or tael (q.v.), and which are strung in certain numbers on cords. [This type of money, as was recently pointed out by Lord Avebury, is a survival of the primitive currency, which was in the shape of an axe.] Rouleaux of coin thus strung are represented on the surviving bank-notes of the Ming dynasty (A.D. 1368 onwards), and probably were also on the notes of their Mongol predecessors.

The existence of the distinct English word cash may probably have affected the form of the corruption before us. This word had a European origin from it. cassa, French caisse, 'the money-chest'; this word in book-keeping having given name to the heading of account under which actual disbursements of coin were entered (see Wedgwood and N.E.D. s.v.). In Minshew (2nd ed. 1627) the present sense of the word is not attained. He only gives "a tradesman's cash, or Counter to keepe money in."

1510.—"They have also another coin called cas, 16 of which go to a tare of silver."—Vanhema, 130.

1598.—"In this country (Calicut) a great number of apes are produced, one of which is worth 4 casse, and one casse is worth a quattrino."—Ibid. 172. (Why a monkey should be worth 4 casse is obscure.)

1598.—"You must understand that in Sunda there is also no other kind of money than certaine copper mynt called Caixa, of the bignes of a Hollâdes doite, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commodie they put two hundreth or a thousand upon one string."—Linsechoten, 34; [Hak. Soc. i. 113].

1600.—"Those (coins) of Lead are called caxas, whereof 1600 make one mas."—John Davis, in Purchas, i. 117.

1609.—"I's (les Chinois) apportent la monnoye qui a le cours en toute l'isle de Java, et Isles circonvoisines, laquelle en linge Malalque est appelée Cas...Cette monnoye est jettée en moule en Chine, a la Ville de Chinchou."—Houtman, in Nav. des Hollandois, i. 30b.

[1621.—"In many places they threw abroad Cashas (or brassie money) in great quantety."—Cocks, Diary, ii. 202.]

1711.—"Doodoos and Cash are Copper Coins, eight of the former make one Fanam, and ten of the latter one Doodoo."—Lockyer, 8. [Doodoo is the Tel. duddu, Skt. dvi, 'two'; a more modern scale is: 2 doonganni = 1 doody; 3 doodies = 1 anna.—Mad. Gloss. s.v.]

1718.—"Cash (a very small coin, eighty whereof make one Fano)."—Propagation of the Gospel in the East, ii. 52.

1727.—"At Atcheen they have a small coin of leaden Money called Cash, from
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12 to 1600 of them goes to one Mace, or Massic."—A. Hamilton, ii. 109.

c. 1750-60.—"At Madras and other parts of the coast of Coromandel, 80 cashes make a fanam, or 3d. sterling; and 36 fanams a silver pagoda, or 7s. 8d. sterling."—Grose, i. 282.

1790.—"So far am I from giving credit to the late Government (of Madras) for economy, in not making the necessary preparations for war, according to the positive orders of the Supreme Government, after having received the most gross insult that could be offered to any nation! I think it very possible that every Cash of that ill-judged saving may cost the company a crore of rupees."—Letter of Lord Cornwallis to E. J. Holland, Esq., see the Madras Courier, 22nd Sept. 1791.

[1792.—"Whereas the sum of Raheties 1223, 6 fanams and 30 khas has been deducted."—Agreement in Logan, Malabar, iii. 226.]

1813.—At Madras, according to Milburn, the coinage ran:

"10 Cash=1 dodoee; 2 dodoees=1 pie; 8 dodoees=1 single fanam," &c.

The following shows a singular corruption, probably of the Chinese tsien, 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," &c.—Report on the Country through which the Force passed to meet the Governor, by W. J. Charlton, M. D.

An intermediate step in this transformation is found in Cock's Japan Journal, passim, e.g., ii. 89:

"But that which I tooks most note of was of the liberalite and devotion of these heathen people, who thronged into the Pagod in multitudes one after another to cast money into a littel chapell before the idalles, most parte ... being gins or brass money, whereof 100 of them may vallie some 10d. str., and are about the bignes of a 3d. English money."

CASHEW, s. The tree, fruit, or nut of the Anacardium occidentale, an American tree which must have been introduced early into India by the Portuguese, for it was widely diffused apparently as a wild tree long before the end of the 17th century, and it is described as an Indian tree by Acosta, who wrote in 1578. 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 Siam, dec., i. 103) [see Teele's note on Linschoten, Hak. Soc. ii. 27]. The name appears to be S. American, acajou, of which an Indian form, kaçô, [and Malay gajus], have been made. The so-called fruit is the fleshy top of the peduncle which bears the nut. The oil in the shell of the nut is acrid to an extraordinary degree, whilst the kernels, which are roasted and eaten, are quite bland. The tree yields a gum imported under the name of Cadju gum.

1578.—"This tree gives a fruit called commonly Caliu; which being a good stomachic, and of good favour, is much esteemed by all who know it. ... This fruit does not grow everywhere, but is found in gardens at the city of Santa Cruz in the Kingdom of Cochín."—C. Acosta, Tractado, 324 seqq.

1598.—"Cajus growth on trees like apple-trees, and are of the bignes of a Peare."—Linschoten, p. 94; [Hak. Soc. ii. 28].

[1623.—P. della Valle, Hak. Soc. i. 135, calls it cagiu.]

1658.—In Piso, De Indiae utriusque Re Naturali et Medico, Amst., we have a good cut of the tree as one of Brasil, called Acabao "et fructus ejus Acaju." 1672.—"... il Cagiu. ... Questo è l'Amandola ordinaria dell' India, per il che se ne raccoglie grandissima quantità, essendo la pianta fertileissima e molto frequente, ancora nelli luoghi più deserti e insulti."—Vincenzo Maria, 354.

1673.—Fryer describes the tree under the name Cherise (apparently some mistake), p. 182.

1764.—"... Yet if The Acajou haply in the garden bloom..."—Grainger, iv.

[1813.—Forbes calls it the "cashew-apple," and the "cajou-apple."—Or. Mem. 2nd ed. i. 292, 298.]

c. 1830.—"The cashew, with its apple like that of the cities of the Plain, fair to look at, but acrid to the taste, to which the far-famed nut is appended like a bud."—Tom Cringle, ed. 1853, p. 140.

1875.—"Cajou kernels."—Table of Customs Duties imposed in Br. India up to 1875.

CASHMERE, n.p. The famous province of the Western Himālaya, H. and P. Kashmír, from Skt. Kashmíra, and sometimes Káshmíra, alleged by Burnouf to be a contraction of Kasypamíra. [The name is more probably connected with the Khosa tribe.] Whether or not it be the Kaspatyros or Kaspyryus of Herodotus, we believe it undoubtedly to be the Kaspeiria (kingdom) of Ptolemy.
Several of the old Arabian geographers write the name with the guttural k; but this is not so used in modern times.

c. 630.—"The Kingdom of Kia-shi-mi-lo (Kashmira) has about 7000 li of circuit. On all sides its frontiers are surrounded by mountains; these are of prodigious height; and although there are paths affording access to it, these are extremely narrow."—Huen T'ang (Pel. Bouddhi.) ii. 167.

c. 940.—"Kashmir . . . is a mountainous country, forming a large kingdom, containing not less than 60,000 or 70,000 towns or villages. It is inaccessible except on one side, and can only be entered by one gate."—Mas'ud, i. 373.

1275.—"Kashmir, a province of India, adjoining the Turks; and its people of mixt Turk and Indian blood excel all others in beauty."—Zakariya Kasziv, in Gildemeister, 210.

1298.—"Keshimur 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.

1552.—"The Mogols hold especially towards the N.E. the region Sogdiana, which they now call Queximire, and also Mount Caucasus which divides India from the other Provinces."—Barros, IV. vi. 1.

1615.—"Chishmier, the chiefe City is called Sirinakar."—Terry, in Purchas, i. 1467; [so in Roe's Map, vol. ii. Hak. Soc. ed.; Chismer in Foster, Letters, iii. 283].

1664.—"From all that hath been said, one may easily conjecture, that I am somewhat charmed with Kachemire, and that I pretend there is nothing in the world like it for so small a kingdom."—Bernier, E. T. 129; [ed. Constable, 400].

1679.—

A trial of your kindness I must make; Though not for mine, so much as virtue's sake.

The Queen of Cassimere . . .

Dryden's Avarungeze, iii. 1.

1814.—"The shawls of Cassimer and the silks of Iran."—Forbes, Or. Mot, iii. 177; [2nd ed. ii. 292]. (See KERSEYMERE.)

CASIS, CAXIS, CACIZ, &c., s. This Spanish and Portuguese word, though Dozy gives it only as prêtre chrétien, is frequently employed by old travellers, and writers on Eastern subjects, to denote Mahomedan divines (mullas and the like). It may be suspected to have arisen from a confusion of two Arabic terms—kâdi (see CAXEE) and kâshîsh or kâsîs, 'a Christian Presbyter' (from a Syriac root signifying senuit). Indeed we sometimes find the precise word kâshîsh (Caxiiz) used by Christian writers as if it were the special title of a Mahomedan theologian, instead of being, as it really is, the special and technical title of a Christian priest (a fact which gives Mount Athos its common Turkish name of Kâshîsh Dâgh). In the first of the following quotations the word appears to be applied by the Mussulman historian to pagan priests, and the word for churches to pagan temples. In the others, except that from Major Millingen, it is applied by Christian writers to Mahomedan divines, which is indeed its recognised signification in Spanish and Portuguese. In Jarric's Thesaurus (Jesuit Missions, 1606) the word Cacizius is constantly used in this sense.

c. 1310.—"There are 700 churches (kâlisâ) resembling fortresses, and every one of them overflowing with presbyters (kâshîshân) without faith, and monks without religion."—Description of the Chinese City of Khâwiz (Hankou) in Wadding's History (see also Marco Polo, ii. 196).

1404.—"The town was inhabited by Moorish hermits called Caxises; and many people came to them on pilgrimage, and they healed many diseases."—Markham's Clavijo, 79.

1514.—"And so, from one to another, the message passed through four or five hands, till it came to a Gazzii, whom we shall call a bishop or prelate, who stood at the King's feet . . ."—Letter of Gis. de Empoli, in Archiv. Stor. Ital. Append. p. 80.

1538.—"Just as the Cryer was offering to deliver me unto whomsoever would buy me in common that very Caxis Moriana, whom they held for a Saint, with 10 or 11 other Cacis his Inferiors, all Priests like himself of their wicked sect."—F. M. Piatol (tr. by H. C.), p. 8.

1552.—Caciz in the same sense used by Barros, II. ii. 1.

[1553.—See quotation from Barros under LAR.

[1554.—"Who was a Caciz of the Moors, which means in Portuguese an ecclesiastic."—Castaneda, Bk. I. ch. 7.]

1561.—"The King sent off the Moor, and with him his Casis, an old man of much authority, who was the principal priest of his Mosque."—Correa, by Ld. 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, jogoos, sorcerers, (feiticeiros), jousis, gros (i.e. joshis or astrologers, and yuras), and whatsoever others make a business of religion among the infidels, and so also the bramanes and paibus
1795. — "All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Burmans." — Synes, 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 kasuwari or kasuar; [according to Scott, the proper reading is kasuwari, and he remarks that no Malay Dict. records the word before 1863]. Other species have been observed in N. Guinea, N. Britain, and N. Australia.

[1611. — "St. James his Ginny Hens, the Cassawary moreover." — (Note by Coriat.)

"An East Indian bird at St. James in the keeping of Mr. Walker, that will carry no cornes, but eat them as what you will." — Peacham, in Paneg. verses on Coriat's Crudities, sig. J. 3r. (1766); quoted by Scott.]


1659. — "This aforesaid bird Cossebaires also will swallow iron and lead, as we once learned by experience. For when our Consetabel once had been casting bullets on the Admiral's Bastion, and then went to dinner, there came one of these Cossebaires on the bastion, and swallowed 50 of the bullets. And . . . next day I found that the bird after keeping them a while in his maw had regularly cast up again all the 50." — J. J. Sear, 86.

1682. — "On the islands Sumatra (?) Banda, and the other adjoining islands of the Molucces there is a certain bird, which by the natives is called Emeu or Ene, but otherwise is commonly named by us Kasuaris." — Nieuhof, ii. 281.

1705. — "The Cassawaris is about the bigness of a large Virginia Turkey. His head is the same as a Turkey's; and he has a long stiff hairy Beard upon his Breast before, like a Turkey. . . ." — Pannell, 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, signifyning 'breed, race, kind,' which has been retained in English under the supposition that it was the native name" (Wedgwood, s.v.). [See the extraordinary derivation of Hamilton below.] Mr. Elphinstone prefers to write "Cast."

We do not find that the early Portuguese writer Barbosa (1516) applies the word casta to the divisions of Hindu
society. He calls these divisions in Narsinga and Malabar so many leis de gentios, i.e. ‘laws’ of the heathen, in the sense of sectarian rules of life. But he uses the word casta in a less technical way, which shows how it should easily have passed into the technical sense. Thus, speaking of the King of 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 sao fidalgas e de boa casta.—In Coll. of Lisbon Academy, ii. 316). So also Castanheda: “There fled a knight who was called Fernão Lopez, homem de boa casta” (iii. 230). In the quotations from Barros, Correa, and Garcia de Orta, we have the word in what we may call the technical sense.

c. 1444.—“Whence I conclude that this race (casta) of men is the most agile and dexterous that there is in the world.”—Cadamosto, Navegação, i. 14.

1552.—“The Admiral . . . received these Naires with honour and joy, saying great contentment with the King for sending his message by such persons, saying that he expected this coming of theirs to prosper, as there did not enter into the business any man of the caste (casta) of the Moors.”—Barros, i. vi. 5.

1561.—“Some of them asserted that they were of the casta (casta) of the Christians.”—Correa, Lezas, i. 2, 685.

1563.—“One thing is to be noted . . . that no one changes from his father’s trade, and all those of the same caste (casta) of shoemakers are the same.”—Correa, 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 as of lower degree, and keep these so superstitiously that no one of a higher caste can eat or drink with those of a lower . . .”—Decree 2nd of the Sacred Council of Goa, in Archiv. Port. Orient., fasc. 4. 1572.—

“Dous modos ha de gente; porque a nobre Poloas chamados siao, e a menos dina Poelas tem por nome, a quem obriga A lei não misturar a casta antiga.”—Canões, vii. 37.

By Burton:

“Two modes of men are known; the nobles know the name of Nayrs, who call the lower Caste Poloas, whom their haughty laws contain from intermingling with the higher strain.”

1612.—“As regards the castes (castas) the great impediment to the conversion of the

Gentoos is the superstition which they maintain in relation to their castes, and which prevents them from touching, communicating, or mingling with others, whether superior or inferior; these of one observance with those of another.”—Costo, Dec. V. vi. 4. See also as regards the Portuguese use of the word, Guuzeu, ff. 103, 104, 105, 106b, 129b; Synodo, 189, &c.

1613.—“The Banians kill nothing: there are thirite and odd several Casts of these that differ something in Religion, and may not eat with each other.”—N. Wittington, in Purchas, i. 485; see also Pilgrimage, pp. 997, 1003.

1630.—“The common Bremane hath eighty two Casts or Tribes, assuming to themselves the name of that tribe . . .”—Lord's Display of the Banians, p. 72.

1673.—“The mixture of Casts or Tribes of all India are distinguished by the different modes of binding their Turbats.”—Fryer, 115.

c. 1760.—“The distinction of the Gentoos into their tribes or Casts, forms another considerable object of their religion.”—Groe, 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.

[1820.—“The Kayasthas (pronounced Kaists, hence the word caste) follow next.”—W. Hamilton, Descr. of Hindostan, i. 109.]

1878.—“There are thousands and thousands of these so-called Castes; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new castes continually spring up, and pass away.”—P. Jour, Die Indische Handwerk und Grozer, 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 un-acceptable in person and surroundings . . . Yet offensive as is the low-caste Indian, were I estate-owner, or colonial governor, I had rather see the lowest Pariahs of the low, than a single trim, smooth-faced, smooth-wayed, clever high-caste Hindoo, on my lands or in my colony.”—W. G. Palgrave, in Fortnightly Rev., ex. 226.

In the Madras Press, castes are also ‘Right-hand’ and ‘Left-hand.’ This distinction represents the agricultural classes on the one hand, and the artisans, &c., on the other, as was pointed out by F. W. Ellis. In the old days of Ft. St. George, faction-fights between the two were very common, and the terms right-hand and left-hand castes occur early in the old records of that settlement, and fre-
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quently in Mr. Talboys Wheeler's extracts from them. They are mentioned by Couto. [See Nelson, Madura, Pt. ii. p. 4; Oppert, Orig. Inhab. p. 57.]

Sir Walter Elliot considers this feud to be "nothing else than the occasional outbreak of the smouldering antagonism between Brahmanism and Buddhism, although in the lapse of ages both parties have lost sight of the fact. The points on which they split now are mere trifles, such as parading on horse-back or in a palanquin in procession, erecting a pandal or marriage-shed on a given number of pillars, and claiming to carry certain flags, &c. The right-hand party is headed by the Brahmans, and includes the Parias, who assume the van, beating their tom-toms when they come to blows. The chief of the left-hand are the Panchalars [i.e. the Five Classes, workers in metal and stone, &c.], followed by the Pallars and workers in leather, who sound their long trumpets and engage the Parias." (In Journ. Ethnol. Soc. N.S. 1869, p. 112.)

1612.—"From these four castes are derived 196; and those again are divided into two parties, which they call Valanga and Elange [Tam. valangai, idangai], which is as much as to say 'the right hand' and 'the left hand. . . ."—Couto, u. s.

The word is current in French:

1842.—"Il est clair que les castes n'ont jamais pu exister solide sans une veritable conservation religieuse."—Comte, Cours de Phil. Positive, vi. 505.

1877.—"Nous avons aboli les castes et les privilèges, nous avons inscrit partout le principe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'on réclame maintenant l'égalité des conditions."—E. de Laveleye, De la Propriété, p. iv.

Caste is also applied to breeds of animals, as 'a high-caste Arab.' In such cases the usage may possibly have come directly from the Port. alta casta, casta baixa, in the sense of breed or strain.

CASTEES, s. Obsolete. The Indo-Portuguese formed from casta 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.—"Liberi vero nati in India, utroque parente Lusitano, castiscos vocantur, in omnibus fere Lusitani similes, colorum tamen modicum different, ut qui ad glivum non nihil deflectant. Ex castisis deinde nati

magic magisque gilivi sunt, a parentibus et medieos magi defunctae; porro et medieos nati per occam indigenis respondent, ita ut in tertio generatione Lusitani reliquis Indios sunt simillimis."—De Bry, ii. 76; (Linschoten [Hak. Soc. i. 184]).

1638.—"Les habitants sont ou Castizes, c'est à dire Portugais naturels, et nez de pere et de mere Portugais, ou Mestizes, c'est à dire, nez d'un pere Portugais et d'une mere Indienne."—Mandello.

1653.—"Les Castissos sont ceux qui sont nays de pere et mere reinos (Reinol); ce mot vient de Casta, qui signifie Race, ils sont mesprises des Reynols. . . ."—Le Gorce, Voyages, 26 (ed. 1657).

1661.—"Die Stadt (Negapatam) ist zimlich volkereich, doch mehrerehis von Mastycen Castycen, und Portugiesischen Christen."—Walter Schulze, 105.

1699.—"Castees wives at Fort St. George."—Calcutta, i. 356.


1726.—". . . or the offspring of the same by native women, to wit Mistices and Casties, or blacks . . . and Moors."—Valentijn, v. 3.

CASUARINA, s. A tree (Casuarina muricata, Roxb.—N. O. Casuarineae) indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow. [The name, according to Mr. Scott, appears to be based on a Malay name associating the tree with the Cassowary, as Mr. Skeat suggests from the resemblance of its needles to the quills of the bird.]

1861.—See quotation under PEEPUL.

1867.—"Our road lay chiefly by the sea-coast, along the white sands, which were fringed for miles by one grand continuous line or border of casuarina trees."—Ll. Col. Lewin, A Fly on the Wheel, 362.

1879.—"It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping casuarinas, the shining water, and the long drift of surf. . . ."—Miss Bird, Golden Cher- somese, 275.
CATAMARÁN, s. Also CUTFMURRÁM. CUTMURAL. Tam. kattu, 'binding,' maram, 'wood.' A raft formed of three or four logs of wood lashed together. The Anglo-Indian accentuation of the last syllable is not correct.

1583.—"Seven round timbers lashed together for each of the said boats, and of the said seven timbers five form the bottom; one in the middle longer than the rest makes a cutwater, and another makes a poop which is under water, and on which a man sits... These boats are called Gatameroni."—Balbi, Viaggio, f. 82.

1673.—"Coasting along some Cattamarans (Logs lashed to that advantage which they waft off all their Goods, only having a Sail in the midst and Paddles to guide them) made after us..."—Fryer, 24.

1698.—"Some time after the Cattamaran brought a letter."—In Wheeler, i. 334.

1700.—"Un pecheur assis sur un catimaran, c'est à dire sur quelques grosses pièces de bois liées ensemble en manière de radeau..."—Lett. Edif. x. 58.

c. 1780.—"The wind was high, and the ship had but two anchors, and in the next forenoon parted from that by which she was riding, before that one who was coming from the shore on a 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 Cattamarans and the wonderful people that manage them... each catimaran 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.

During the war with Napoleon, the word came to be applied to a sort of fire-ship. "Great hopes have been formed at the Admiralty (in 1804) of certain vessels which were filled with combustibles and called cattamarans."—(Ed. Stanhope, Life of Pitt, iv. 218.) This may have introduced the word in English and led to its use as 'old cat' for a shrewish hag.

CATECHU, also CUTCHE and CAUT, s. An astringent extract from the wood of several species of Acacia (Acacia catechu, Willd.), the khair, and Acacia suma, Kurz, Ac. sundra, D. C. and probably more. The extract is called in H. kath, [Skt. kvath, 'to decoct'], but the two first commercial names which we have given are doubtless taken from the southern forms of the word, e.g. Can. kathu, Tam. katsu, Malay kachu. De Orta, whose judgments are always worthy of respect, considered it to be the *lycium* of the ancients, and always applied that name to it; but Dr. Royle has shown that *lycium* was an extract from certain species of *berberis* known in the bazaars as *rasot*. Cutch is first mentioned by Barbosa, among the drugs imported into Malacca. But it remained unknown in Europe till brought from Japan about the middle of the 17th century. In the 4th ed. of Schröder's *Pharmacop. Medicina-chymica*, Lyons, 1654, it is briefly described as Catechu or *Terra Japonica*, "genus terrae exotice" (Hambury and Flückiger, 214). This misnomer has long survived.

1516.—"... drugs from Cambay; amongst which there is a drug which we do not possess, and which they call *pekó* (see PUTCHEOCK) and another called cachó..."—Barbosa, 191.

1554.—"The bahar of Cate, which here (at Ormuz) they call cacho, is the same as that of rice."—A. Nunes, 22.

1563.—"Colloquio XXXI. Concerning the wood vulgarly called Cate; and containing profitable matter on that subject..."—Garcia, f. 125.

1578.—"The Indians use this Cate mixture with Areca, and with Betel, and by itself without other mixture..."—Acosta, Tract. 150.

1585.—Sassetti mentions *catu* as derived from the Khadira tree, i.e. in modern Hindi the Khair (Skt. khadir). [1616.—"010 bags Catcha."—Forster, Letters, iv. 127.]

1617.—"And there was rec. out of the *Ador* viz. 7 hds. *drugs cachá: 5 hempers pochok" (see PUTCHEOCK).—Cock's Diary, i. 294.

1759.—"Hortal [see HURTAUL] and Cotech. Earth-oil, and Wood-oil."—List of *Barma Products in Botanem*, Oriental Repert. i. 109.

c. 1760.—"To these three articles (betel, areca, and chunam) is often added for luxury what they call *cachoonda*, a Japan-earth, which from perfumes and other mixtures, chiefly manufactured at Goú, receives such improvement as to be sold to advantage when re-imported to Japan... Another addition too they use of what they call *Catchoo*, being a blackish granulated perfumed composition..."—Grose, i. 228.

1813.—"... The peasants manufacture catechu, or *terra Japonica*, from the Keiri [khair] tree (Mimoso catechu) which grows wild on the hills of Kankana, but in no other part of the Indian Peninsula"
CATHAY. n.p. China; originally Northern China. The origin of the name is given in the quotation below from the Introduction to Marco Polo. In the 16th century, and even later, from a misunderstanding of the medieval travellers, Cathay was supposed to be a country north of China, and is so represented in many maps. Its identity with China was fully recognised by P. Martin Martini in his Atlas Sinensis; also by Valentinj, iv. China, 2.

1247.—"Kitai autem ... homines sunt pagani, qui habent literam specialem ... homines benigni et humani satis videantur. Barbarum non habent, et in dispositione faciei satis concordant cum Mongalibus, non tamen sunt in facie ita lati ... meliores artifices non inveniuntur in toto mundo ... terra eorum est opulenta valde."—J. de Plano Carpini, Hist. Mongalorum, 655-4.

1253.—"Ultrà est magna Cataya, qui antiquitus, ut credo, dicebantur Seres. ... Iste Catai sunt parvi homines, loquendo mul tum aspirantes per nare et ... habent parvam aperturam oculorum," &c.—Rin. Wilhelmi de Rubruk, 293-2.

c. 1390.—"Cathay is a very great Empire, which extendeth over more than 6 days' journey, and it hath only one lord."—Friar Jordanus, p. 54.

1404.—"Elo mas alxfar [see ALJOFAR] que en el mundo se ha, se posia e falla en al mar del Catay."—Clavijo, f. 32.

1555.—"The Yndians called Cathesiex have eche man many wines."—Waterton, Fardle of Fadionvs, M. ii.

1598.—"In the landy lingy westward from China, they say there are white people, and the land called Cathaiwa, where (as it is thought) are many Christians, and that it should confine and border upon Persia."—Linschoten, 57; [Hak. Soc. i. 126].

[1602.—"... and arrived at any porte within the dominions of the kingdomes of Cataya, China, or Japan."—Birdwood, First Letter Book, 24. Here Chiaa and Cathaya are spoken of 24 different countries. Comp. Birdwood, Rep. on Old Rec., 168 note.]

Before 1633.—

"I'll wish you in the Indies or Cathai. ..."

Beauv. & Fletch., The Woman's Prize, iv. 5.

1634.—

"Domadores das terras e dos mares
Não so im Malaca, Indo e Person stresto
Mas na China, Catai, japão estranho
Lei nova introduzendo em sacro banho."

Malaca Conquistada.

1641.—"Tis not yet twenty years, that there went caravans every year from Kocke-mire, which crossed all those mountains of the great Tibet, entred into Tartary, and arrived in about three months at Cataja.


1842.—

"Better fifty years of Europe than a cycle of Cathay."—Tennyson, Lockes Hall.

1871.—"For about three centuries the Northern Provinces of China had been detached from native rule, and subject to foreign dynasties; first to the Khitan ... whose rule subsisted for 200 years, and originated the name of Khait, Khata, or Cathay, by which for nearly 1000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel."—Marco Polo, Introd., ch. ii.

CATH'S-EYE. s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflections, whence the Portuguese call it Olho de gato, which our word translates. It appears from the quotation below from Dr. Royle that the Beli oculus of Pliny has been identified with the cath's-eye, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence. [The phrase billi kā dānk does not appear in Platt's Dict. The usual name is lāhsaniyā, 'like garlic.' The Burmese are said to call it kyōung, 'a cat.']

c. A.D. 70.—"The stone called Belus eye is white, and hath within it a black apple, the mids whereof a man shall see to glitter like gold. ..."—Holland's Plinius, ii. 625.

c. 1340.—"Quaead regiones monetam non habent, sed pro ea utuntur lapidibus quos dicimus Cati Oculos."—Conti, in Pogg., De Var. Fortunae, lib. iv.

1516.—"And 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."—Barbosa, in Lisbon Acad., ii. 390.

1599.—"Lapis in suoper alius ibi vulgaris est, quem Lusitani olhos de gato, id est, ocultum felinium vacant, protpectas quod cum eo et colore et facie convenit. Nihil autem aliud quam achotes est."—De Bry, iv. 54 (after Linschoten); [Hak. Soc. i. 61, ii. 141].

1672.—"The Cat's-eyes, by the Portuguese called Olhos de Gatos, occur in Zeylon, Cambaya, and Pegu; they are more esteemed by the Indians then by the Portuguese; for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase."—Baldaeus, Germ. ed. 160.

1837.—"Beli oculus, mentioned by Pliny, xxxvii. c. 55, is considered by Hardouin to
CATTY.  

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be equivalent to _ceil de chat_—named in _India billi ke ankh._”—Royle’s _Hindu Medicine_, p. 103.

**CATTY, s.**

a. A weight used in China, and by the Chinese introduced into the Archipelago. The Chinese name is _kin_ or _chin_. The word _kati_ or _kati_ is Malayo-Javanese. It is equal to 16 taels, _i.e._ 1½ lb. avoid, or 625 grammes. This is the weight fixed by treaty; but in Chinese trade it varies from 4 oz. to 28 oz.; the lowest value being used by tea-vendors at Peking, the highest by coal-merchants in Honan.

[1554.—“Cate.” See quotation under _PECUL._]

1598.—“Everie _Catte_ is as much as 20 Portingall ounces.”—_Linschoten_, 34; [Hak. Soc. i. 113.]

1604.—“Their pound they call a _Cate_ which is one and 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 sell one _cattie_ of spice to the Hollanders.”—_Keeling_, _ibid._ i. 199.

1610.—“And (I prayse God) I have aboord one hundred thirhte nine Tunnes, sixe _Cathayes_, one quarerne two pound of nutmegs and sizze hundred two and twenty suckettles of Mace, which make thirhte sixe Tunnes, fiftene _Cathayes_ one quarerne, one and twentieth pound.”—David Midleton, _ibid._ i. 247. In this passage, however, _Cathayes_ seems to be a strange blunder of Purchas or his copyist for _Cet_. _Suckette_ is probably Malay _sukat_, “a measure, a stated quantity. [The word appears as _suckett_ in a letter of 1615 (Foster, iii. 175). Mr. Skeat suggests that it is a misreading for _Pecul_. _Sukat_, he says, means ‘to measure anything’ (indefinitely), but is never used for a definite measure].”

b. The word _catty_ occurs in another sense in the following passage. A note says that “_Catty_ or more literally _Kuttoo_ is a Tamil word signifying _batta_.” (q.v.). But may it not rather be a clerical error for _batty_?

1659.—“If we should detain them longer we are to give them _catty_.”—Letter in _Wheeler_, i. 162.

**CUTUR, s.** A light rowing vessel used on the coast of Malabar in the early days of the Portuguese. We have not been able to trace the name to any Indian source, [unless possibly Skt. _chatura_, ‘swift’]. Is it not pro-

bably the origin of our ‘cutter’? We see that Sir R. Burton in his Commentary on Camoens (vol. iv. 391) says: “Catur is the Arab, _katireh_, a small craft, our ‘cutter.’” [This view is rejected by the _N.E.D.,_ which regards it as an English word from ‘to cut.’] We cannot say when _cutter_ was introduced in marine use. We cannot find it in Dampier, nor in _Robinson Crusoe_; the first instance we have found is that quoted below from _Anson’s Voyage_. [The _N.E.D._ has nothing earlier than 1745.]

Bluteau gives _catur_ as an Indian term indicating a small war vessel, which in a calm can be aided by oars, _Jal_ ( _Archeologie Navale_, ii. 258) quotes Witsen as saying that the _Caturi_ or _Almadias_ were Calicut vessels, having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving 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.”—_Farrington_, L. 4.

1544.—“... _navigium majus quod vocant _caturem._”—_Skel. Franc. Xav. Epistolae_, 121.

1549.—“_Naves item duas (quas Indi catures vocant) summa celeritate armari jussit, ut oram maritimam legentes, hostes commenem proibirent._”—_Goös, de Bello Cambaico_, 1531.

1552.—“And this winter the Governor sent to have built in Cochín thirty _Catures_, which are vessels with oars, but smaller than brigantines.”—_Cattahedu_, iii. 271.

1588.—“_Cambaicaen canam Jacobus Lac- teus duboar caturibus tuei jussus._”...” —_Maffei_, lib. xii. ed. 1752, p. 283.

1601.—“_Biremes, seu Cathuris quam plurimae conduntur in Lasson, Javae civitati._”...”—_De Bry_, iii. 109 (where there is a plate, iii. 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 bark of those they call _Catur_, besides seven old foystas.”—_Dryden, Life of Xarier_, in _Works_, 1821, xvi. 200.

1742.—“... to prevent even the possi-
bility of the galeons escaping us in the night, the two _Cutters_ and the _Gloucester_ were both manned and sent in shore....”—_Anson’s Voyage_, 9th ed. 1756, p. 251. _Cutter_ also occurs pp. 111, 129, 150, and other places.
CAUVERY, n.p. The great river of S. India. Properly Tam. Kāvīrī, or rather Kāverī, and Sanscritized Kāverī. The earliest mention is that of Ptolemy, who writes the name (after the Skt. form) Xάβηρος (sc. πωτα-

mōs). The Κανάρα of the Periplus (c. A.D. 80-90) probably, however, represents the same name, the Xάβηρις ἐμπορίων of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus the Skt. form Kāverī has been explained from that language by kāvēra 'saffron.' A river in the Tamil country is, however, hardly likely to have a non-mythological Skt. name. The Cauvery in flood, like other S. Indian rivers, assumes a reddish hue. And the form Kāverī has been explained by Bp. Caldwell as possibly from the Dravidian kāri, 'red ochre' or kā (kā-va), 'a groove,' and ēr-ū, Tel. 'a river,' ēr-ī, Tam. 'a sheet of water'; thus either 'red river' or 'grove river.' [The Madras Admin. Gloss. takes it from kā, Tam. 'grove,' and ērī, Tam. 'tank,' from its original source in a garden tank.] Kā-virī, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz. Kā -virī, 'grove-extender,' or developer. Any one who has travelled along the river will have noticed the thick groves all along the banks, which form a remarkable feature of the stream.

c. 150 A.D.—

"Χαβηρου πωταμου ἐκβολά
Χαβηρίς ἐμπορίων."—Ptolemy, lib. vii. 1.
The last was probably represented by Kāveripatanan.

c. 545.—"Then there is Siededēbā, i.e. Taprobane . . . and then again on the Continent, and further back, is Marallo, which exports conch-shells; Kaber, which exports abalardinum."—Cosmas, Topog. Christ., in Cathay, &c. clxxviii.

1310-11.—"After traversing the passes, they arrived at night on the banks of the river Kānobari, and bivouacked on the sands."—Amīr Khurūd, in Elliot, ii. 90.

The Cauvery appears to be ignored in the older European account and maps.

CAVALLY, s. This is mentioned as a fish of Ceylon by Íves, 1775 (p. 57). It is no doubt the same that is described in the quotation from Pyrard [see Gray's note, Hak. Soc. i. 388]. It may represent the genus Equula, of which 12 spp. are described by Day (Fishes of India, pp. 237-242), two being named by different zoologists E. caballa. But Dr. Day hesitates to identify the fish now in question. The fish mentioned in the fourth and fifth quotations may be the same species; but that in the fifth seems doubtful. Many of the spp. are extensively sun-dried, and eaten by the poor.

c. 1610.—"Ces Moucois pescheurs prennent en autres grande quantité d'une sorte de petit poisson, qui n'est pas plus grande que la main et large comme vn petit bremeau. Les Portugais l'appellent Pesche cavaloo. Il est le plus commun de toute cette coste, et c'est de quoy ils font le plus grand trafic; car ils le fendent par la matrice, ils le salent, et le font socher au soleil."—Pyrard de Laval, i. 278; see also 309; [Hak. Soc. i. 427; ii. 127, 294, 299].

1626.—"The Ile inricht us with many good things; Buffolas, . . . oysters, Breames, Cavaloes, and store of other fish."—Sir T. Herbert, 28.

1652.—"There is another very small fish vulgarly called Cavalle, which is good enough to eat, but not very wholesome."—Philippus a Sanct. Trinitate, in Fr. Tr. 383.

1796.—"The aylo, called in Portuguese cavalal, has a good taste when fresh, but when salted becomes like the herring."—Fra Paolinii, E. T., p. 240.

1875.—"Carangas denter (Bl. Schn.). This fish of wide range from the Mediterranean to the coast of Brazil, at St. Helena is known as the Cavalley, and is one of the best table fish, being indeed the salmon of St. Helena. It is taken in considerable numbers, chiefly during the summer months, around the coast, in not very deep water; it varies in length from nine inches up to two or three feet."—St. Helena, by J. C. Melliss, p. 106.

CAWNEY, CAWNY, s. Tam. kāmī, 'property,' hence 'land,' [from Tam. kamā, 'to see,' what is known and recognised], and so a measure of land used in the Madras Presidency. It varies, of course, but the standard Cawny is considered to be = 24 manāī or Grounds (q.v.), of 2,400 sq. f. each, hence 57,600 sq. f. or ac. 1'322. This is the only sense in which the word is used in the Madras dialect of the Anglo-Indian tongue. The 'Indian Vocabulary' of 1788 has the word in the form Connys, but with an unintelligible explanation.

1807.—"The land measure of the Jāghīre is as follows: 24 Adies square=1 Culy; 100 Culīes=1 Canay. Out of what is
called charity however the Culy is in fact a Bamboo 26 Adies or 23 feet 8 inches in length ... the Ady or Malabar foot is therefore 10.45 inches nearly; and the customary canay contains 51,375 sq. feet, or 1.15 acres nearly; while the proper canay would only contain 48,773 feet.” —F. Buchanan, Mysores, &c. i. 6.

CAWNPORE, n.p. The correct name is Kānpur, 'the town of Kān, Kanhaiya or Krishna.' The city of the Doab so called, having in 1891 a population of 188,712, has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the Nābob 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 cauyaman (Litté). But it appears formerly to have been in general use among the Dutch in the East. [It is one of those words “which the Portuguese or Spaniards very early caught up in one part of the world, and naturalised in another.” (N.E.D.)].

1590.—“The country is extravagantly hot; and the rivers are full of Caimans, which are certain water-lizards (lagartés).” —Nuno de Guzman, in Ramusio, iii. 339.

1598.—“In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people there call Caiman” —Pigafetta, in Harleian Coll. of Voyages, ii. 533.

This is an instance of the way in which we so often see a word belonging to a different quarter of the world undoubtedly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.


1672.—“The figures so represented in Adam's footstamps were . . . 41. The King of the Caimans or Crocodiles.” —Baldens (Germ. ed.), 148.

1692.—“Anno 1692 there were 3 newly arrived soldiers . . . near a certain gibbet that stood by the river outside the house, 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.” —Valentinus, iv. 231.

CAYOLAQUE, s. Kayu = 'wood,' in Malay. Laka is given in Crawford's Malay Diet, as “name of a red wood used as incense, Myristica iners.” In his Descr. Diet, he calls it the “Tanarius major; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China” (p. 204). [The word, according to Mr. Skeat, is probably kayu, 'wood,' lakh, 'red dye' (see LAC), but the combined form is not in Klinkert, nor are these trees in Ridley's plant list. He gives Laka-laka or Malaka as the name of the phyllanthus emblica.]

1510.—“There also grows here a very great quantity of lacca, for making red colour, and the tree of this is formed like our trees which produce walnuts.” —Far-thema, p. 238.

c. 1560.—“I being in Cantan there was a rich (bed) made wrought with loroic, and of a sweet wood which they call Cayolaque, and of Sundalum, that was prized at 1500 Crownes.” —Gaspar Da Cruz, in Purchas, iii. 177.

1585.—“Euenic morning and evening they do offer vnto their idoles frankensence, benjamin, wood of aquilis, and cayolaque, the which is maruelous sweete. . . .” —Mendoc's China, i. 58.

CAZEE, KAJEE, &c., s. Arab. kādī, 'a judge,' the letter zwād with which it is spelt being always pronounced in India like a z. The form Cudi, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, al-kādī, becomes in Spanish alcaide;* not alcade, which is from kalīd, 'a chief'; nor alvaqazl, which is from vawzir. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find “ao guazil da justica q em elles he como corre-gedor entre nos”; where guazil seems to stand for kādī.

It is not easy to give an accurate account of the position of the Kādī in British India, which has gone through variations of which a distinct record cannot be found. But the following outline is believed to be substantially correct.

* Dr. R. Rost observes to us that the Arabic letter zwād is pronounced by the Malays like ž (see also Crawford's Malay Grammar, p. 7). And it is curious to find a transfer of the same letter into Spanish as ẓ. In Malay kādī becomes ẓād.
Under Adawlut I have given a brief sketch of the history of the judiciary under the Company in the Bengal Presidency. Down to 1790 the greater part of the administration of criminal justice was still in the hands of native judges, and other native officials of various kinds, though under European supervision in varying forms. But the native judiciary, except in positions of a quite subordinate character, then ceased. It was, however, still in substance Mahommedan law that was administered in criminal cases, and also in civil cases between Mahommedans as affecting succession, &c. And a Kāzi and a Muftī were retained in the Provincial Courts of Appeal and Circuit as the exponents of Mahommedan law, and the deliverers of a formal *Putwa*. There was also a Kāzi-ul-Kozdī, or chief Kāzi of Bengal, Behar and Orissa, attached to the Sudder Courts of Dewanny and Nizamut, assisted by two Muftīs, and these also gave written *putwas* on references from the District Courts.

The style of Kāzi and Muftī presumably continued in formal existence in connection with the Sudder Courts till the abolition of these in 1862; but with the earlier abolition of the Provincial Courts in 1829-31 it had quite ceased, in this sense, to be familiar. In the District Courts the corresponding exponents were in English officially designated *Law-officers*, and, I believe, in official vernacular, as well as commonly among Anglo-Indians, *Mooolves* (q.v.).

Under the article *LAW-OFFICER*, it will be seen that certain trivial cases were, at the discretion of the magistrate, referred for disposal by the Law-officer of the district. And the latter, from this fact, as well as, perhaps, from the tradition of the elders, was in some parts of Bengal popularly known as 'the Kāzi.' "In the Magistrate's office," writes my friend Mr. Seton-Karr, "it was quite common to speak of this case as referred to the joint magistrate, and that to the Chhotā Sāhib (the Assistant), and that again to the Kāzi."

But the duties of the Kāzi popularly so styled and officially recognised, had, almost from the beginning of the century, become limited to certain notarial functions, to the performance and registration of Mahommedan marriages, and some other matters connected with the social life of their co-religionists. To these functions must also be added as regards the 18th century and the earlier years of the 19th, duties in connection with distraint for rent on behalf of Zemin-dars. 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 XI., styled "The Kāzīs Act") that with reference to any particular locality, and after consultation with the chief Muslims residents therein, the Local Government might select and nominate a Kāzi or Kāzīs for that local area (see *PUTWA, LAW-OFFICER, MUFTY*).

1338.—"They treated me civilly and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their Cadini, i.e. of their bishops."—Letter of Friar Pascal, in Cathay, &c., 235. c. 1461.—

"Au temps que Alexandre regna
Ung houn, nommé Diomedès
Devant luy, on luy amené
Engrilloné poules et desz
Comme ung larron ; car il fut des
Escumeurs que voyons courir
Si fut mys devant le cadès,
Pour estre jugé à mourir."

_Gd. Testament de Fr. Villon._

[c. 1610.—"The Pandiare is called Cad in the Arabic tongue."—Pyrard de Laval, Hak. Soc. i. 199.]

1648.—"The Government of the city (Ahmedabad) and surrounding villages rests with the Governor Couteraud, and the Judge (whom they call Casgy)."—Van Tiest, 15.

[1670.—"The Shawbunder, Cozzy."

_Hedges, Diary, Hak. Soc. ii. cccxix._]

1673.—"Their Law-Disputes, they are soon ended; the Governor hearing; and the Cadi or Judge determining every Morning."—Fryer, 32.

"The Cazy or Judge ... marries them."—Ibid. 91.

1683.—"... more than that 3000 poor men gathered together, complaining with full mouths of his exaction and injustice
towards them: some demanding Rupees 10, others Rupees 20 per man, which Bichund very generously paid them in the Cazee’s presence. . . ’—Hedges, Nov. 5; [Hak. Soc. i. 134; Cazee in i. 85].

1864.—‘January 12.—From Casumbazar tis advised ye Merchants and Picars appeal again to ye Cazee for Justice against Mr. Charnock. Mr. Cazee, tites Mr. Charnock to appear. . . ’—Ibid. i. 147.

1869.—‘A Cogee . . . who is a Person skilled in their Law.’—Ovington, 206. Here there is perhaps a confusion with Coja.

1727.—‘When the Man sees his Spouse, and likes her, they agree on the Price and Term of Weeks, Months, or Years, and then appear before the Cadjee or Judge.’—A. Hamilton, i. 52.

1763.—‘The Cadi holds court in which are tried all disputes of property.’—Orme, i. 26 (ed. 1803).

1773.—‘That they should be mean, weak, ignorant, and corrupt, is not surprising, when the salary of the principal judge, the Cazi, does not exceed Rs. 100 per month.’—From Impey’s Judgment in the Patna Cause, quoted by Stephen, ii. 176.

1790.—‘Regulations for the Court of Circuit.

24. That each of the Courts of Circuit be superintended by two covenanted civil servants of the Company, to be denominated Judges of the Courts of Circuit . . . assisted by a Kazi and a Mufti.’—Regns. for the Adm. of Justice in the Foydary or Criminal Courts in Bengal, Bahar, and Orissa. Passed by the G.-G. in C., Dec. 3, 1790.

32. . . The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness . . . &c. . . being all heard and gone through in his presence and that of the Kazi and Mufti of the Court, the Kazi and Mufti are then to write at the bottom of the record of the proceedings held in the trial, the faura or law as applicable to the circumstances of the case. . . The Judges of the Court shall attentively consider such futra, &c.’—Ibid.

1791.—‘The Judges of the Courts of Circuit shall refer to the Kazi and Mufti of their respective Courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the Nizamut Adawlut. . . ’—Regn. No. XXV.

1792.—Revenue Regulation of July 20, No. lxxv., empowers Landholders and Farmers of Land to distrain for Arrears of Land Tax. The ‘Kazi of the Pegumnah’ is the official under the Collector, repeatedly referred to as regulating and carrying out the distrain. So, again, in Regn. XVIII. of 1793.

1793.—‘lxvi. The Nizamut Adulat shall continue to be held at Calcutta.

lxvii. The Court shall consist of the Governor-General, and the members of the Supreme Council, assisted by the head Cauzy of Bengal, Behar, and Orissa, and two Muftis.’ (This was already in the Regulations of 1791.)—Regn. IX. of 1793. See also quotation under MUTFY.

1793.—‘I. Cauzyes are stationed at the Cities of Patna, Daacca, and Moorshedabad, and the principal towns, and in the pergunahs, 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. XXIX. of 1793.

1803.—Regulation XLVI. regulates the appointment of Cauzy in towns and pergunahs, ‘for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages,’ &c., but makes no allusion to judicial duties.

1824.—‘Have you not learned this common saying—’Every one’s teeth are blunted by acids except the cadi’s, which are by sweets.’—Hajji Baba, ed. 1835, p. 316.

1864.—‘Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan Law-Officers, and is inexpedient that the appointment of Cazeedool-Cocoat, or of City, Town, or Pergunnah Cazes should be made by Government, it is enacted as follows:—

* * *

II. Nothing contained in this Act shall be construed so as to prevent a Cazeedool-Cocoat or other Cazee from performing, when required to do so, any duties or ceremonies prescribed by the Mahomedan Law.’—Act No. XI. of 1864.

1880.—‘. . . whereas by the usage of the Muhammadan community in some parts of India the presence of Kaziis appointed by the Government is required at the celebration of marriages. . . ’—Bill introduced into the Council of Gov.-Gen., January 30, 1880.

‘An Act for the appointment of persons to the office of Kazi.

‘Whereas by the preamble to Act No. XI. of 1864 . . . it was (among other things declared inexpedient, &c.) . . . and whereas by the usage of the Muhammadan community in some parts of India the presence of Kaziis appointed by the Government is required at the celebration of marriages and the performance of certain other rites and ceremonies, and it is therefore expedient that the Government should again be empowered to appoint such persons to the office of Kazi: It is hereby enacted . . . ’—Act No. XII. of 1880.

1888.—‘To come to something more specific. There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the grip of the vile alguaizels of Impey’ [Macaulay’s Essay on Hastings].
CEDED DISTRICTS, n.p. A name applied familiarly at the beginning of the last century to the territory south of the Tungabhadra river, which was ceded to the Company by the Nizam in 1800, after the defeat and death of Tippoo Sultan. This territory embraced the present districts of Bellary, Cuddapah, and Kurnool, with the Palnad, which is now a subdivision of the Kistna District. The name perhaps became best known in England from Oliphant’s Life of Sir Thomas Munro, that great man who had administered these provinces for 7 years.

1873.—"We regret to announce the death of Lieut.-General Sir Hector Jones, G.C.B., at the advanced age of 86. The gallant officer now deceased belonged to the Madras Establishment of the E. I. Co.’s forces, and bore a distinguished part in many of the great achievements of that army, including the celebrated march into the Ceded Districts under the Collector of Canara, and the campaign against the Zemindar of Madura."—The True Reformer, p. 7 ("wrot serkestick").

CELEBI, n.p. According to Crawfurd this name is unknown to the natives, not only of the great island itself, but of the Archipelago generally, and must have arisen from some Portuguese misunderstanding or corruption. There appears to be no general name for the island in the Malay language, unless Tanah Bugis, "the Land of the Bugis people" [see BUGIS]. It seems sometimes to have been called the Isle of Macassar. In form Celebes is apparently a Portuguese plural, and several of its early writers speak of Celebes as a group of islands. Crawfurd makes a suggestion, but not very confidently, that Pulo sâlabib, ‘the islands over and above,’ might have been vaguely spoken of by the Malays, and understood by the Portuguese as a name. [Mr. Skeat doubts the correctness of this explanation: "The standard Malay form would be Pulau Sâlabib, which in some dialects might be Sî-lêbis, and this may have been a variant of Si-Lêbis, a man’s name, the si corresponding to the def. art. in the Germ. phrase ‘der Hans.’ Numerous Malay place-names are derived from those of people."]

1516.—"Having passed these islands of Maluco... at a distance of 130 leagues, there are other islands to the west, from which sometimes there come white people, naked from the waist upwards... These people eat human flesh, and if the King of Maluco has any person to execute, they beg for him to eat him, just as one would ask for a pig, and the islands from which they come are called Celebe."—Barrosa, 202-3.

c. 1544.—"In this street (of Pegu) there were six and thirty thousand strangers of two and forty different Nations, namely...
Papuans, Selebes, Mindanaos... and many others whose names I know not."—F. M. Pinto, in Cogon’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 Macápar..."—Barros, Dec. IV. i. 18.

", the first thing that the Sam fro did in this was to make Tristão de Taide believe that in the Isles of the Celebés, and of the Macápar and in that of Mindinão there was much gold."—Ibid. vi. 25.

1579.—"The 16 Day (December) we saw sight of the Island Celebes or Silebís."—Drake, World Encompassed (Hak. Soc.), p. 150.

1610.—"At the same time there were at Ternate certain ambassadors from the Isles of the Macapás (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. An..."
this island imitates the shape of a big locust, the head of which (stretching to the south to 54 degrees) is formed by the Celebes (sic, as Celleses), which have a 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 (centopéa). [The N.E.D. refers it to Sp.]

1682. "There is a kind of worm which the Portuguese call um centopé. The Dutch also 'thousand-legs' (tussend-bein).—T. Saul, 68.

**CERAM, n.p.** A large island in the Molucca Sea, the Serung of the Malays. [Klinkert gives the name Seran, which Mr. Skeat thinks more likely to be correct.]

**CERAME, CARAME, &c., s.** The Malayalim sramb, a house with a room over the gate, and generally fortified. This is a feature of temples, &c., as well as of private houses, in Malabar [see Logan, i. 82]. The word is also applied to a chamber raised on four posts. [The word, as Mr. Skeat notes, has come into Malay as sramb or seramb, 'a house veranda."

[1500. "He was taken to a cerame, which was a one-storied house of wood, which the King had erected for their meeting-place."—Castalenda, Bk. I. cap. 33, p. 103.]

1551. "... where stood the carame of the King, which is his temple..."

1552. "Pedralvaes... was carried ashore on men's shoulders in an andor till he was set among the Gentoo Princes whom the Çamarin had sent to receive him at the beach, whilst the said Çamarin himself was standing within sight in the cerame awaiting his arrival."—Barres, i. v. 5.

1557. The word occurs also in D'albuquerque's Commentaries (Hut. Soc. tr. i. 115), but it is there erroneously rendered "jetty."

1556. "Antes de entrar no Cerame vireão receber alguns senhores dos que ficarão com o Rei."—Dam de Goes, Chron., 76 (ch. iviii.).

**CEYLON, n.p.** This name, as applied to the great island which hangs from India like a dependent jewel, becomes usual about the 13th century. But it can be traced much earlier. For it appears undoubtedly to be formed from Sinhala or Sihala, 'lions' abode,' the name adopted in the island itself at an early date. This, with the addition of 'Island,' Sihala-dvipa, comes down to us in Cosmas as S1e1e1d1b1a. There was a Pali form Si1halan, which, at an early date, must have been colloquially shortened to Si1lan, as appears from the old Tamil name Ilam (the Tamil having no proper sibilant), and probably from this was formed the Sarandiip and Sarandib which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Van der Tuuk, that the name Sailan or S1lan was really of Javanese origin, as sela (from Skt. s1ld, 'a rock, a stone') in Javanese (and in Malay) means a precious stone,' hence Pulo S1lan would be 'Isle of Gems.' ("This," writes Mr. Skeat, "is possible, but it remains to be proved that the gem was not named after the island (i.e. 'Ceylon stone')."

The full phrase in standard Malay is batu S1lan, where batu means 'stone.' Klinkert merely marks Sailan (Ceylon) as Persian." The island was really called anciently Ratnadvi1pa, 'Isle of Gems,' and is termed by an Arab historian of the 9th century Ja3rat-al-y1ukt1, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tuuk's suggestion. But the genealogy of the name from S1hala is so legitimate that the utmost that can be conceded is the possibility that the Malay form S1lan may have been shaped by the consideration suggested, and may have influenced the general adoption of the form S1l1an, through the predominance of Malay navigation in the Middle Ages.

c. 362. "Unde nationibus Indicis certatim cum donis optimatibus mittenibus ante tempus, ab usque Divis et Serendivis."—Ammianus Marcellinus, XXI. vii.

c. 430. "The island of Lanka was called S1hala after the Lion; listen ye to the narration of the island which I (am going to) tell: 'The daughter of the Vanga King cohabited in the forest with a lion.'"—Hieron, TX. 1. 2.

c. 545. "This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called S1ele1d1ba, but by the Greeks Taprobane."—Cosmas, Bk. xi.

851. "Near Sarandiib is the pearl-fishery, Sarandiib is entirely surrounded by the sea."—Relation des Voyages, i. p. 5.

c. 940. "Mas'ud1 proceeds: In the Island Sarandiib, 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 Lárán, where is Jaimúr, then Malía, then Káñjí, then Darúd, where there is a great gulf in which is Sinkaldip (Sinkhála dūpó), or the island of Sarandíp."—Al Birání, as given by Rashídúddín, in Elliot, i. 66.

1275.—"The island Síllán is a vast island between China and India, 80 parasangs in circuit. . . It produces wonderful things, sandal-wood, spikenard, cinnamon, cloves, brazil, and various spices. . ."—Kazaín, in Gildemeister, 203.

1298.—"You come to the island of Síllán, which is in good sooth the best island of its size in the world."—Marco Polo, Bk. iii. ch. 14.

c. 1300.—"There are two courses . . . from this place (Ma’bar); one leads by sea to Chín and Mácín, passing by the island of Síllán."—Rashídúddín, in Elliot, i. 70.

1320.—"There is another island called Síllán . . . in this . . . there is an exceeding great mountain, of which the folk relate that it was upon that Adam mourned for his son one hundred years."—Fr. Odoric, in Cathay, i. 98.

c. 1337.—"I met in this city (Brussa) the pious sheikh 'Abd-Alláh-al-Mísrí, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of Sarandíb, nor Andalusia, nor the Súdán. I have excelled him, for I have visited those regions."—Ibn Batútu, ii. 321.

c. 1350.—". . . I proceeded to sea by Síllán, a glorious mountain opposite to Paradise. . . Tis said the sound of the waters falling from the fountain of Paradise is heard there."—Mariagnoli, in Cathay, ii. 349.

c. 1392.—"In the middle of the Gulf there is a very noble island called Zeílám, 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 Síllám, and which is 8 days distant from Calícut."—Roteire de V. da Gama, 88.


1516.—"Leaving these islands of Mahal-diva . . . there is a very large and beautiful island which the Moors, Arabs, and Persians call Ceylám, and the Indians call it Ylinarím."—Barbosa, 106.

1586.—"This Ceylón is a brave Island, very fruitful and fair."—Hatt. ii. 397.

1605.—"Heare you shall buie theis Commodities followinge of the Inhabitantes of Seland."—Birdwood, First Letter Book, 84.

[1615.—"40 tons of cinnamon of Celand."—Postcr. Letters, iii. 277.

[ . . . Here is arrived a ship out of Holland . . . at present turning under Silon."—Ibid. iv. 34.]

1682.—". . . having run 35 miles North without seeing Zeílán."—Hedges, Diary, July 7; [Hak. Soc. i. 28].

1727.—A. Hamilton writes Zeílán (i. 340, &c.), and as late as 1780, in Dunn's Naval Directory, we find Zeílán throughout.

1781.—"We explored the whole coast of Zeílone, from Pt. Pedro to the Little Basses, looked into every port and spoke to every vessel we saw, without hearing of French vessels."—Price's Letter to Ph. Francis, in Tracts, i. 9.

1800.—"For dearer to him are the shells that sleep By his own sweet native stream, Than all the pearl's of Serenéep, Or the Ava ruby's gleam! Home! Home! Friends—health—repose, What are Golconda's gems to those?"—Bengal Annual.

CHABÉE, s. H. chábí, chabhí, 'a key,' from Port. chave. In Bengali it becomes sábí, and in Tam. sávē. In Sea-H. 'a fid.'

CHABOOTRA, s. H. chabūṭrā and chabūṭāra, a paved or plastered platform, often attached to a house, or in a garden.

c. 1810.—"It was a burning evening in June, when, after sunset, I accompanied Mr. Sherwood to Mr. Martin's bungalow . . . We were conducted to the Cherbutér . . . this Cherbuter was many feet square, and chairs were set for the guests."—Autobiog. of Mrs. Sherwood, 345.

1811.—". . . the Chabootah or Terrace."—Williamson, V. M. ii. 114.

1827.—"The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a chabootra or platform of white marble canopied by arches of the same material."—Sir W. Scott, The Surgeon's Daughter, ch. xiv.

1834.—"We rode up to the Chabootra, which has a large enclosed court before it, and the Daroqa received us with the respect which my showy escort claimed."—Mem. of Col. Mountain, 193.

CHACKUR, s. P.—H. čákár, 'a servant.' The word is hardly ever now used in Anglo-Indian households except as a sort of rhyming amplification to Naukar (see NOKUR): "Naukar-čákár," the whole following. But in a past generation there was a distinction made between naukar, the superior servant, such as a munší, a gomāshta,
CHALIA, CHALÉ. 183

CHAMPA, n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the Binh-Thuan province of Cochin China. The race inhabiting this portion, Cham or Taams, are traditionally said to have occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the Khmer or Kambojan people. It is not clear whether the people in question took their name from Champa, or Champa from the people; but in any case the form of Champa is Sanskrit, and probably it was adopted from India like Kamboja itself and so many other Indo-Chinese names. The original Champa was a city and kingdom on the Ganges, near the modern 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 Zaça or Zaâa of Ptolemy represents the name of this ancient kingdom; and it is certainly the Sanf or Chanh of the Arab navigators 600 years later; this form representing Champ as nearly as is possible to the Arabic alphabet.

c. A.D. 640.—"... plus loin à l'est, le royaume de Mo-ho-tchen-po" (Mahâchampa).—Hieron Thsang, in Petersins Boudéh. iii. 83.

551.—"Ships then proceed to the place called Sanf (or Chanh) ... there fresh water is procured: from this place is exported the aloes-wood called Chanh. 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. ..."—Rashiduddin, 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, 57.

1516.—"Having passed this island (Borney) ... towards the country of Asians and China, there is another great island of Gentiles called Champa; which has a King and language of its own, and many elephants. ... There also grows in it aloes-wood."—Barbosa, 204.

a chobdär, a khânsama, &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 last century (V. M. i. 185-187).

1810.—"Such is the superiority claimed by the nakers, that to ask one of them whose chauner he is? would be considered a gross insult."—Williamson, i. 187.

CHALIA, CHALÉ, n.p. Châlyam, Châlyam, Châlyam, or Châlayam; an old port of Malabar, on the south side of the Beypur [see BEYPOOR] R., and opposite Beypur. The terminal station of the Madras Railway is in fact where Châlyam was. A plate is given in the Lendas de Correa, which makes this plain. The place is incorrectly alluded to as Kalydt in Imp. Gazetteer, ii. 49; more correctly on next page as Châlyum. [See Logan, Malabar, i. 75.]

c. 1330.—See in Abulfeda, "Shâliyat, a city of Malabar."—Ditlevsmeyer, 183.

c. 1341.—"I went then to Shâliyat, a very pretty town, where they make the stuffs that bear its name [see SHALEE]... Thence I returned to Kalkut."—Tom Batu, iv. 106.

1518.—"Beyond this city (Calicut) towards the south there is another city called Chalyani, where there are numerous Moors, natives of the country, and much shipping."—Barbosa, 153.

c. 1570.—"And it was during the reign of this prince that the Franks erected their fort at Shaleeat— it thus commanded the trade between Arabia and Calicut, since between the last city and Shaleeat the distance was scarcely 2 parasangs."—Toftjiet-ul-Mugajaideen, p. 129.

1572.—

"A Sampaio feroz succeederá
Cunha, que longo tempo tem o leme:
De Chale as torres altas erguerá
Em quanto Drio illustre delle treme."

Camões, x. 61.

By Burton:

"Then shall succeed to fierce Sampaio's powers
Cunha, and hold the helm for many a year,
building of Chale-town the lofty towers,
while quakes illustrious Diu his name to hear."

[c. 1610.—"... crossed the river which separates the Calicut kingdom from that of a king named Chaly."—Pyrard de Laved, Hak. Soc. i. 363.]

1672.—"Passamso Cinacotta situata alla bocca del fiume Cial, doue li Portuguese hebbero altre volte Fortezza."—P. Vincenzo Maria, 129.
1552.—"Concorriam todolos navegantes dos mares Occidentaes da India, e dos Orientaes a ella, que são as regiões di Sião, China, Choampa, Cambóia...."—Barros, ii. vi. 1.

1572.—"Ves, corre a costa, que Choampa se chama Cuja mata he do pao cheiroso ornada." 
Camões, x. 129.

By Burton:
"Here courseth, see, the called Champa shore, with woods of odorous wood 'tis deckt and dight."

1608.—... thence (from Assam) eastward on the side of the northern mountains are the Nagata [i.e. Naga] lands, the Land of Pukhan lying on the ocean, Baigni [Baigu? i.e. Pegu], the land Rakhang, Hamosavati, and the rest of the realm of Munyang; beyond these Champa, Kamboja, etc. All these are in general named Koki. —Taranatha (Tibetan) Hist. of Buddhism, by Schiefner, p. 262. The preceding passage is of great interest as showing a fair general knowledge of the kingdoms of Indo-China on the part of a Tibetan priest, and also as showing that Indo-China was recognised under a general name, viz. Koki.

1696.—"Mr. Bowyear says the Prince of Champa whom he met at the Cochín Chinese Court was very polite to him, and strenuously exhorted him to introduce the English to the dominions of Champa."—In Dalrymple's Or. Repert. i. 67.

CHAMPA, s. A kind of small vessel. (See SAMPA.)

CHANDAUL, s. H. 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). [The last is the definition of the Ain (ed. Jarrett, iii. 116). Dr. Wilson identifies them with the Kandali or Gondali of Ptolemy (Ind. Caste, i. 57).]

712.—"You have joined those Chandáls and coweaters, and have become one of them."—Chuck-Namah, in Elliot, i. 193.
[1810.—"Chandela," see quotation under HÁLACORE.]

CHANDNAGORE, 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, 'Sandalwood City,' but the usual form points rather to Chandra-nagara, 'Moon City.' [Natives prefer to call it Farash-donga, or 'The gathering together of Frenchmen']

1727.—"He forced the Ostenders to quit their Factory, and seek protection from the French at Charnagur. ... They have a few private Families dwelling near the Factory, and a pretty little Church to hear Mass in, which is the chief Business of the French in Bengal."—A. Hamilton, ii. 18.

[1753.—"Shandernagor." See quotation under CALCUTTA.]

CHANK, CHUNK, s. H. sankh, Skt. sankha, a large kind of shell (Turbinella ruga), 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 Sieleduiba, i.e. Taprobane.... and then again on the continent, and further back is Murallo, which exports conch-shells (сокольны)."—Cosmas, in Cathay, i. clxxviii.

851.—"They find on its shores (of Ceylon) the pearl, and the shank, a name by which they designate the great shell which serves for a trumpet, and which is much sought after."—Reinard, Relations, i. 6.

1563.—"... And this chanco is a ware for the Bengal trade, and formerly it produced more profit than now. ... And there was formerly a custom in Bengal that no virgin in honour and esteem could be corrupted unless it were by placing bracelets of chanco on her arms; but since the Patans came in this usage has more or less ceased; and so the chanco is rated lower now...."—Garcia, f. 141.

1644.—"What they chiefly bring (from Tuticorin) are cloths called cachas...* a large quantity of Chanku; 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.—"Ganvade flew in all haste to Braham, and brought to Ksna the chianko, or kinkhor, twisted to the right."—Baldaens, Germ. ed. 521.

* These are probably the same as Milburn, under Tuticorin, calls ketches. We do not know the proper name. [See Sutton Ketches, under PIECE-GOODS.]
1873.—"There are others they call chan-quo; the shells of which are the Mother of Pearl."—Fryer, 322.

1727.—"It admits of some Trade, and produces Cotton, Corn, cows Cloth, and Chonk, a Shell-fish in shape of a Peri-winkle, but as large as a Man's Arm above the Elbow. In Bengal they are saw'd into Rings for Ornaments to Women's Arms."—A. Hamilton, i. 131.

1734.—"Expended towards digging a foundation, where chanks were buried with accustomed ceremonies."—In Wheeler, iii. 147.

1770.—"Upon the same coast is found a shell-fish called xenus, of which the Indians at Bengal make bracelets."—Raynat (tr. 1777) i. 216.

1813.—"A chank opening to the right hand is highly valued... always sells for its weight in gold."—Mithurn, i. 357.

[1871.—"The conch or chunk shell."—Mateer, Land of Charity, 92.]

1875.—

"Chanks. Large for Cameos. Valuation per 100 10 Rs. White, live , , , 6 , , , , dead , , , , 3 , , , , Table of Customs Duties on Imports into British India up to 1875.

CHARPOY, s. H. chaîr-pâi, from P. chhîdâr-pâi (i.e. four-feet), the common Indian bedstead, sometimes of very rude materials, but in other cases handsomely wrought and painted. It is correctly described in the quotation from Ibn Batuta.

c. 1350.—"The beds in India are very light. A single man can carry one, and every traveller should have his own bed, which his slave carries about on his head. The bed consists of four conical legs, on which four staves are laid; between them 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.

1350.—--Husain Khan Tashtdâr 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 (chaîr-pâi) and the villagers carried him along on their shoulders."—MS. quoted in Elliot, iv. 418.

1692.—"Turbans, long coats, trowsers, shoes, and sleeping on charpâis, are quite unusual."—H. of Mir Jânum's Invasion of Assam, transl. by blobmann, J.A.S.B. xli. pt. i. 80.

1756.—"A syce at Mozaffernugger, lying asleep on a charpoy... was killed by a tame buck goring him in the side... it was supposed in play."—Baldwin, Large and Small Game of Bengal, 195.

1883.—"After a gallop across country, he would rest on a charpoy, or country bed, and hold an impromptu levee of all the village folk."—C. Raikes, in L. of L. Lawrence, i. 57.

CHATTA, s. An umbrella; H. chhâtâ, chhât; Skt. chhatra.

c. 900.—"He is clothed in a waist-cloth, and holds in his hand a thing called a Jatra; this is an umbrella made of peacock's feathers."—Reinand, Relations, &c. 154.

c. 1340.—"They hoist upon these elephants as many chartrâs, or umbrellas of silk, mounted with many precious stones, and with handles of pure gold."—Ibn Batuta, iii. 228.

c. 1354.—"But as all the Indians commonly go naked, they are in the habit of carrying a thing like a little tent-roof on a cane handle, which they open out at will as a protection against sun and rain. This they call a chaîtrâ. I brought one home to Florence with me. . ."—John Marignodii, in Cathy, &c. p. 381.

1673.—"Thus the chief Naik with his loud Music... an Ensign of Red, Swallow-tailed, several Chitories, little but rich Kiosolls (which are the Names of several Countries for Umbrellas). . ."—Fryer, 160.

[1894.—"3 chatters."—Hodges, Diary, Hak. Soc. ii. cclxv.

[1826.—"Another as my chitree-burdar or umbrella-carrier."—Pandurang Hari, ed. 1873, i. 28.]

CHATTY, s. An earthen pot, spheroidal in shape. It is a S. Indian word, but is tolerably familiar in the Anglo-Indian parlance of N. India also, though the H. Ghurra (ghaîra) is more commonly used there. The word is Tam. shâtî, shattî, Tel. chatthi, which appears in Pali as chaîthi.

1781.—"In honour of His Majesty's birthday we had for dinner fowl cutlets and a four pudding, and drank his health in a charthi of sherbet."—Narr. of an Officer of Braille's Detachment, quoted in Lives of the Lindsays, iii. 285.

1829.—"The chatties in which the women carry water are globular earthen vessels, with a bell-mouth at top."—Mem. of Col. Mountain, 97.

CHAW, s. For châ, i.e. Tea (q.v.).

1616.—"I sent . . . a silver chaw pot and a fan to Capt. China wife."—Cocks's Diary, i. 215.

CHAWBUCK, s. and v. A whip; to whip. An obsolete vulgurism from P. chibuk, 'alert'; in H. 'a horse-whip.' It seems to be the same as the sjambok in use at the Cape, and apparently carried from India (see the quotation from Van Twist). [Mr.
Skeat points out that Klinkert gives *chawbok* or *sambok*, as Javanese forms, the standard Malay being *chabok* or *chabuk*; and this perhaps suggests that the word may have been introduced by Malay grooms once largely employed at the Cape.]

1648. "... Poor and little thieves are flogged with a great whip (called *Siamback*) several days in succession." — *Van Twist*, 29.

1675. "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.

1882."... Rangivian, our Vekeel there (at Hugly) was sent for by Permessuraduss, Balchund's servant, who immediately clapt him in prison. Ye same day was brought forth and slipped; the next day he was beat on ye soles of his feet, ye third day *Chawbuckt*, and ye 4th drub'd till he could not speak, and all to force a writing in our names to pay Rupees 50,000 for custome of ye Silver brought out this year." — *Hodges, Diary*, Nov. 2; [Hak. Soc. i. 45.]

[1684-5. "Notwithstanding his being a great person was soon stripped and *chawbucked*." — *Pringle, Madras Cons.*, iv. 4.]

1688. "Small offenders are only whipt on the back, which sort of Punishment they call *Chawbuck*." — *Dampier*, ii. 138.

1699. "The Governor of Surat ordered the cloth Broker to be tied up and *chawbucked*." — *Letter from General and Council at Bombay to G. T. G. (in Record Office), 23rd March, 1698-9.


1756. "... a letter from Mr. Hastings ... says that the Nabob to engage the Dutch and French to purchase also, had put peons upon their Factories and threatened their *Vaglaws* with the *Chaubac*." — In *Long*, 79.

1760. "Mr. Barton, laying in wait, seized Benanimot Chattagoee opposite to the door of the Council, and with the assistance of his bearer and his peons tied his hands and his feet, swung him upon a bamboo, like a hog, carried him to his own house, there with his own hand *chawbucked* him in the most cruel manner, almost to the deprivation of life; endeavoured to force beef into his mouth, to the irreparable loss of his Bramin's caste, and all this without giving ear to, or suffering the man to speak in his own defence. ..." — *Fort Wm. Cons.*, in *Long*, 214-215.

1781. "The sentinels placed at the door Are for our security bail; With Muskets and *Chabucks* secure, They guard us in Bangalore Jail." *Song, by a Gentleman of the Navy* (prisoner with Hyder) in *Seton-Karr*, i. 18.

1817. "... ready to prescribe his favourite regimen of the *Chabuk* for every man, woman, or child who dared to think otherwise." — Lalla *Rookh*.

**CHAWBUCKSWAR, s. H. from P. *chabuk-suweir*, a rough-rider.**

[1820. "As I turned him short, he threw up his head, which came in contact with mine and made my *chabookswar* exclaim, *Ali* mutad, 'the help of All.'" — *Tod, Personal Narr. Calcutta* rep. ii. 723.

1892. "A sort of high-stepping caper is taught, the *chabukswar* (whip-rider), or breaker, holding, in addition to the bridle, cords tied to the fore fetlocks." — *Kipling, Beast and Man in India*, 171.]

**CHEBULI.** The denomination of one of the kinds of *Myrobulans* (q.v.) exported from India. The true etymology is probably *Kabulii*, as stated by Thevenot, i.e. 'from Cabul.'

C. 1343. "*Chebuli mirabolani.*" — *List of Spices, &c.*, in *Pegolotti* (Dolla *Decina*, iii. 393).

C. 1665. "De la Province de Caboul ... les Mirabolans croisent dans les Montagnes et e'est la cause pourquoi les Orientaux les appellent *Cabuly.*" — *Thevenot*, v. 172.

**CHEEECHEE,** adj. A disparaging term applied to half-castes or *Eurasians* (q.v.) (corresponding to the *Lip-lap* of the Dutch in Java) and also to their manner of speech. The word is said to be taken from *chê* (Fie!), a common native (S. Indian) interjection of reprobation 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 mincèd English (known as *chee-chee*), which he also employs." — *Graser's Magazine*, Oct., 437.

1880. "The Eurasian girl is often pretty and graceful. ... 'What though upon her lips there hung The accents of her tchi-tchi tongue.'" — *Sir 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 document and the Brothers' school, and will be clung to as firmly as the queer turns of speech learned in the same place.”—St. James's Gazette, Aug. 26.

**CHEENAR.** s. P. chinār, 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 chinārs in Kashmir, and a few in old native gardens in the Punjab, introduced in the days of the Moghul emperors. The tree is the *Arbre Sec* of Marco Polo (see 2nd ed. vol. i. 131, 132). Chinārs of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others. At Buynukdaher near Constantimople, is still shown the Plane under which Godfrey of Boulogne is said to have encamped. At Tejris, N. of Teheran, Sir H. Rawlinson tells us that he measured a great chinār which has a girth of 108 feet at 5 feet from the ground.

c. 1628.—"The gardens here are many ... abounding in lofty pyramidall cypresses, broad-spreadingly Chenaurs. . . ."—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 Chinors, or Sycamores shading the choicest of them. . . ."—Fryer, 259.

"We in our Return cannot but take notice of the famous Walk between the two Cities of *Jelfis* and *Isphahun*; it is planted with two rows of Sycamores (which is the tall Maple, not the Sycamore of *Alkair*)."—*Ibid.* 280.

1682.—"At the elegant villa and garden at Mr. Bohun's at Lee. He showed me the Zinnar tree or platanus, and told me that since they had planted this kind of tree about the City of Ispahan . . . the plague . . . had exceedingly abated of its mortal effects."—Evelyn's *Diary*, Sept. 16.

1726.—". . . the finest road that you can imagine . . . planted in the middle with 135 Sennaar trees on one side and 132 on the other."—Valentijn, v. 208.

1783.—"This tree, which in most parts of Asia is called the 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 *Chinaw*—tree grove, where winter throws O'er all its tufted heads its feathery snows."

Mokanaw.

[1835.—". . . the island Char chunur . . . a skillful monument of the Moghul Emperor, who named it from the four plane trees he planted on the spot."—*Hügel, Travels in Kashmir*, 112.

[1872.—"I . . . encamped under some enormous chunur or oriental plane trees."—Wilson, *Abode of Snow*, 370.]

Chinār is alleged to be in Badakhshān 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."—Willison, *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 Dict.). And the most probable source of the term is P. and H. chī, 'thing.' For the expression used to be common among Anglo-Indians, e.g., "My new Arab is the real chī"; "These cheroets are the real chī," i.e. the real thing. The word may have been an Anglo-Indian importation, and it is difficult otherwise to account for it. [This view is accepted by the N.E.D.; for other explanations see 1 ser. N. & Q. viii. 59; 3 ser. vii. 465, 505.]

**CHEETA.** s. H. chītā, the Felis jubata, Schreber, [Cynaeorus jubatus, Blanford], or 'Hunting Leopard,' so called from its being commonly trained to use in the chase. From *Skt.* chitra-, or chitrakāya, lit. 'having a speckled body.'

1563.—". . . and when they wish to pay him much honour they call him Rāo; as for example Chita-Rāo, whom I am acquainted with; and this is a proud name, for Chita signifies 'Once' (or panther) and this Chita-Rāo means 'King as strong as a Panther.'"

—Garcia, f. 36.

c. 1596.—"Once a leopard (chīta) had been caught, and without previous training, on a mere hint by His Majesty, it brought in the prey, like trained leopards."—*Ati-Akbar*, ed. Blochmann, i. 286.

1610.—Hawkins calls the *Cheetas* at Akbar's Court 'ounces for game.'—In *Purchas*, i. 218.
CHELING, CHELI. 188 CHEROOT.

[1785.—"The Cheetah-connah, the place where the Nabob's panthers and other animals for hunting are kept."—Forbes, Or. Mem. 2nd ed. ii. 450.]

1862.—"The true Cheetah, the Hunting Leopard of India, does not exist in Ceylon."—Tennent, i. 140.

1879.—"Two young cheetahs had just come in from Bombay; one of these was tame as a house-cat, and like the puma, purred beautifully when stroked."—Jam-rack's," in Sat. Review, May 17, p. 612.

It has been ingeniously suggested by Mr. Aldis Wright that the word cheater, as used by Shakspere, in the following passage, refers to this animal:

Falstaff: "He's no swaggerer, Hostess; a tame cheater i' faith; you may stroke him gently as a puppy greyhound; he'll not swagger."—2nd Part King Henry IV. iv. 4.

Compare this with the passage just quoted from the Saturday Review! And the interpretation would rather derive confirmation from a parallel passage from Beaumont & Fletcher:

"... if you give any credit to the juggling rascal, you are worse than simple widgeons, and will be drawn into the net by this decoy-duck, this tame cheater."—The Fair Maid of the Inn, iv. 2.

But we have not been able to trace any possible source from which Shakspere could have derived the name of the animal at all, to say nothing of the familiar use of it. [The N.E.D. gives no support to the suggestion.]

CHELING, CHELI. s. The word is applied by some Portuguese writers to the traders of Indian origin who were settled at Malacca. It is not found in the Malay dictionaries, and it is just possible that it originated in some confusion of Quelin (see KLING) and Chuli (see CHOLIA), or rather of Quelin and Chettin (see CHETTY).

1567.—"From the cohabitation of the Chelinna of Malacqua with the Christians in the same street (even although in divers houses) spring great offences against God our Lord."—Decrees of the Sacred Council of Goa, in Archiv. Port. Orient., Dec. 28.

1613.—"E' dehpo daquelle porto aberto e franqueado aportario mercadores de Choromandel; mormente aquelles cheles com rou- pas..."—Godinho de Eredia, s.c.

"This settlement is divided into two parishes, S. Thome and S. Estevão, and that part of S. Thome called Campon Chelin, extends from the shore of the Jaos Bazar to the N.W. and terminates at the Stone Bastion; in this part dwell the Chelis of Choromandel."—Gedinho de Eredia, 5v. See also f. 22, [and under CAMPOO].

CHELINGO, s. Arab. shalandi, [whence Malayal. chalanti, Tam. shalaun, i] "djalanga, qui va sur l'eau; chalangue, barque, bateau dont les flancs sont cloutées" (Dict. Tam. Franc., Pondichéry, 1855). This seems an unusual word, and is perhaps connected through the Arabic with the medieval vessel chelandia, chelandria, chelindras, chelante, &c., used in carrying troops and horses. [But in its present form the word is S. Indian.]

1726.—"... as already a Chialeng (a sort of small native row-boat, which is used for discharging and loading cargo). ..."—Valentiin, V. Chor. 20.

1746.—

"Chillinga hire . . . . 0 22 0"
Account charges at Fort St. David, Decr. 31, MS. in India Office.

1761.—"It appears there is no more than one frigate that has escaped; therefore don't lose an instant to send us chelingoes upon chelingoes loaded with rice. ..."—Lally to Raymond at Pulicat. In Comp. H. of the War in India (Tract), 1761, p. 85.

"... No more than one frigate has escaped; lose not an instant in sending chelingoes upon chelingoes loaded with rice."—Carraccio's Life of Clive, i. 58.

CHEROOT. s. A cigar; but the term has been appropriated specially to cigars truncated at both ends, as the Indian and Manilla cigars always were in former days. The word is Tam. shuruttu, [Mal. churuttu,] 'a roll (of tobacco).' In the South ceroots are chiefly made at Trichinopoly and in the Godavery Delta, the produce being known respectively as Trichies and Lankas. The earliest occurrence of the word that we know is in Father Beschi's Tamil story of Parmarta Guru (c. 1725). On p. 1 one of the characters is described as carrying a firebrand to light his pugareiyati shuruttu, 'roll (cheroot) of tobacco.' [The N.E.D. quotes cheroota in 1669.]

Grose (1750-60), speaking of Bombay, whilst describing the cheroot does not use that word, but another which is, as far as we know, entirely obsolete in British India, viz. Buncus (q.v.).

1759.—In the expenses of the Nabob's entertainment at Calcutta in this year we find:

60 lbs. of Masulipatam cheroots, Rs. 500."—In Long, 194.
CHERRY FOUIJ. 189

CHETTY.

1781.—"... am tormented every day by a parcel of gentlemen coming to the end of my berth to talk politics and smoke cheroots —advise them rather to come to mending the holes in their old shirts, like me." — Hon. J. Lindsay (in Lives of the Lindsay), iii. 297.

"Our evening amusements instead of your stupid Harmonies, was playing Cards and Backgammon, chewing Beetle and smoking Cheroots." — Old Country Captain, in India Gazette, Feby. 24.

1782.—"Le tabac y réussit très bien; les chirooutes de Manille sont renommées dans toute l’Inde par leur goût agréable; aussi les Dames dans ce pays fument-elles toute la journée." — Sonnerat, Voyage, iii. 43.

1792.—"At that time (c. 1757) I have seen the officers mount guard many’s the time and oft ... neither did they at that time carry your 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 segar, though usually made rather more bulky." — Williamson, V. M., i. 499.

1811.—"Dire que le Tcherout est la cigarette, c’est me dispenser d’en faire la description." — Solvyns, iii.

[1823. — "He amused himself by smoking several carrots." — Ocen, Narr. ii. 50.]

1875.—"The meal despatched, all who were not on duty lay down ... almost too tired to smoke their cheroots before falling asleep." — The Dilemma, ch. xxxvii.

CHERRY FOUIJ, s. H. chari-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 charī, in the sense of ‘movable,’ ‘locomotive,’ so that the phrase was equivalent to ‘flying brigade.’ [It may possibly be charīhī, for chārīhī, in the sense of ‘preparation for battle.’] It was evidently a technicality of the Mahratta armies.

1803.—"The object of a cherry fouj, without guns, with two armies after it, must be to fly about and plunder the richest country it can find, not to march through exhausted countries, to make 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 d’yeer country. Such detachments are called charree fouj; they are generally equipped very lightly, with but little artillery; and are equally formidable in their progress to friend and foe." — Broughton, Letters from a Mahratta Camp, 128; [ed. 1892, p. 96].

CHETTY, s. A member of any of the trading castes in S. India, answering in every way to the Banyans of W. and N. India. Malayāl. chetti, Tam. shetti, [Tel. setti, in Ceylon sed[i]i]. These have all been supposed to be forms from the Skt. śresṭhī; but C. P. Brown (MS.) denies this, and says "Shetti, a shop-keeper, is plain Telegu," and quite distinct from śresṭhī. [The same view is taken in the Madras Gloss.] Whence then the H. Seth (see SETT)? [The word was also used for a ‘merchant-man’: see the quotations from Pyrard on which Gray notes: "I do not know any other authority for the use of the word for merchandises, though it is analogous to our ‘merchantmen.’"]

c. 1349.—The word occurs in Ibn Batuta (iv. 259) in the form sāti, 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 Afon Dalboquerque ... determined to appoint Ninachatu, because he was a Hindoo, Governor of the Quilins (Cheling) and Chetines." — Comment. of Af. Dalboqg., Hak. Soc. iii. 128; [and see quotation from ibid. iii. 146, under KLING].

1516.—"Some of these are called Chettis, who are Gentiles, natives of the province of Cholmender." — Barbozzo, 144.

1552.—"... whom our people commonly call Chatis. These are men with such a genius for merchandise, and so acute in every mode of trade, that among our people when they desire either to blame or praise any man for his subtlety and skill in merchant’s traffic they say of him, he is a Chatim;" and they use the word chatim for ‘to trade,’—which are words now very commonly received among us." — Barros, I. ix. 3.

c. 1566.—"Ui sono uomini periti che si chiamano Chitini, li quali mettono il prezzo alle perle." — Cesare Federici, in Ramusio, iii. 390.

1596.—"The vessels of the Chatis of these parts never sail along the coast of Malavar nor towards the north, except in a cydilla, in order to go and come more securely, and to avoid being cut off by the Malavars and other corsairs, who are continually roving in those seas." — Viceroy’s Proclamation at Goa, in Archie. Port. Or., fasc. 3, 601.

1598.—"The Souldiers in these daysy give themselves more to be Chettijns [var. lect. Chatbins] and to deal in Merchandise, than to serve the King in his Armado." — Linschoten, 38; [Hak. Soc. i. 202].

[1] "Most of these vessels were Chetils, that is to say, merchentmen." — Pyrard de Laval, Hak. Soc. i. 345.
[c. 1610.—"Each is composed of fifty or sixty war galions, without counting those of chetie, or merchantmen."—Pymard de Laval, Hak. Soc. ii. 117.]

1651.—"The Sitty are merchant folk."—Rogerius, 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. 152.

1726.—"The Sittis are merchant folk and also porters. ..."—Valentine, Chora. 88.

..."The strength of a Bramin is Knowledge; the strength of a King is Courage; the strength of a Bellie (or Cultivator) is Revenne; the strength of a Chetti is Money."—Apollodorus of Ceylon, tr. in Valentine, v. 390.

c. 1754.—"Chitties are a particular kind of merchants in Madras, and are generally very rich, but rank with the left-hand cast."—Ives, 25.

1796.—"Cetti, mercanti astuti, diligenti, laboriosi, sobri, frugali, ricchi."—Fra Pau- tino, 79.

[Cheyla, s. "Originally a H. word (chella, Skt. chetaka, chelaka) meaning 'a servant,' many changes have been rung upon it in Hindu life, so that it has meant a slave, a household slave, a family retainer, an adopted member of a great family, a dependant relative and a soldier in its secular senses; a follower, a pupil, a disciple and a convert in its ecclesiastical senses. It has passed out of Hindu usage into Muhammadan usage with much the same meanings and ideas attached to it, and has even meant a convert from Hinduism to Islam." (Col. Temple, in Ind. Anti., July, 1896, pp. 200 seqq.). In Anglo-Indian usage it came to mean a special battalion made up of prisoners and converts.

[c. 1596.—"The Cheilah or Slaves. His Majesty from religious motives dislikes the name bandah or slave. ... He therefore calls this class of men Cheilahs, which Hindi term signifies a faithful disciple."—Ain, Blockmann, i. 253 seqq.]

[1791.—"(The Europeans) all were bound on the parade and rings (boly) the badge of slavery were put into their ears. They were then incorporated into a battalion of Cheylas."—In Selow-Kerr, ii. 311.]

[1795.—"... a Havildar ... compelled to serve in one of his Chela Corps."—Ibid. ii. 407.]

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 (see Jangomay) or Chiang-mai.

1544.—"So proceeding onward, he arrived at the Lake of Simpiraman, which ordinarily is called Chiammay. ..."—F. M. Pinto, Cogan's tr., p. 271.

1552.—"The Lake of Chiaimai, 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 Bengala."—Barros, i. ix. 1.

1572.—"Olha o rio Menão, que se derrama Do grande lago, que Chiamai se chama."—Camões, 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. Heylin's Cosmographic, ii. 288.

Chicane, Chicanery, ss. These English words, signifying pettifogging, captious contention, taking every possible advantage in a contest, have been referred to Spanish chicó, 'little,' and to Fr. chic, chicquet, 'a little bit,' as by Mr. Wedgwood in his Dict. of Eng. Etymology. See also quotation from Saturday Review below. But there can be little doubt that the words are really traceable to the game of chauyán, or horse-golf. This game is now well known in England under the name of Polo (q.v.). But the recent introduction under that name is its second importation into Western Europe. For in the Middle Ages it came from Persia to Byzantium, where it was popular under a modification of its Persian name (verb čukodčiów, playing ground čukodčiów), and from Byzantium it passed, as a pedestrian game, to Languedoc, where it was called, by a further modification, chicane (see
Ducange, Dissertations sur l'Histoire de St. Louis, viii., and his Glossarium Graecolatium, s.v. πυκκατη; also Ouseley's Travels, i. 345). The analogy of certain periods of the game of golf suggests how the figurative meaning of chicaneur might arise in taking advantage of the petty accidents of the surface. And this is the strict meaning of chicaneur, as used by military writers.

Ducange's idea was that the Greeks had borrowed both the game and the name from France, but this is evidently erroneous. He was not aware of the Persian chaugdn. But he explains well how the tactics of the game would have led to the application of its name to "those tortuous proceedings of pleaders which we old practitioners call barres." The indication of the Persian origin of both the Greek and French words is due to W. Ouseley and to Quatremère. The latter has an interesting note, full of his usual wealth of Oriental reading, in his translation of Makrizi's Mameluke Sultans, tom. i. pt. i. pp. 121 seqq.

The preceding etymology was put forward again in Notes upon Mr. Wedgwood's Dictionary published by one of the present writers in Ocean Highways, Sept. 1872, p. 186. The same etymology has since been given by Littré (s.v.), who says: "Dès lors, la série des sens est: jeu de mail, puis action de disputer la partie, et enfin manoeuvres processives"; [and is accepted by the N.E.D. with the reservation that "evidence actually connecting the French with the Greek word appears not to be known."]

The P. forms of the name are chaugûn and chaugîn; but according to the Bahârî 'Ajam (a great Persian dictionary compiled in India, 1768) the primitive form of the word is chûlîdîn from châlî, 'bent,' which (as to the form) is corroborated by the Arabic sawîlîân.

On the other hand, a probable origin of chaugûn would be an Indian (Prakrit) word, meaning 'four corners' [Platts gives chaugâna, 'four-fold'], viz. as a name for the polo-ground. The chûlîdîn is possibly a 'striving after meaning.'

The meanings are according to Vüllers (1) any stick with a crook; (2) such a stick used as a drumstick; (3) a crook from which a steel ball is suspended, which was one of the royal insignia, otherwise called kaukaba [see Blochmann, Âin, vol. i. plate ix. No. 2];

(4) (The golf-stick, and) the game of horse-golf.

The game is now quite extinct in Persia and Western Asia, surviving only in certain regions adjoining India, as is specified under Polo. But for many centuries it was the game of kings and courts over all Mahommedan Asia. The earliest Mahommedan historians represent the game of chaugûn as familiar to the Sassanian kings; Ferdusi puts the chaugûn-stick into the hands of Siâwûsh, the father of Kai Khursû or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Nûrûddin the Just, Atâbek of Persia, 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 chaugûn-players were the great Saladin, Jalâluddin Mankbarni of Khwârizm, and Malik Bibars, Marco Polo's "Bendoqocher Soldan of Babylon," who was said more than once to have played chaugûn 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 maîlûn, as the chaugûn-field was especially called; e.g. Kutbuddin Íbâk of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (I. i. 121) we read of an Amir at the Mameluke Court called Hûsûmûddin Lâjûn 'Azîzî the Jukandîr (or Lord High Polo-stick).

It is not known when the game was conveyed to Constantinople, but it must have been not later than the beginning of the 8th century. The fullest description of the game as played there is given by Johannes Cinnamus (c. 1190), who does not however give the barbarian name:

"The winter now being over and the gloom cleared away, he (the Emperor Manuel Comnenus) devoted himself to a certain sober exercise which from the first had been the custom of the Emperors and their sons to practise. This is the manner thereof. A party of young men divide into two equal bands, and in a flat space which has been

* The court for chaugûn is ascribed by Codinus (see below) to Theodosius Parvus. This could hardly be the son of Arcadius (A.D. 408-450), but rather Theodosius III. (716-718).
measured out purposely they cast a leather ball in size somewhat like an apple; and setting this in the middle as if it were a prize to be contended for they rush into the contest at full speed, each grasping in his right hand a stick of moderate length which comes suddenly to a broad rounded end, the middle of which is closed by a network of dried catgut. Then each party strives who shall first send the ball beyond the goal planted consciously on the opposite side, for whenever the ball is struck by the netted sticks through the goal at either side, that gives the victory to the other side. This is the kind of game, evidently a slippery and dangerous one. For a player must be continually throwing himself right back, or bending to one side or the other, as he turns his horse short, or suddenly dashes off at speed, with such strokes and twists as are needed to follow up the ball. . . . And thus as the Emperor was rushing round in furious fashion in this game, it so happened that the horse which he rode came violently to the ground. He was prostrate below the horse, and as he struggled vainly to extricate himself from its incumbent weight his thigh and hand were crushed beneath the saddle and much injured. . . .”—In Bonn ed. pp. 283-284.

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 chouca, used for some game of ball, in French-Latin, surely a form of chaugdn or chicanne.

The game of chaugdn, the ball (gù or gasc) and the playing-ground (maidam) afford constant metaphors in Persian literature.

c. 820.—“If a man dream that he is on horseback along with the King himself, or some great personage, and that he strikes the ball home, or wins the chukân (ηρα τ'χωιατεί) he shall find grace and favour thereupon, conformable to the success of his ball and the dexterity of his horse.” Again: “If the King dream that he has won in the chukân (οὰ τ'χωιατεί) he shall find things prosper with him.”—The Dream Judgments of Akmet Ibon Serrim, from a MS. Greek version quoted by Ducange in Gloss. Graecolatix.

c. 940. — Constantine Porphyrogenitus, speaking of the rapids of the Danagris or Dnieper, says: “ο δὲ τούτο φαραγοῦς τοσού-

**CHICANE, CHICANERY.**


“. . . he selected certain of his medicines and drugs, and made a goff-stick (jaukan?) [Burton, 'a bat'] with a hollow handle, into which he introduced them; after which . . . he went again to the King . . . and directed him to repair to the horse-course, and to play with the ball and goff-stick. . . .”—Lane's Arabian Nights, i. 86-86; [Burton, i. 43].

c. 1030-40.—“Whenever you march . . . you must take these people with you, and you must . . . not allow them to drink wine or to play at chaughân.”—Baihaki, in Ellis, ii. 120.

1416.—“Bernardus de Castro novo et nonnulli ali in studio Theosolano studentes, ad ludum lignobolim sive Chacarum ludentur pro vino et volemia, qui ludus est quasi ludus billardi,” &c.—MS. quoted in Henschel's Ducange.

c. 1420.—“The Τ'χωιαστήριος was founded by Theodosius the Less. . . . Basilius the Macedonian extended and levelled the Τ'χωιαστήριος.”—Georgius Cadinus de Antiq. Constant., Bonn ed. 81-82.

1516.—Barbosa, speaking of the Mahommedans of Cambay, says: “Saom tam ligeiros e manhosos na sela que a cavalo jogaon ha chouca, ho qual jogou eles tem ante 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 choca on horseback, a game which they hold in as high esteem as we do that of the canes” (i.e. the jereed).

1590.—“They (the Arabs) are such great riders that they play tennis on horseback” (que jogão a choca a cavalo).—Tenreiro, Itinerario, ed. 1762, p. 359.

c. 1590.—“His Majesty also plays at chaugdan 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 chaugdn sticks. If one of them breaks, any player that gets hold of the pieces may keep them.”—Ain-i-Akbari, i. 298; [ii. 303].

1837.—“The game of chougan mentioned by Baber is still played everywhere in Tibet; it is nothing but 'hockey on horseback,' and is excellent fun.”—Vigne, in J. A. S. Bengal, vi. 774.

In the following I would say, in justice to the great man whose words are quoted, that 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 Ones have had hopes'given to them that the Dutch may be induced to join us in this war against the Spaniards,—if such an Event should take place I fear some sacrifices will be made in the East Indies—I pray God my suspicions may be without foundation. I think Delays and Chicanery is allowable against those who take Advantage of the times, our Distresses, and situation." — Unpublished Holograph Letter from Lord Clive, in India Office Records. Dated Berkeley Square, and indorsed 27th Decr. 1761.

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 subdety, and forming the root of our own word chicanery." — Sat. Rev., Sept. 10, p. 326 (Essay on French Slang).

CHICK, s.

a. H.—P. chic; a kind of screen-blind made of finely-split bamboo, laced with twine, and often painted on the outer side. It is hung or framed in doorways or windows, both in houses and in tents. The thing [which is described by Roe.] may possibly have come in with the Mongols, for we find in Kovalefski's Mongol Dict. (1774) "Tchik=Natte." The Ain (i. 226) has chigh. Chicks are now made in London, as well as imported from China and Japan. Chicks are described by Clavijo in the tents of Timour's chief wife:

1404.—"And this tent had two doors, one in front of the other, and the first doors were of certain thin coloured wands, joined one to another like in a hurdle, and covered on the outside with a texture of rose-coloured silk, and finely woven; and these doors were made in this fashion, in order that when shut the air might yet enter, whilst those within could see those outside, but those outside could not see those who were within."—§ cxxvi.

[1616.—His wives "whose Curiositty made them breake little holes in a grate of reede that hung before it to gaze on mee."—Sir T. Roe, Hak. Soc. ii. 321.]

1673.—"Glass is dear, and scarcely purchasable . . . therefore their Windows are usually folding doors, screened with Cheeks or latisses."—Fryer, 92.

The pron. cheek is still not uncommon among English people:—"The Coach where the Women were was covered with cheeks, a sort of hanging Curtain, made with Bents variously coloured with Lacker, and Chequered with Paakthred so artificially that you see all without, and yourself within unperceived."—Fryer, 83.

1810.—"Cheeks or Screens to keep out the glare."—Williamson, V. M. ii. 49.

1825.—"The cheek of the tent prevents effectually any person from seeing what passes within . . ." — Heber (ed. 1844), i. 192.

b. Short for chickeen, a sum of four rupees. This is the Venetian zecchino, zecchino, or sequin, a gold coin long current on the shores of India, and which still frequently turns up in treasure-trove, and in hoards. In the early part of the 15th century Nicolò Conti mentions that in some parts of India, Venetian ducats, i.e. sequins, were current (p. 30). And recently, in fact in our own day, chick was a term in frequent Anglo-Indian use, e.g. "I'll bet you a chick."

The word zecchino is from the Zecca, or Mint at Venice, and that name is of Arabic origin, fromSilka, 'a coining die.' The double history of this word is curious. We have just seen how in one form, and by what circuitous secular journey, through Egypt, Venice, India, it has gained a place in the Anglo-Indian Vocabulary. By a directer route it has also found a distinct place in the same repository under the form Sicca (q.v.), and in this shape it still retains a ghostly kind of existence at the India Office. It is remarkable how first the spread of Saracenic power and civilisation, then the spread of Venetian commerce and coinage, and lastly the spread of English commerce and power, should thus have brought together two words identical in origin, after so widely divergent a career.

The sequin is sometimes called in the South shāñârceash, because the Doge with his sceptre is taken for the Shânsâr, or toddy-drawer climbing the palm-tree! [See Burnell, Linschoten, i. 243.] (See also VENETIAN.)

We apprehend that the gambling phrases 'chicken-stakes' and 'chicken-hazard' originate in the same word.

1583.—"Chickinos which be pieces of Golde woorth seven shillinges a piece sterling."—Caesar Frederici, in Hakl. ii. 343.

1608.—"When I was there (at Venice) a chiquiney was worth eleven livers and twelve sols."—Corey'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 chiqueenes."—Saras, in Purchas, i. 348.

[1616. — Shee tooke chiqueens and royalls for her goods."—Sir T. Roe, Hak. Soc. i. 228.]

1623.—"Shall not be worth a chequin, if it were knock'd at an ortelry."—Browne, d'Plet., The Maid in the Mill, v. 2.

1689.—"Four Thousand Checks he privately tied to the foocks of an Anchor under Water."—Oxenion, 242.

1711.—"He (the Broker) will charge 32 Shakes per Chequeen when they are not worth 31½ in the Bazar."—Lockyer, 227.

1727.—"When my Barge landed him, he gave the Cookswain five Zequeen, and loaded her back with Poultry and Fruit."—A. Hamilton, i. 301; ed. 1744, i. 309.

1767.—"Received . . . . . .

"Chequins 5 at 5. Acret Rs. 25 0 0"

Lord Clive's Account of his Voyage to India, in Long, 457.

1866.—"Whenever master spends a chick, I keep back two rupees, Sir."—Trewedlyn, The Dawk Bungalow.

1875.—"Can't do much harm by losing twenty chicks," observed the Colonel in Anglo-Indian argot."—The Dilemma, ch. x.

CHICKEN, s. Embroidery; Chickenwalla, an itinerant dealer in embroidered handkerchiefs, petticoats, and such like. P. chikin or chikin, 'art needlework.' [At Lucknow, the chief centre of the manufacture, this embroidery was formerly done in silk; the term is now applied to hand-worked flowered muslin. (See Hoey, Monograph, 88, Yusuf Ali, 69.]

CHICKORE, s. The red-legged partridge, or its close congener Caccablis chikor, Gray. It is common in the Western Himalaya, in the N. Punjab, and in Afghanistan. The framilin of Moorcroft's Travels is really the chikore. The name appears to be Skt. chakora, and this derives of the disposition formerly suggested by one of the present writers, as from the Mongol tsokhor, 'dappled or pied' (a word, moreover, which the late Prof. Schieffer 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 čh-chor 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 H. hiriyah or bari-bitar ('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 caccablis (which he speaks of in the same journal as 'red-legged partridge'). And the use of the word by Persians (apparently) is notable; it does not appear in Persian dictionaries. There is probably some mistake. The birds spoken of may have been the Large Sand-grouse (Pterocles arenarius, Pal.), which in both Persia and Afghanistan is called by names meaning 'black-breast.'

The belief that the chikore eats fire, mentioned in the quotation below, is probably from some verbal misconception (quasi ātish-khōr?). [This is hardly probable as the idea that the partridge drinks the moonbeams is as old as the Brahma Vaivarta Purâna: "O Lord, I drink in with the partridges of my eyes thy face full of nectar, which resembles the full moon of autumn." Also see Katha Sūriti Sūgara, tr. by Mr. Tawney (ii 243), who has kindly given the above references.] Jerdon states that the Afghans call the bird the "Fire-eater."

c. 1190.—"... plantains and fruits, Kois, Chakors, peacocks, Sarasas, beautiful to behold."—The Prithiraj Rāsa of Chand Bārdā, in Ind. Ant. i. 273.

In the following passage the word cator is supposed by the editor to be a clerical error for cavor or chazor.

1298.—"The Emperor has had several little houses erected in which he keeps in mow a huge number of cators, which are what we call the Great Partridge."—Marco Polo (2nd ed.), i. 287.

1520.—"Haidar Alemdār had been sent by me to the Kafers. He met me below the Pass of Bādālī, 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 chikors."—Babar, 282.

1814.—"... partridges, quails, and a bird which is called Cupk by the Persians and Afghans, and the hill Chikore by the Indians, and which I understand is known
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CHILLUMGHEE.

in Europe by the name of the Greek Part-
ridge."—Elphinstone's Chauloo, ed. 1838,
I. 102; "the same bird which is called
Chicore by the natives and fire-eater by
the English in Bengal."—Ibid. ii. 95].

c. 1815.—"One day in the fort he found
a hill-partridge enclosed in a wicker basket.
... This bird is called the chuckoor, and is
said to eat fire."—Mrs. Sherwood, Autobiogr.,
440.

1850.—"A flight of birds attracted my
attention; I imagine them to be a species of
bustard or grouse—black beneath and with
much white about the wings—they were
beyond our reach; the people called them
Chukore."—K. Abbott, Notes during a
xxv. 41.

CHILAW, n.p. A place on the west
coast of Ceylon, an old seat of the
pearl-fishery. The name is a corrup-
tion of the Tam. solabham, 'the
diving'; in Singhalese it is Halawatta.
The name was commonly applied by
the Portuguese to the whole aggrega-
tion of shoals (Baixos de Chilao) in
the Gulf of Mannar, between Ceylon
and the coast of Madura and TNi-
velly.

1543.—"Shoals of Chilao." See quotation
under BEADALA.

1610.—"La pesqueria de Chilao ... por
hazarse antiguamente in un puerto del mis-
mo nombre en la isla de Seylan ... llamado
asi por ista causa; por que chilao, en lengua
Changala, ... quiere dezir pesqueria."—
Teixeira, Pt. ii. 29.

CHILLUM, s. H. chillam; "the
part of the hukka (see HOOKA) which
contains the tobacco and charcoal balls,
whence it is sometimes loosely used for
the pipe itself, or the act of smoking it"
(Wilson). It is also applied to the
replenishment of the bowl, in the same
way as a man asks for "another glass.
"The tobacco, as used by the masses in
the bubble-bubble, is cut small and
kneaded into a pulp with goor, 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.

—Prison Experiences in Captivity of Hon.
J. Lindsay, in Lives of Lindsays, iii.

1811.—"They have not the same scruples
for the Chillum as for the rest of the Hooka,
and it is often lent ... whereas the very
proposition for the Hooka gives rise fre-
cently to the most ridiculous quarrels."—
Sotvey, iii.

1828.—"Every sound was hushed but the
noise of that wind ... and the occasional
bubbling of my hookah, which had just been
furnished with another chillum."—The Rus-
zilbash, ii. 2.

1829.—"Tugging away at your hookah,
find no smoke; a thief having purlonned
your silver chelam and surpouso."—John
Shipp, ii. 159.

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. xxiii.

CHILLUMBRUM, n.p. A town in S. Arcot, which is the site of a
famous temple of Siva, properly Shi-
dambaram. Etyrn. obscure. [Garstyn
(Mau. S. Arcot, 400) gives the name as
Chedamboram, or more correctly Chiti-
ambalam, 'the atmosphere of wisdom.]

1755.—"Sheringham (Seringam), Schal-
lembron, et Gengy m'offreien également
la retraite après laquelle je soupirais."—
xxviii.

CHILLUMCHEE, s. H. chillamchí,
also silfchí, and silphchí, of which chillam-
chí is probably a corruption. A basin
of brass (as in Bengal), or tinned copper
(as usually in the West and South)
for washing hands. The form of the
word seems Turkish, but we cannot
trace it.

1715.—"We prepared for our first present,
viz., 1000 gold mohurs ... the unicorn's
horn ... the astoa (?) and chelumgie
of Manila work ...."—In Wheeler, ii. 246.

1833.—"Our supper was a pedawa ...
when it was removed a chillumchee
and goblet of warm water was handed round,
and each washed his hands and mouth."—
P. Gordon, Fragment of the Journal of a
Tour, &c.

1851.—"When a chillumchee of water sans
soap was provided, 'Have you no soap?-
Sir C. Napier asked—"—Mawson, Indian
Command of Sir C. Napier.

1857.—"I went alone to the Fort Adju-
tant, to report my arrival, and inquire to
what regiment of the Bengal army I was
likely to be posted.

"Army!—regiment! was the reply.
"There is no Bengal Army; it is all in
revolt ... Provide yourself with a camp-
bedstead, and a chillumchee, and wait for
orders."

"I saluted and left the presence of my
superior officer, deeply pondering as to the
possible nature and qualities of a chillum-
chee, but not venturing to enquire further."

—Lt.-Col. Leven, A Fly on the Wheel, p. 3.

There is an Anglo-Indian tradition,
which we would not vouch for, that
one of the orators on the great Hastings trial depicted the oppressor on some occasion, as “grasping his chillum in one hand and his chillumchee in the other.”

The latter word is used chiefly by Anglo-Indians of the Bengal Presidency and their servants. In Bombay the article has another name. And it is told of a gallant veteran of the old Bengal Artillery, who was full of “Presidential” prejudices, that on hearing the Bombay army commended by a brother officer, he broke out in just wrath: “The Bombay Army! Don’t talk to me of the Bombay Army! They call a chillumchee a gindy!—the Beasts!”

CHILLY, s. The popular Anglo-Indian name of the pod of red pepper (Capsicum frutescens and C. annuum, Nat. Ord. Solanaceae). There can be little doubt that the name, as stated by Bontius in the quotation, was taken from Chili in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

[1604.—“Indian pepper. . . . In the language of Cusco, it is called Vchu, and in that of Mexico, chilli.”—Grimston, tr. D’Acosta, H. W. Indices, i. Bk. iv. 239 (Stanf. Dict.)]


Again (lib. vi. cap. 40, p. 131) Bontius calls it ‘piper Chilensis,’ and also ‘Ricinus Braziliensis.’ But his commentator, Piso, observes that Ricinus is quite improper; “vera Piperis sive Capsici Braziliensi species apparat.” Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of chilly continually chewed, but he found it intolerable.

1848.—“‘Try a chili with it, Miss Sharp,’ said Joseph, really interested. ‘A chili?’ said Rebecca, gasping. ‘Oh yes!’ . . . ‘How fresh and green they look,’ she said, and put one into her mouth. It was hotter than the curry; flesh and blood could bear it no longer.”—Vanity Fair, ch. iii.

CHIMNEY-GLASS, s. Gardener’s name, on the Bombay side of India, for the flower and plant Allamanda cathartica (Sir G. Birdwood).

CHINA, n.p. The European knowledge of this name in the forms Thinae and Sinae 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 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-nun, 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.)

Another theory has been suggested by our friend M. Terrien de la Couverpier in an elaborate note, of which we can but state the general gist. Whilst he quite accepts the suggestion that Kiao-chi or Tongking, anciently called Kiao-ti, was the Kattigura of Ptolemy’s authority, he denies that Jih-nan can have been the origin of Sinae. This he does on two chief grounds: (1) That Jih-nan was not Kiao-chi, but a province a good deal further south, corresponding to the modern province of An (Nhíe-An, in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17’ in lat. S. of Hanoi). This is distinctly stated in the Official Geography of Annam. An was one of the twelve provinces of Cochim 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. Cochim-China. (2) That the ancient pronunciation of Jih-nan, as indicated by the Chinese authorities of the Han period, was Nît-nam. It is still pronounced in Sinico-Annamite (the most archaic of the Chinese dialects) Nhut-nam, and in Cantonese Yat-nam. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and
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west, was for several centuries B.C. monopolised by the State of Tsen (now pronounced in Sinico-Annamite Chen, and in Mandarin Tien), which corresponded to the centre and west of modern Yun-nan. The She-ki of Szema Tien (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. Sze-chuen) to India, these envoys were detained by Tang-Kiang, King of Tsen, who objected to their exploring trade-routes through his territory, saying haughtily: "Has the Han a greater dominion than ours?"

M. Terrien conceives that as the only communication of this Tsen State with the Sea would be by the Song-Koi 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 has extended over the Delta of the Song-Koi.

This theory needs more consideration than we can now give it. But it will doubtless have discussion elsewhere, and it does not disturb Richthofer's identification of Kattigara.

[Prof. Giles regards the suggestions of Richthofer and T. de la Coupeur as mere guesses. From a recent re-consideration of the subject he has come to the conclusion that the name may possibly be derived from the name of a dynasty, Ch'in or T'sin, which flourished B.C. 255-207, and became widely known in India, Persia, and other Asiatic countries, the final a being added by the Portuguese.]

C. A.D. 80-89.—"Behind this country (Chrysa) the sea comes to a termination somewhere in Thin, and in the interior of that country, quite to the north, there is a very great city called Thinae, from which raw silk and silk thread and silk stuffs are brought overland through Bactria to Barygaza, as they are on the other hand by the Ganges River to Limyrae. It is not easy, however, to get to this Thin, and few and far between are those who come from it."

—Periplus Maria Erythraei; see Müller, Geog. Gr. M. t. 303.

c. 150.—"The inhabited part of our earth is bounded on the east by the Unknown Land which lies along the region occupied by the easternmost races of Asia Minor, the Sinae and the natives of Sericæ."

—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 Solodiba, and the Greeks Taprobane. Tzintzita (elsewhere Tzintza) 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 Somalî Country) round to the right. And the Indian philosophers called Brachmans tell you that if you were to stretch a straight cord from Tzintzita through Persia to the Roman territory, you would just divide the world in halves."—Cosmas, Topogr. Christ., Bk. II.

c. 641.—"In 641 the King of Madagha (Behar, &c.) sent an ambassador with a letter to the Chinese Court. The emperor . . . in return directed one of his officers to go to the King . . . and to invite his submission. The King Shiloyo (Siladiyya) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from Mohocinta?'. . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called Mohochitan (Mahâ-China-sthâna)."—From Cathay, &c., lxviii.

731.—"Adam Priest and Bishop and Pope of Tzinesthan. . . . The preachings of our Fathers to the King of Tzinla. —Syriae Part of the Inscription of Sinipar." 11th Century. —The "King of China" (Shinattorashein) appears in the list of provinces and monarchies in the great Inscription of the Tanjore Pagoda.

1128.—"China and Mahâchina appear in a list of places producing silk and other cloths, in the Akbhiladiâtrakshinthamâni of the Châlukya King."—Somecevaravîsa (MS.), Bk. III. ch. 6.

1208.—"You must know the Sea in which lie the Islands of those parts is called the Sea of Chin. . . . For, in the language in those Isles, when they say Chin, 'tis Manzi they mean."—Marco Polo, Bk. III. ch. iv.

* It may be well to append here the whole list which I find on a scrap of paper in Dr. Burnell's handwriting (V):
Avantikshetra (Ujjâvat). Nâgâpatânâ (Nepalpatam?)
Paîyâyadeśâ (Madura). Toîtida. 
Allikâkara.
Simhâdâvîsâ (Ceylon).
Gopâkasthâna (1 ?).
Guîja-patâna.
Thânaka (Thana?)

Anîâvâta (Anâvâd). Sunyâpura.
Mûlakâthânu (Mulan). 
Purapada. 
Paînâchâptâna.
China.
Mahâchina.
Kaliningdésâ (Telugu Country).
Vâghadésâ (Bengal).
c. 1300.—"Large ships, called in the language of Chin 'junks,' bring various sorts of choice merchandise and cloths. . . ."—Rashiduddin, in Bithot. i. 69.

1516.—". . . there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. . . ."—Barbosa, 204.

1563.—"R. Then Ruelius and Mathiolius of Siena say that the best carthorse is from China, and that the best of all Carthorse is that purified by a certain barbarian King whom they call King (of) China. . . . "Then you may tell Ruelius and Mathiolius of Siena that though they are so well acquainted with Greek and Latin, there's no need to make such a show of it as to call every body 'barbarians' who is not of their own race, and that besides this they are quite wrong in the fact . . . that the King of China does not occupy himself with making carthorse, and is in fact one of the greatest Kings known in the world."—Garcia De Orta, f. 456.

c. 1590.—"Near to this is Pegu, which former writers called Cheen, accounting this to be the capital city."—Ayen, ed. 1600, ii. 4; [tr. Jarrett, ii. 119]. (See MACHEEN.)

China. s. In the sense of porcelain this word (Chimi, &c.) is used in Asiatic languages as well as in English. In English it does not occur in Minshew (2nd ed. 1627), though it does in some earlier publications. [The earliest quotation in N.E.D. is from Cogan's Pinto, 1653.] The phrase China-dishes as occurring in Drake and in Shakspeare, shows how the word took the sense of porcelain in our own and other languages. The phrase China-dishes as first used was analogous to Turkey-carpets. But in the latter we have never lost the geographical sense of the adjective. In the word turquoises, again, the phrase was no doubt originally pierres turquoises, or the like, and here, as in china dishes, the specific has superseded the generic sense. The use of arab in India for an Arab horse is analogous to china. The word is used in the sense of a china dish in Lane's Arabian Nights, iii. 492; [Burton, i. 375].

851.—"There is in China a very fine clay with which they make vessels transparent like bottles; water can be seen inside of them. These vases are made of clay."—Reinard, Relations, i. 34.

c. 1350.—"China-ware (al-fakkhār al-Sinṭy) is not made except in the cities of Zaltān and of Sin Kalān. . . ."—Ibn Batuta, iv. 256.

1530.—"I was passing one day along a street in Damascus, when I saw a slave-boy let fall from his hands a great China dish (gubbat wa'l-akhkhār al-Sin'y) which they call in that country sakā. It broke, and a crowd gathered round the little Mameluke."—Ibn Batuta, i. 238.

1567.—"Le mercantile ch'andauano ogn' anno da Goa a Bezeneger erano molti caullai Arabi . . . e anche pezzi di China, zafaran, e scarlati."—Cesare de' Federici, in Ramnissio, iii. 389.

1579.—". . . we met with one ship more laden with linnen, China silke, and China dishes. . . ."—Drake, World Encompassed, in Hak. Soc. 112.

1580.—"Usum vasorum aureorum et argenteorum Aegyptii repercurent, ubi murhina vasa advinvere; quae ex India afferuntur, et ex ea regione quam Sini vocant, ubi confuciuntur ex varis lapidibus, praecipue ex jaspide."—Prosop. Alphinea, Pt. i. p. 55.

c. 1590.—"The gold and silver dishes are tied up in red cloths, and those in Copper and China (chinti) in white ones."—Ain, i. 68.

c. 1603.—". . . as it were in a fruit-dish, a dish of some theespence, your honours have seen such dishes; they are not China dishes, but very good dishes."—Measure for Measure, ii. 1.

1608.—"A faire China dish (which cost ninety 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 to 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 Corry's Crudities.

c. 1690.—Kaemper in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called Chin-khānâ, 'the China-doset'; and those servants who were in the dishes were called Chinikash.

—_Amon. Eoz.,_ p. 125.

1711.—"Purselaine, or China-ware is so tender a Commodity that good Instructions are as necessary for Package as Purchase."—Lockyer, 126.

1747.—"The Art of Cookery made Plain and Easy; which far Exceeds any Thing of the Kind yet Published. By a Lady. London. Printed for the Author, and Sold by Mrs. Asburn a China Shop Woman, Corner of Fleet Ditch, MDCCXLVII." This the title of the original edition of Mrs. Glass's Cookery, as given by G. A. Sala, in _Ibld. News_, May 12, 1883.
CHINA-ROOT, s. A once famous drug, known as Radix Chineae and Tuber Chineae, being the tuber of various species of Smilax (N. O. Smilacaceae, the same to which sarsaparilla belongs). It was said to have been used with good effect on Charles V. when suffering from gout, and acquired a great repute. It was also much used in the same way as sarsaparilla. It is now quite obsolete in England, but is still held in esteem in the native pharmacopoeias of China and India.

1563.—"R. I wish to take to Portugal some of the Root or Wood of China, since it is not a contraband drug. . . ."

"O. This wood or root grows in China, an immense country, presumed to be on the confines of Muscovy. . . . and because in all these regions, both in China and in Japan, there exists the morbo napolitano, the merciful God hath willed to give them this root for remedy, and with it the good physicians there know well the treatment."—Garci, f. 177.

c. 1590.—"Sincaar Silhet is very mountainous. . . . China-Root (chob-chini) is produced here in great plenty, which was but lately discovered by some Turks."—Ayeen AKB., by Godsew, ii. 10; [ed. Jarrett, ii. 124].

1598.—"The roote of China is commonlie used among the Egyptians . . . specially for a consumption, for which the seeth the roote China in broth of a henne or cocke, whereby they become whole and faire of face."—Dr. Paludanus, in Linschoten, 124, [Hak. Soc. ii. 112].

c. 1610.—"Quant à la verole. . . . Ils la guerissent sans sueur avec du bois d'Eschine. . . ."—Pyard de Laval, ii. 9 (ed. 1679); [Hak. Soc. ii. 13; also see i. 182].

[c. 1690.—"The caravans returned with musk, China-wood (bois de Chine)."—Bernier, ed. Constable, p. 425.]

CHINAPATAM, n.p. A name sometimes given by the natives to Madras. The name is now written Shennai—Shenna-patamam, Tam., in Tel. Chennapatnamam, and the following is the origin of that name according to the statement given in W. Hamilton's Hindostan.

On "this part of the Coast of Coromandel . . . the English . . . possessed no fixed establishment until A.D. 1639, in which year, on the 1st of March, a grant was received from the descendants of the Hindoo dynasty of Bijanagar, then reigning at Chander-gerry, 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 Ranga Rayapatam; but the local governor or Naik, Damera Venkadardi, who first invited Mr. Francis Day, the chief of Armagon, to remove to Madras, had previously intimated to him that he would have the new English establishment founded in the name of his father Chennappa, and the name of Chennappapatam continues to be universally applied to the town of Madras by the natives of that division of the south of India named Dravida."—(Vol. ii. p. 413).

Dr. Burnell doubted this origin of the name, and considered that the actual name could hardly have been formed from that of Chenappa. It is possible that some name similar to

CHINA-ROOT, s. The Chinese name is Chih, and bears a clumsy imitation of a Chinese mark"—(see Turkistan, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:

Siniya is spoken of thus in the Latifui'l-ma'riff of al-Th'libi, ed. De Jong, Leyden, 1867, a book written in a.d. 990. "The Arabs were wont to call all elegant vessels and the like siniya (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 srednt (pl. of siniya) to the present day."

So in the Tajdrihi-l- Omn this Ibn Maskowaih (Fr. Hist. Ar. ii. 457), it is said that at the wedding of Mamun with Buraim her grandmother strewed over her 1000 pearls from a siniya of gold. In Egypt the familiar round brass trays used to dine off, are now called siniya (yulo ganiya), [the gani, genus of N. India] and so is the European sauce.

The expression siniyat al sini, "A Chinese siniya," is quoted again by De Goede from a poem of Abul-shiibl Agani, xiii. 27. [See SNEAKER.]

[CHINA-BEER, s. Some kind of liquor used in China, perhaps a variety of sake.]

[1915.—"I carid a jarr of China Beare."—Cock's Diary, i. 34.]

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.
CHIN-CHIN.

Chinapatam was borne by the place previously. It will be seen under MADRAS that Barros curiously connects the Chinese with St. Thomé. To this may be added this passage from the English translation of 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 Nands Philippinas and on the cost of Coromande, which is the cost against the Kingdome of Norsinga towards the sea of Bengala (misprinted Ccngala); whereas is a town called unto this day the Soile of the Chinos for that they did reedite and make the same."—(i. 94).

I strongly suspect that this was Chinapatam, or Madras. [On the other hand, the popular derivation is accepted in the Madras Gloss., p. 163. The gold plate containing the grant of Sri Ranga Raja is said to have been kept by the English for more than a century, till its loss in 1746 at the capture of Madras by the French.—(Wheeler, Early Rec., 49.).]

1780.—"The Nawaub sent him to Cheena Pattun (Madras) under the escort of a small party of light Cavalry."—H. of Hydar Naik, 386.

CHINCHEW, CHINCHEO, n.p.

A port of Fuhkien in China. Some ambiguity exists as to the application of the name. In English charts the name is now attached to the ancient and famous port of Chwan-chau-fu (Thsiouan-chéou-fou of French writers), the Zayton of Marco Polo and other medieval travellers. But the Chincheo of the Spaniards and Portuguese to this day, and the Chincheew of older English books, is, as Mr. G. Phillips pointed out some years ago, not Chwan-chau-fu, but Chang-chau-fu, distant from the former some 80 m. in a direct line, and about 140 by navigation. The province of Fuhkien is often called Chincheo by the early Jesuit writers. Changchau and its dependencies seem to have constituted the ports of Fuhkien with which Macao and Manilla communicated, and hence apparently they applied the same name to the port and the province, though Chang-chau was never the official capital of Fuhkien (see Encyc. Brittan., 9th ed. s.v. and references there). Chinchees is used for "people of Fuhkien" in a quotation under COMPOUND.

1517.—"... in another place called Chincheo, where the people were much richer than in Canton (Candão). From that city used every year, before our people came to Malaca, to come to Malaca 4 junks loaded with gold, silver, and silk, returning laden with wares from India."—Correa, ii. 529.

CHIN-CHIN. In the "pigeon English" of Chinese ports this signifies 'salutation, compliments,' or 'to salute,' and is much used by Englishmen as slang in such senses. It is a corruption of the Chinese phrase ts'ing-ts'ing, Pekingese ch'ing-ching, a term of salutation answering to 'thank-you,' 'adien.' In the same vulgar dialect chin-chin joss means religious worship of any kind (see JOSS). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Kaan (see below). And it is equally remarkable to find the same story related with singular closeness of correspondence out of "the Chinese books of Geography" by Franceso Carletti, 350 years later (in 1600). He calls the creatures Zinzin (Ragionamenti di F. C., pp. 138-9).

1253.—"One day there sate by me a certain priest of Cathay, dressed in a red cloth of exquisite colour, and when I asked him whence they got such a dye, he told me how in the eastern parts of Cathay there were lofty cliffs on which dwelt certain creatures in all things partaking of human form, except that their knees did not bend. ... The huntsmen go thither, taking very strong beer with them, and make holes in the rocks which they fill with this beer. ... Then they hide themselves and these creatures come out of their holes and taste the liquor, and call out 'Chin Chin.'"—Itinerarium, in Rec. de Voyages, &c., iv. 328.

Probably some form of this phrase is intended in the word used by Pinto in the following passage, which Cogan leaves untranslated:

"After we had saluted one another after the manner of the Country, they went and anchored by the shore" (in or. "despois de se fazerem as suas e as nossas salvos a Charachina como entre este gente se custumbra."—In Cogan, p. 56; in orig. ch. xlvii.

1795.—"The two junior members of the Chinese deputation came at the appointed hour. ... On entering the door of the marquee they both made an abrupt stop,
and resisted all solicitation to advance to chairs that had been prepared for them, until I should first be seated; in this dilemma, Dr. Buchanan, who had visited China, advised me what to be done; I immediately seized the foremost, whilst the Doctor himself grappled 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.”—Synnes, Embassy to Aro, 295.

1829.—“One of the Chinese servants came to me and said, ‘Mr. Talbot chin-chin you come down.’”—The Fanevae 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. 158; [ed. 1883, p. 41].

CHINSURA, n.p. A town on the Hoogly River, 26 miles above Calcutta, on the west bank, which was the seat of a Dutch settlement and factory down to 1824, when it was ceded to us by the Treaty of London, under which the Dutch gave up Malacca and their settlements in continental India, whilst we withdrew from Sumatra. [The place gave its name to a kind of cloth, Chinhchurah (see PIECE-GOODS).]

1864.—“This day between 3 and 6 o’clock in the Afternoon, Capt. Richardson and his Sergeant, came to my house in ye Chincherah, and brought me this following message from ye President. . . .”—Hedges, Diary, Hak. Soc. i. 166.

1705.—“La Loge appelée Chamdernagor est une très-belle Maison située sur le bord d’un des bras du fleuve de Gange. . . . À une lieue de la Loge il y a une grande Ville appelée Chinchurah. . . .”—Lullier, 64-65.

1726.—“The place where our Lodge (or Factory) is is properly called Sinternu [i.e. Chinsura] and not Hoogli (which is the name of the village).”—Valentijn, v. 182.

1727.—“Chinsura, where the Dutch Emporium stands. . . . the Factors have a great many good Houses standing pleasantly on the River-Side; and all of them have pretty Gardens.”—A. Hamilton, ii. 20; ed. 1744, ii. 18.

[1753.—“Shinshura.” See quotation under CALCUTTA.]

CHINTZ, CHINCH. s. A bug. This word is now quite obsolete both in India and in England. It is a corruption of the Portuguese chinche, which again is from chinxer. 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 chintz was an old and proper name for the objectionable exotic insect, ‘bug’ being originally but a figurative (and perhaps a polite) term, ‘an object of disgust and horror’ (Wedgewood). Thus the case was exactly the opposite of what she chose to imagine; chinta was the real name, bug the more or less affected euphonism.

1616.—“In the night we were likewise very much disquieted with another sort, called Musquitoes, like our Gnats, but some-what less; and in that season we were very much troubled with Chinches, another sort of little troublesome and offensive creatures, like little Ticks; and these annoyed us two ways; as first by their biting and stinging, and then by their stink.”—Terry, ed. 1665, p. 372; [ed. 1777, p. 117].

1645.—“. . . for the most part the bedsteads in Italy are of forged iron gilded, since it is impossible to keep the wooden ones from the chimices.”—Evelyn’s Diary, Sept. 29.

1673.—“. . . Our Bodies broke out into small fiery Pimplers . . . augmented by Muskeetoe-Bites, and Chinches raising Blisters on us.”—Fryer, 35.

“‘Chinta are venomous, and if squeezed leave a most Poisonous Stench.”—Ibid. 189.

CHINTZ, s. A printed or spotted cotton cloth; Port. chita; Mahr. chit, and H. chill. The word in this last form occurs (c. 1590) in the Ain-i-Albabi (i. 95). It comes apparently from the Skt. cittra, ‘variegated, speckled.’ The best chintzes were bought on the Madras coast, at Masulipatam and Sadras. The French term 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 beryd in a chitte with owte any kyste” (Academy, Sept. 27, 1879, p. 230).
CHINTZ.

The resemblance to the Indian forms in this is very curious.

1614.—"... chintz and chadors...."—Peyton, in Purchas, i. 530.

[1616.—"3 per Chint bramport."—Cock's Diary, i. 171.

[1623.—"Linnen stamp'd with works of sundry colours (which they call cit)."—P. della Valle, Hak. Soc. i. 45.

1653.—"Chintz en Indon signifie des toilles imprimées."—De la Boulangre-le-Gonz, ed. 1647, p. 538.

c. 1666.—"Le principal trafic des Hollandois a Amedabed, est de chintzes, qui sont de toiles peintes."—Thevenot, v. 35. In the English version (1687) this is written schites (iv. ch. v.).

1767.—"Chintz or Painted Calicuts, which they call Calmender, that is done with a pencil, are made in the Kingdom of Golconda, and particularly about Masulipatam."—Tavernier, E.T., p. 126; [ed. Bull, ii. 4].

1725.—"The returns that are injurious to our manufactures, or growth of our own country, are printed calicoes, chintzes, wrought silks, stuffs, of herba, and barks."—Defoe, New Voyage round the World. Works, Oxford, 1840, p. 161.

1726.—"The Warehouse Keeper reported to the Board, that the chintzes, being brought from painting, had been examined at the sorting godown, and that it was the general opinion that both the cloth and the paintings were worse than the manters."—In Wheeler, ii. 497.

c. 1738.—

"No, let a charming chintz and Brussels lace
Wrap my cold limbs, and shade my lifeless face."

Pope, Moral Essays, i. 248.

"And, when she sees her friend in deep despair,
Observe how much a Chintz exceeds Mohair."

Ibid. ii. 170.

1817.—"Blue cloths, and chintzes in particular, have always formed an extensive article of import from Western India."—Raffles, H. of Java, i. 86; [2nd ed. i. 95, and comp. i. 190].

In the earlier books about India some kind of chintz is often termed pintado (q.v.). See the phraseology in the quotation from Wheeler above.

This export from India to Europe has long ceased. When one of the present writers was Sub-Collector of the Madras District (1866-67), chintzes were still figured by an old man at Sadras, who had been taught by the Dutch, the cambric being furnished to him by a Madras Chetty (q.v.). He is now dead, and the business has ceased; in fact the colours for the process are no longer to be had.* The former chintz manufactures of Pulicat are mentioned by Correa, Lendas, ii. 2, p. 567. Havart (1693) mentions the manufacture at Sadras (i. 92), and gives a good description of the process of painting these cloths, which he calls chitzen (iii. 13). There is also a very complete account in the Lettres Édifiantes, xiv. 116 seqq.

In Java and Sumatra chintzes of a very peculiar kind of marbled pattern are still manufactured by women, under the name of bātik.

CHIPE, s. In Portuguese use, from Tamil shippi, 'an oyster.' The pearl-oysters taken in the pearl-fisheries of Tuticorin and Manār.

[1602.—"And the fishers on that coast gave him as tribute one day's oysters (hjem dia de chipo), that is the result of one day's pearl fishing."—Conto, Dec. 7, Bk. VIII. ch. ii.]

1865.—"The chipe, for so they call those

* I leave this passage as Dr. Burnell wrote it. But though limited to a specific locality, of which I doubt not it was true, it conveys an idea of the entire extinction of the ancient chintz production which I find is not justified by the facts, as shown in a most interesting letter from Mr. Purdon Clarke, C.S.I., of the India Museum. One kind is still made at Masulipatam, under the superintendence of Persian merchants, to supply the Isphahan market and the "Moghul" traders at Bombay. At Pulicat very peculiar chintzes are made, which are entirely Kalam Korti work, or hand-carved, and frequently the wood is used instead of the Calmendar of Tavernier, see above, and under CALAMANDER. This is a work of infinite labour, as the ground has to be stopped off with wax, and as many times as there are colours used. At Combaconum Sarongs (q.v.) are printed for the Straits. Very bold printing is done at Wālījāpet in N. Arcot, for sale to the Moslem at Hyderabad and Bangalore.

An anecdote is told me by Mr. Clarke which indicates a caution as to more things than chintz printing. One particular kind of chintz met with in S. India, he was assured by the vendor, was printed at W—; but he did not recognize the locality. Shortly afterwards, visiting for the second time the city of X. (we will call it), where he had already been assured by the collector's native aids that there was no such manufacture, and showing the stuff, with the statement of its being made at W—, 'Why,' said the collector, 'that is where I live!' Immediately behind his bungalow was a small bazaar, and in this trade 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.)

For Indian chintzes, see Forbes Watson, Textile Manufactures, 346 seqq.; Mulherji, Art Manufactures of India, 348 seqq.; S. H. Hadi, Mon. on Dyers and Dyeing in the N.W.F. and Oudh, 44 seqq.; Francis, Mon. on Punjab Cotton Industry, 6.)
oysters which their boats are wont to fish."—Ribeiro, f. 63.

1710.—"Some of these oysters or cephs, as the natives call them, produce pearls, but such are rare, the greater part producing only seed pearls (aljofres) [see ALJOFAR]."—Sonua, Orienta Conquest, ii. 243.

CHIRETTA, s. H. chirátta, Mahr. kirátá. A Himalayan herbaceous plant of the order Gentianaceae (Swertia Chirata, Ham.; Ophelia Chirata, Griesbach; Gentiana Chirayita, Roxb.); Agathetes chirayta, Don.). The dried twigs of which, infused, afford a pure bitter tonic and febrifuge. Its Skt. name kirátá-tikta, 'the bitter plant of the Kirtitas,' refers its discovery to that people, an extensively-diffused forest tribe, east and north-east of Bengal, the Kposição of the Periplus, and the people of the Kposição of Ptoleny. There is no indication of its having been known to G. de Orta.

[1773.—"Kol Meg in Bengal : Creat in Bombay. . . . It is excessively bitter, and given as a stomachic and vermiligate."—Ives, 171.]

1829.—"They also give a bitter decoction of the neem (Melia azadirachta) and che-reeta."—Ac. of the Township of Lundy, in Trans. Lit. Soc. of Bombay, ii. 232.

1874.—"Chiretta has long been held in esteem by the Hindus. . . . In England it began to attract some attention about 1829; and in 1839 was introduced into the Edinburgh Pharmacopeia. The plant was first described by Roxburgh in 1814."—Hanbury and Flückiger, 392.

CHIT, CHITTY, s. A letter or note; also a certificate given to a servant, or the like; a pass. H. chit'ti; Mahr. chiti. [Skt. chitra, 'marked.'] The Indian Portuguese also use chito for escrito (Bluteau, Supplement). The Tamil people use skil for a ticket, or for a playing-card.

1673.—"I sent one of our Guides, with his Master's Chitty, or Pass, to the Governor, who received it kindly."—Fryer, 126.

1757.—"If Mr. Ives is not too busie to honour this chitt which nothing but the greatest uneasiness could draw from me."—Ives, 184.

1787.—"Mrs. Arend . . . will wait upon any Lady at her own house on the shortest notice, by addressing a chat to her in Chattawala Gully, opposite Mr. Motte's old house, Tiretta's 'bazaar.'"—Advt. in Seton-Karr, i. 226.

1794.—"The petty but constant and universal manufacture of chitas which prevails here."—Hugh Boyd, 147.

1829.—"He wanted a chithe or note, for this is the most note-writing country under heaven; the very Drum-major writes me a note to tell me about the mails."—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 to tiffin with Mrs. C., unless Mrs. D. comes to tiffin with her, and writes some dozens of chitas. . . . These incessant chitas are an immense trouble and interruption, but the ladies seem to like them."—Letters from Madras, 284.

CHITTAGONG, n.p. A town, port, and district of Eastern Bengal, properly written Chatgunw (see PORTO PIQUENO). Chittagong appears to be the City of Bengal of Varthema and some of the early Portuguese. (See BANDEL, BENGAL).

c. 1346.—"The first city of Bengal that we entered was Sudkawn, a great place situated on the shore of the great Sea."—Ibn Batuta, iv. 212.

1552.—"In the mouths of the two arms of the Ganges enter two notable rivers, one on the east, and one on the west side, both bounding this kingdom (of Bengal); the one of these our people call the River of Chatigam, because it enters the Eastern estuary of the Ganges at a city of that name, which is the most famous and wealthy of that Kingdom, by reason of its Port, at which meets the traffic of all that Eastern region."—De Barros, Dec. iv. liv. ix. cap. i.

[1586.—"Satagam." See quotation under HING.]

1591.—"So also they inform me that Antonio de Sousa Goudinho has served me well in Bengualia, and that he has made tributary to this state the Isle of Sundiva, and has taken the fortress of Chataguo by force of arms."—King's Letter, in Archivo Port. Oriental., fasc. iii. 257.
There is no reason to suppose that Lünschoten had himself been to Chittagong. My friend, Dr. Burnell, in his (posthumous) edition of Lünschoten for the Hakluyt Society has confounded Chittagam in this passage with Satgaon—see Porto Piqueno (H. Y.).

† The châtab which figures in Hindu poetry, is, according to the dictionaries, Cuculus melanoleuca, which must be the pied cuckoo, Coccyzus melanoleucus, Gm., in Jerdon; but this surely cannot be Sir William’s "most beautiful little bird he ever saw"?

CHOBWA.

1598.—"From this River Eastward 50 miles lyeth the town of Chatigan, which is the chief town of Benga. —Lünschoten, ch. xvi.; [Hak. Soc. i. 94]."

c. 1610.—Pyrard de la Val has Chartican, i. 234; [Hak. Soc. i. 326].

1727.—"Chittagong, or, as the Portuguese call it, Xatigam, about 50 Leagues below Dacca."—A. Hamilton, ii. 24; ed. 1744, ii. 22.

17.—"Chittigan " in Orme (reprint), ii. 14.

1786.—"The province of Chatigan (vulgarily 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 Chaturgrâma (= Tetrapolis), (or according to others of Saptagrâma, 'seven villages'), and it is curious that near this position Potlemy has a Pentapolis, very probably the same place. Chaturgrâma is still the name of a town in Ceylon, lat. 6°, long. 81°.

CHOBWA. s. H. from P. chobdär, '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 chobdârs carry a staff overlaid with silver.

1442.—"At the end of the hall stand tchobdars... drawn up in line."—Abdur-Razzãk, 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.

1786.—"Chubdár. Among the Nabilob he proclaims their praises aloud, as he runs before their palankeens."—Indian Vocabulary (Stockdale's).

1793.—"They said a Chubdar, with a silvertick, 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."—Diron, Narrative, 235.

1798.—"The chief's Chobedar... also endeavoured to impress me with an ill opinion of these messengers."—G. Forster's Travels, i. 222.

1810.—"While we were seated at breakfast, we were surprised by the entrance of a Chobedar, 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 chup-där, 'silence-keeper,' a hardly possible hybrid.

CHOBDAE, n.p. A fort S.W. of Bellary; properly Chitra Jârgam, Red Hill (or Hill-Fort, or ['picturesque fort']) called by the Mahomedans Chitâludur (C. P. B.).

CHITTORE, n.p. Chitor, or Chitordâr, a very ancient and famous rock fortress in the Rajput State of Mewâr. It is almost certainly the Târórupa of Potlemy (vii. 1).

1533.—"Badour (i.e. Bahâdur Shâh)... in Champanel... sent to carry off a quantity of powder and shot and stores for the attack on Chitor, which occasioned some delay because the distance was so great."—Correa, iii. 506.

1615.—"The two and twentieth (Dec.), Master Edwards met me, accompanied with Thomas Coryat, who had passed into India on foot, fine course to Cytor, an ancient Cité ruined on a hill, but so that it appears a Tombe (Towne) of wonderfull magnificence. . . ."—Sir Thomas Roe, in Purchas, i. 540; [Hak. Soc. i. 102; "Cetor" in i. 111, "Chytor" in i. 540].

[1813.—"... a tribute... imposed by Muhadajee Seendhiya for the restitution of Chueohurgur, which he had conquered from the Rana."—Broughton, Letters, ed. 1892, p. 175.]

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1795.—"After them came the Chobwaas, or petty tributary princes: these are personages who, before the Birmans had extended their conquests over the vast territories which they now possess, had held small independent sovereignties which they were able to maintain so long as the balance of power continued doubtful between the Birmans, Poguers, and Siamese."—Symes, 366.

1819.—"All that tract of land... is inhabited by a numerous nation called Sciam, who are the same as the Laos. Their kingdom is divided into small districts under different chiefs called Zaboā, or petty princes."—Sauermann, 34.

1855.—"The Tsaubwaas of all these principalities, even where most absolutely under Ava, retain all the forms and appurtenances of royalty."—Yule, Mission to Ava, 303.

[1890.—"The succession to the throne primarily depends upon the person chosen by the court and people being of princely descent—all such are called choow or prince."
—Hallet, A Thousand Miles on an Elephant, p. 32.]

CHOGA, s. Turki chooghā. A long sleeved garment, like a dressing-gown (a purpose for which Europeans often make use of it). It is properly an Afghan form of dress, and is generally made of some soft woollen material, and embroidered on the sleeves and shoulders. In Bokhara the word is used for a furred robe. ["In Tibetan ch’u-ba; in Turki juba. It is variously pronounced chuaba, juba or chooha in Asia, and shuba or shukha in Russia" (J.R.A.S., N.S. XXIII. 122)].

1888.—"We do not hear of 'shirt-sleeves' in connection with Henry (Lawrence), so often as in John's case; we believe his favourite dishabille was an Afghan choga, which like charity covered a multitude of sins."—Qu. Review, No. 319, on Life of Lord Lawrence, p. 303.

CHOKIDAR, s. A watchman. Derivative in Persian form from Choky. The word is usually applied to a private watchman; in some parts of India he is generally of a thieving tribe, and his employment may be regarded as a sort of blackmail to ensure one's property. [In N. India the village Chaukidir is the rural policeman, and he is also employed for watch and ward in the smaller towns.]

1899.—"And the Day following the Chocadars, or Soldiers were remov'd from before our Gates."—Owington, 416.

1810.—"The chokey-dar attends during the day, often performing many little offices, sometimes 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 chookedaur, stirring about any house in the neighbourhood, it was so early."—Mrs. Sherwood's Stories, &c. (ed. 1879), 249.

1837.—"Every village is under a potain, and there is a pursuav or priest, and choukednap (sic.) or watchman."—Phillips, Million of Facts, 320.

1864.—The church book at Peshawur records the death there of "The Revd. I.—L—l, who on the night of the —th, 1864, when walking in his veranda was shot by his own chokidar"—to which record the hand of an injudicious friend has added: "Well done, thou good and faithful servant! (The exact words will now be found in the late Mr. E. B. Eastwick's Punjab Handbook, p. 278.)

CHOKRA, s. Hind. chhokра, 'a boy, a youngster;' and hence, more specifically, a boy employed about a household, or a regiment. Its chief use in S. India is with the latter. (See CHUCKAROO.)

[1875.—"He was dubbed 'the chokra,' or simply 'boy.'"—Wilson, Abode of Snow, 136.]

CHOKY, s. H. choawki, which in all its senses is probably connected with Skt. chatvar, '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, and hence, as in the first quotation, the dues levied at such a place; the act of watching or guarding.

[1535.—"They only pay the choqueis coming in ships from the Moluccas to Malacca, which amounts to 3 parts in 10 for the owner of the ship for choque, which is freight; that which belongs to His Highness pays nothing when it comes in ships. This choque is as far as Malacca, from whence to India is another freight as arranged between the parties. Thus when cloves are brought in His Highness's ships, paying the third and the choqueis, there goes from every 30 bahas 16 to the King, our Lord."—Arrangement made by Nuvo da Cunha, quoted in Botelho Tombo, p. 113. On this Mr. Whiteway remarks: 'By this arrangement the King of Portugal did not ship any cloves of his own at the Moluccas, but he took one-third of every shipment.
free, and on the balance he took one-third as Choky, which is, I imagine, in lieu of 'customs.'}

c. 1590.— "Mounting guard is called in Hindi Chaulek.'— Anv, i. 257.

1608.— "The Kings Custome called Chukey, is eight bagges upon the hundred bagges."—Sarsia, in Purchas, i. 391.

1664.— "Near this Tent there is another great one, which is called Tchaunkayke, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—Bernier, E.T., 117; [ed. Constable, 363].

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 must rest, if they have no Tents, they must shelter themselves under Trees . . . unless they happen on a Chowkie, i.e., a Shed where the Customer keeps a Watch to take Custom."—Ibid. 410.

1682.— "About 12 o'clock Noon we got to ye Chowkee, where after we had shown our Indick and given our present, we were dismissed immediately."—Hedges, Diary, Dec. 17; [Hak. Soc. i. 58].

1774.— "Il più difficile per viaggiare nell' Indostan sono certi posti di guardia chiamate Cikli . . . questi Cikli sono insolentissimi."—Della Tomba, 39.

1810.— "Chokies, or patrol stations."—Williamson, V. M., i. 297.

This word has passed into the English slang vocabulary in the sense of 'prison.'

b. A chair. This use is almost peculiar to the Bengal Presidency. Dr. John Muir [Orig. Skt. Texts, ii. 5] cites it in this sense, as a Hindi word which has no resemblance to any Skt. vocable. Mr. Growse, however, connects it with chatur, 'four' (Ind. Antiq., i. 105). See also beginning of this article. Chau is the common form of 'four' in composition, e.g. chawbandi, (i.e. 'four fastening') the complete shoeing of a horse; chawphra ("four watches") all night long; chappar, 'a quadruped'; chaukat 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 chokhey, and tell me it won't do . . ."—W. Hastings to G. Vansittart, in Gleig, i. 238.

c. 1782.— "As soon as morning appeared he (Haidar) sat down on his chair (chauki) and washed his face."—H. of Hydar Naik, 505.

**CHOLERA.**

CHOLERA, and CHOLERA MORBUS. s. The Disease. The term 'cholera,' though employed by the old medical writers, no doubt came, as regards its familiar use, from India. Littre alleges that it is a mistake to suppose that the word cholera (χολέρα) is a derivative from χολή, 'bile,' and that it really means 'a gutter,' the disease being so called from the symptoms. This should, however, rather be ἀπὸ τῶν χολάδων, the latter word being anciently used for the intestines (the etym. given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of Stephani Theauraus, which indicates a conclusion that the derivation from χολή is probably right; it is that of Celsus (see below). [The N.E.D. takes the same view, but admits that there is some doubt.] For quotations and some particulars in reference to the history of this terrible disease, see under MORT-DE-CHIEN.


Also Frareti Xoleridae, in De Curatione Morb. Ac. ii. 4.

1568.— "R. Is this disease the one which kills so quickly, and from which so few recover? Tell me how it is called among us, and among them, and its symptoms, and the treatment of it in use?"—O. Among us it is called Collerica passio. . . ."—García, f. 74v.

[1611.— "As those ill of Colera."—Conto, Dialogo de Soldado Pratico, p. 5.]

1673.— "The Diseases reign according to the Seasons . . . In the extreme Heats, Cholera Morbus."—Fryer, 113-114.

1832.— "Le Choléra Morbus, dont vous me parlez, n’est pas connu à Cachemire."—Jacquetinent, Corresp. ii. 109.

**CHOLERA HORN.** See COLLEY.

**CHOOLA.** s. H. chalha, chalhi, challd, fr. Skt. chalali. The extemporeized cooking-place of clay which a native of India makes on the ground.
to prepare his own food; or to cook
that of his master.

1814.—"A marble corridor filled up with
choolas, or cooking-places, composed of mud,
cowdung, and unburnt bricks."—Forbes, Or.
Mem. iii. 120; [2nd ed. ii. 193].

CHOLIA, s. CholiA is a name
given in Ceylon and in Malabar to a
particular class of Mahomedans, and
sometimes to Mahommedans generally.
There is much obscurity about the
origin and proper application of the
term. [The word is by some derived from
Skt. chōḍā, the top-knot which
every Hindu must wear, and which is
cut off on conversion to Islam. In
the same way in the Punjab, choṭīkāt,
'he that has had his top-knot cut off,' is
a common form of abuse used by
Hindus to Musulman converts; see
Tobetson, Punjab Ethnog. p. 240.] Ac-
cording to Sonnerat (i. 109), the Chulias
are of Arab descent and of Shia pro-
fession. [The Madras Gloss. takes the
word to be from the kingdom of Chola
and to mean a person of S. India.]

c. 1345.—"... the city of Kaulam, which
is one of the finest of Malibār. Its bazaars
are splendid, and its merchants are known
by the name of Šhīla (i.e. Cholā)."—Ibn
Batuta, iv. 90.

1754.—"Chowlies 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 Choliars of the country,
who are Mahommedans and quite distinct in their
manners. ..."—Hugh Boyd, Journal
of a Journey of an Embassy to Cooy, in
Misc. Works (1800), i. 155.

1783.—"During Mr. Saunders's govern-
ment I have known Chulia (Moors) vessels
carry coco-nuts from the Nicobar Islands to
Madras."—Forrest, Voyage to Mergui, p. v.

"Chulias and Malabars (the appella-
tions are I believe synonymous)."—Ibid. 24.

1836.—"Mr. Boyd ... describes the
Moors under the name of Cholias, and Sir
Alexander Johnston designates them by the
appellation Lubbies (see LUBBYE). These
epithets are, however, not admissible, for the
former is only confined to a particular sect
among them, who are rather of an inferior
grade; and the latter to the priests who
officiate."—Casie Chilty, in J. R. A. Soc.
ii. 338.

1879.—"There are over 15,000 Kings,
Chuliehs, and other natives of India."—
Miss Bird, Golden Chersonese, 254.

CHOP, s. Properly a seal-impress,
stamp, or brand; H. chādp;
the verb (chādpā) being that which is
now used in Hindustani to express the
art of printing (books).
The word chādp seems not to have
been traced back with any accuracy
beyond the modern vernaculars. It
has been thought possible (at least till
the history should be more accurately
traced) that it might be of Portuguese
origin. For there is a Port. word chapa,
'a thin plate of metal,' which is no doubt,
the original of the Old English chape for
the metal plate on the sheath of a
sword or dagger.* The word in this
sense is not in the Portuguese Dic-
tionaries; but we find 'homem cha-
pado,' explained as 'a man of
notable worth or excellence,' and
Bluteau considers this a metaphor
'taken from the charpas or plates of
metal on which the kings of India
caused their letters patent to be
engraven.' Thus he would seem to
have regarded, though perhaps erroneously,
the chādpā 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 signify-
ing striking, or pressing. And Thomp-
son in his Hindi Dictionary says that
chādpā is a technical term used by
the Vaishnavas to denote the sectorial
marks (lotus, trident, &c.), which they
delineate on their bodies. Fallon
gives the same meaning, and quotes a
Hindi verse, using it in this sense.
We may add that while chādpā is used
all over the N.W.P. and Punjab for
printed cloths, Drummond (1808)
gives chādpāṇi, chādpā, as words for
'Stampers or Printers of Cloth' in
Guzerati, and that the passage
quoted below from a Treaty made
with an ambassador from Guzerat by
the Portuguese in 1537, uses the word
chapada for struck or coined, exactly
as the modern Hindi verb chādpā
might be used.† Chop, in writers

* Thus, in Shakespear, "This is Monsieur
Parolles, the gallant militarist ... that had the
whole theory of war in the knot of his scar," the
practice in the chape of his dagger."—All's Well
that Ends Well, iv. 3. And, in the Scottish
Rites and Vestuaria, under 1612:
"Lockattis and Chapes for daggers."

† "... e quanto à moeda, ser chapada de sua
sies (by error printed site), pois já há concedida,
que todo o provéio serua del Rey de Portugal;
como soya a ser dos Reis dos Guazarates, e ysto nas
terras que nos situemos em Canbaya, e a nos
quisermos bater."—Treaty (1537) in S. Botelho,
Tombo, 226.
prior to the last century, is often used for the seal itself. "Owen Cambridge says the Mohr was the great seal, but the small or privy seal was called a 'chop' or 'stamp.'" (C. P. Brown).

The word chop is hardly used now among Anglo-Indians in the sense of seal or stamp. But it got a permanent footing in the 'Pigeon English' of the Chinese ports, and thence has come back to England and India, in the phrase "first-chop," i.e. of the first brand or quality.

The word chop (chop) is adopted in Malay [with the meanings of seal-impression, stamp, to seal or stamp, though there is, as Mr. Skeat points out, a pure native word tera or tra, which is used in all these senses;] and chop has acquired the specific sense of a passport or licence. The word has also obtained a variety of applications, including that just mentioned, in the lingua franca of foreigners in the China seas. Van Braam applies it to a tablet bearing the Emperor's name, to which he and his fellow envoys made kotow on their first landing in China (Voyage, &c., Paris, An vi., 1798, i. 20-21). Again, in the same jargon, a chop of tea means a certain number of chests of tea, all bearing the same brand. Chop-houses are customs stations on the Canton River, so called from the chops, or seals, used there (Giles, Glossary). Chop-dollar is a dollar chopped, or stamped with a private mark, as a guarantee of its genuineness (tibid.). (Dollars similarly marked had currency in England in the first quarter of last century, and one of the present writers can recollect their occasional occurrence in Scotland in his childhood). The grand chop is the port clearance granted by the Chinese customs when all dues have been paid (tibid.). All these have obviously the same origin; but there are other uses of the word in China not so easily explained, e.g. chop, for 'a hulk'; chop-boat for a lighter or cargo-boat.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a chapp (p. 55). The portrait of Forrest, engraved by Sharp, shows this badge, and gives the inscription, translated: "Capt. Thomas Forrest, Orancayo [see Orankay] of the Golden Sword. This chapp was conferred as a mark of honour in the city of Atcheen, belonging to the Faithful, by the hands of the Shabander [see Shabunder] of Atcheen, on Capt. Thomas Forrest."

[1534.—"The Governor said that he would receive nothing save under his chapa."
"Until he returned from Badur with his reply and the chapa required."—Corret, iii. 585.]

1537.—"And the said Nizammede Zamom was present and then before me signed, and swore on his Koran (mogajo) to keep and maintain and fulfill this agreement entirely . . . and he sealed it with his seal" (o chape de sua chapa),—Treaty above quoted, in S. Botelho, Tombo, 228.

1552.—". . . ordered . . . that they should allow no person to enter or to leave the island without taking away his chapa. . . . And this chapa was, as it were, a seal."—Castanheda, iii. 32.

1614.—"The King (of Achin) sent us his Chop."—Miltord, in Purchas, i. 526.

1615.—"Sailed to Achien; the King sent his Chope for them to go ashore, without which it was unlawful for any one to do so."—Sainsbury, i. 445.

[. . . "2 chistes plate . . . with the rendidores chape upon it."—Cocks's Diary, i. 219.]

1618.—"Signed with my chop, the 14th day of May (sec), in the Yeare of our Prophet Mahomet 1027."—Letter from Gov. of Mocha, in Purchas, i. 625.

1673.—"The Custom-house has a good Front, where the chief Customer appears certain Hours to chop, that is to mark Goods outward-bound."—Fryer, 98.

1678.—". . . sending of our Vuckel this day to Compare the Coppys with those sent, in order to ye Chape, he refused it, alleging that they came without ye Visiers Chaps to him . . ."—Letter (in India Office) from Drooz Factory to Mr. Matthias Vincent (Pt. St. George's). 1682.—"To Rajemanul I sent ye old Duan . . . Perwanna, Chopp both by the Nabob and new Duan, for its confirmation."—Hedges, Diary, Hak. Soc. i. 37.

1689.—"Upon their Chops as they call them in India, or Seals engraven, are only Characters, generally those of their Name."—Ovington, 251.

1711.—"This (Oath at Acheen) is administered by the Shabander . . . lifting, very respectfully, a short Dagger in a Gold Case, like a Scepter, three times to their Heads; and it is called receiving the Chop for Trade."—Lockyer, 35.

1715.—"It would be very proper also to put our chop on the said Books."—In Wheeler, ii. 224.

c. 1720.—"Here they demanded tax and toll; felt us all over, not excepting our mouths, and when they found nothing, stamped a chrape upon our arms in red paint; which was to serve for a pass."—Eastern
CHOPPER-COT.

CHOP-CHOP. 209  CHOPPER-COT.

Jaarige Reize . . . door Jacob de Brynyoy, Haarlem, 1757.

1727.—"On my Arrival (at Acheen) I took the Chop at the great River's Mouth, according to Custom. 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. Hamilton, ii. 103.

1771.—". . . with Tipp or passports."—Osbeck, i. 181.

1782.—". . . le Pilote . . . apporte avec lui leur chappe, ensuite il adore et consulte son Poussa, puis il fait lever l'ancre."—Sonnerat, ii. 235.

1783.—"The bales (at Acheen) are immediately opened; 12 in the hundred are taken for the king's duty, and the remainder being marked with a certain mark (chapp) may be carried where the owner pleases."—Forrest, V. to Mergui, 41.

1785.—"The only pretended original produced was a manifest forgery, for it had not the chop or smaller seal, on which is engraven the name of the Mogul."—Carraccioli's Cliché, i. 214.

1817.—". . . and so great reluctance did he (the Nabob) show to the ratification of the Treaty, that Mr. Pigot is said to have seized his chop, or seal, and applied it to the paper."—Mill's Hist. iii. 340.

1876.—""First chop! tremendously pretty too," said the elegant Grecian, who had been paying her assiduous attention."—David Deronda, Bk. i. ch. x.

1882.—"On the edge of the river facing the 'Pow-shan' and the Creek Hongs, were Chop houses, or branches of the Hopo'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 Fankaive 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 châp, 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. kâp-kâp, of what is in the Mandarin dialect kip-kip. In the Northern dialects kvaï-kwaï, 'quick-quick' is more usual (Bishop Moule). [Mr. Skeat compares the Malay cheput-cheput, 'quick-quick.]

CHOPPER.

a. H. chhappar, 'a thatched roof.'

[1773.—". . . from their not being provided with a sufficient number of boats, there was a necessity for crowding a large party of Sepoys into one, by which the chhappar, or upper slant deck broke down."—Lose, 174.]

1780.—"About 20 Days ago a Villian was detected here setting fire to Houses by throwing the Tickeez * of his Hooka on the Choppers, and was immediately committed to the Phouzdar's Prison . . . On his trial . . . it appearing that he had more than once before committed the same Nefarious and abominable Crime, he was sentenced to have his left Hand, and right Foot cut off. . . . It is needless to expatiate on the Efficiency such exemplary Punishments would be of to the Publick in general, if adopted on all similar occasions. . . ."—Letter from Moorshedabad, in Hicky's Bengal Gazette, May 6.

1782.—"With Mr. Francis came the Judges of the Supreme Court, the Laws of England, partial oppression, and licentious liberty. The common felons were cast loose, . . . the merchants of the place told that they need not pay duties . . . and the natives were made to know that they might erect their chupper huts in what part of the town they pleased."—Price, Some Observations, 61.

1810.—"Choppers, or grass thatches."—Williamson, V. H. i. 510.

1817.—"These cottages had neat choppers, and some of them wanted not small gardens, fitly fenced about."—Mrs. Sherwood's Stories, ed. 1873, 258.

[1832.—"The religious devotee sets up a chupha-hut without expense."—Mrs. Meer Hassan Ali, ii. 211.]

[b. In Persia, a corr. of P. châr-pâd, 'on four feet, a quadruped' and thence a mounted post and posting.

1812.—"Eight of the horses belong to the East India Company, and are principally employed in carrying choppers or couriers to Shiraz."—Moorer, Journey through Persia, &c., p. 64.

1883.—"By this time I had begun to pique myself on the rate I could get over the ground on chappar."—Wills, In the Land of the Lion and the Sun, ed. 1891, p. 259.]

CHOPPER-COT, a. Much as this looks like a European concoction, it is

* H. Tikiya is a little cake of charcoal placed in the bowl of the hooks, or bubble-bubble.
a genuine H. term, chhappar khät, 'a bedstead with curtains.'

1778.—"Leito com armação. Châpär ctt."—Grammatica Indostana, 128.

C. 1809.—"Bedsteads are much more common than in Puraniya. The best are called Palang, or Chhapar Khat . . . they have curtains, mattresses, pillows, and a sheet . . . "—Buchanan, Eastern India, ii. 92.

C. 1817.—"My husband chanced to light upon a very pretty chopper-cot, with curtains and everything complete."—Mrs. Sheridan's Stories, ed. 1873, 161. (See COT.)

CHOPSTICKS, s. The sticks used in pairs by the Chinese in feeding themselves. The Chinese name of the article is 'kwai-tze, 'speedy-ones.' "Possibly the inventor of the present word, hearing that the Chinese name had this meaning, and accustomed to the phrase chop-chop for 'speedily,' used chop as a translation." (Bishop Moule). [Prof. Giles writes: "The N.E. D. gives incorrectly kwai-tze, i.e. 'nimble boys,' 'nimble ones.' Even Sir H. Yule is not without blemish. He leaves the aspirate out of kwai, of which the official orthography is now k'uai-k'uai-tzii, 'hasteners,' the termination -ers bringing out the value of tsii, an enclitic particle, better than 'ones.' Bishop Moule's suggestion is on the right track. I think, however, that chopstick came from a Chinaman, who of course knew the meaning of k'uai and applied it accordingly, using the 'pidgin' word chop as the, to him, natural equivalent."]

C. 1540.—". . . his young daughters, with their brother, did nothing but laugh to see us feed ourselves with our hands, for that is contrary to the custom which is observed throughout the whole empire of China, where the Inhabitants at their meat carry it to their mouths with two little sticks made like a pair of Cizera (this is the translator's folly; it is really com duas paos feitos como fusos—'like spindles')."—Pinto, orig. cap. lxxiii., in Cogan, p. 103.

[1598.—"Two little peeces of blacke woode made round . . . these they use instead of forkes."—Linschoten, Hak. Soc. i. 144.]

C. 1610.—". . . out comme deux petites spatules de bois fort bien faites, qu'ils tien- nent entre leurs doigts, et prennet avec cela ce qu'ils veulent manger, si dextrement, que rien plus."—Mocquet, 346.

1711—"They take it very dexterously with a couple of small Chopsticks, which serve them instead of Forks."—Lockyer, 174.

1876.—"Before each there will be found a pair of chopsticks, a wine-cup, a small saucer for soy . . . and a pile of small pieces of paper for cleaning these articles as required."—Giles, Chinese Sketches, 153-4.

CHOTA-HAZRY, s. H. chhoṭi hāzri, vulg. hāzri, 'little breakfast'; refreshment taken in the early morning, before or after the morning exercise. The term (see HAZREE) was originally peculiar to the Bengal Presidency. In Madras the meal is called 'early tea.' Among the Dutch in Java, this meal consists (or did consist in 1860) of a large cup of tea, and a large piece of cheese, presented by the servant who calls one in the morning.

1853.—"After a bath, and hasty ante-breakfast (which is called in India a 'little breakfast') at the Euston Hotel, he proceeded to the private residence of a man of law."—Oakfield, ii. 179.

1866.—"There is one small meal . . . it is that commonly known in India by the Hindustani name of chota-hazri, 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.

CHOUR, CHAUL, n.p. A seaport of the Comon, famous for many centuries under various forms of this name, Chandav properly, and pronounced in Koukami Tsinval (Sinclair, Ind. Ant. iv. 283). It may be regarded as almost certain that this was the Συμόλλα of Ptolemy's Tables, called by the natives, as he says, Τίμωλα. It may be fairly conjectured that the true reading of this was Τίμωλα, or Τέμωλα. We find the sound ch of Indian names apparently represented in Ptolemy by τι (as it is in Dutch by tj). Thus Táisoukρα = Chitar, Táisowvρας = Chashtaima; here Τίμωλα = Chandav; while Táisoukρα and Tείσωτα probably stand for names like Chagara and Charsao. Still more confidently Chandav may be identified with the Saimur (Chaimur) or Jaimur of the old Arab. Geographers, a port at the extreme end of Lār or Guzerat. At Choul itself there is a tradition that its antiquity goes back beyond that of Suali (see SWALLY), Bassein, or Bombay. There were memorable sieges of Choul in 1570-71, and again in 1894, in which the Portuguese successfully resisted Mahomedan
CHOULTRY.

Attempts to capture the place. Dr. Burgess identifies the ancient Σήμωλα rather with a place called Chemburn, on the island of Trombay, which lies immediately east of the island of Bombay; but till more evidence is adduced we see no reason to adopt this.* Choul seems now to be known as Revadanda. Even the name is not to be found in the Imperial Gazetteer. Revadanda has a place in that work, but without a word to indicate its connection with this ancient and famous port. Mr. Gerson d'Acunha has published in the J. Bo. Br. As. Soc., vol. xii., Notes on the H. and Ant. of Chaul.

A.D. c. 80-90.—"Μετά δὲ Καλλέναν ἄλλα ἑμπόρα τοπικά, Σήμωλα, καὶ Μαντα-γόρα..."—Periplus.

A.D. c. 150.—"Σύμωλα ἐπιφρόνων (κα-λοίμουσαν ὑπὸ τῶν ἐγχώριων Τιμονία);"—Proc. i. cap. 17.

A.D. 916. "The year 304 I found myself in the territory of Sāmirūr (or Chaimūr), belonging to Hind and forming part of the province of Lār. There were in the place about 10,000 Mussalmans, both of those called behydration (half-breeds), and of natives of Shirf, Oman, Basrah, Bagdad, &c."—Mas'ūdi, ii. 86.

[1020.—"Jaimūr." See quotation under LAR.]

c. 1150.—"Saimūr, 5 days from Sindān, is a large, well-built town."—Edrisī, in Edlīd, i. [85].

c. 1470.—"We sailed six weeks in the tavo till we reached Chivil, and left Chivil on the seventh week after the great day. This is an Indian country."—Ath. Nīkitin, 9, in India in Xvith. 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 Guzerâti."—Tarâshât, 113.

1546.—Under this year d'Acunha quotes from Freire d'Andrade a story that when the Viceroy required 20,000 pardaos (g. v.) to send for the defence of Diu, offering in pledge a wisp of his mustachio, the women of Chouël sent all their earrings and other jewellery, to be applied to this particular service.

1554.—"The ports of Mahaim and Sheul belong to the Deccan."—The Mohil, in J. A.S.D., v. 461.

1681.—"The 10th of November we arrived at Chaul which standeth in the firme land. There be two townes, the one belonging to the Portugales, and the other to the Moorees."—R. Fitch, in Hakl. ii. 384.

c. 1630.—"After long toil... we got to Chouli; then we came to Daman."—Sir T. Herbert, ed. 1665, p. 42.

1635.—"Chival, a seaport of Deccan."—Sālik Iftihād, 88.

1727.—"Chaul, in former Times, was a noted Place for Trade, particularly for fine embroidered Quilts; but now it is miserably poor."—A. Hamilton, i. 243.

1782.—"That St. Lubin had some of the Mahratta officers on board of his ship, at the port of Chouli... 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 Tracts, vol. i.

CHOULTRY, s. Peculiar to S. India, and of doubtful etymology; Malayal. chāvāṭi, Tel. chāvāṭi, [śāvāṭi, chau, Skt. chatur, 'four,' vāṭa, 'road, a place where four roads meet]. In W. India the form used is chowry or chowree (Dakh, chaturī). A hall, a shed, or a simple loggia, used by travellers as a resting-place, and also intended for the transaction of public business. In the old Madras Archives there is frequent mention of the "Justices of the Choultry." A building of this kind seems to have formed the early Court-house.

1673.—"Here (at Swally near Surat) we were welcomed by the Deputy President... who took care for my Entertainment, which here was rude, the place admitting of little better Tenements than Booths stiled by the name of Choultries."—Fryer, 82.

"Maders... enjoys some Choultries for Places of Justice."—Ibid. 39.

1683.—"... he shall pay for every slave so shipped... 50 pagodas to be recovered of him in the Choultry of Madraspat- tanam."—Order of Madras Council, in Wheeler, i. 136.

1689.—"Within less than half a Mile, from the Sea (near Surat) are three Choultries or Convenient Lodgings made of Timber."—Ovington, 164.

1711.—"Besides these, five Justices of the Choultry, who are of the Council, or chief Citizens, are to decide Controversies, and punish offending Indians."—Lockyer, 7.

1714.—In the MS. List of Persons in the Service, &c. (India Office Records), we have:—"Josiah Cooke factor Register of the Choultry, £15."
CHOULTRY PLAIN, n.p. This was the name given to the open country formerly existing to the S.W. of Madras. Choultry Plain was also the old designation of the Hd. Quarters of the Madras Army; equivalent to “Horse Guards” in Westminster (C. P. B. MS.).

1780.—“Every gentleman now possessing a house in the fort, was happy in accommodating the family of his friend, who before had resided in Choultry Plain. 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. chaūsh, in former days a sergeant-at-arms, herald, or the like. [Vambrery (Sketches, 17) speaks of the Tchaush as the leader of a party of pilgrims.] Its meaning as ‘a cheat,’ or ‘to swindle’ is, apparently beyond doubt, derived from the anecdote thus related in a note of W. Gifford’s upon the passage in Ben Jonson’s Alchemist, which is quoted below. “In 1609 Sir Robert Shirley sent a messenger or chiaus (as our old writers call him) to this country, as his agent, from the Grand Signor and the Sophy, to transact some preparatory business. Sir Robert followed him, at his leisure, as ambassador from both these princes; but before he reached England, his agent had chiaused the Turkish and Persian merchants here of 4000l., and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson.”—Ed. of Ben Jonson, iv. 27. “In Kattywar, where the native chiefs employ Arab mercenaries, the Chaus still flourishes as an officer of a company. When I joined the Political Agency in that Province, there was a company of Arabs attached to the Residency under a Chaus.” (M.-Gen. Keatinge). [The N.E.D. thinks that “Gifford’s note must be taken with reserve.” The Stanf. Dict. adds that Gifford’s note asserts that two other Chiauses arrived in 1618-1625. One of the above quotations proves his accuracy as to 1618. Perhaps, however, the particular fraud had little to do with the modern use of the word. As Jonson suggests, chiaus may have been used for ‘Turk’ in the sense of ‘cheat’; just as Catoian stood for ‘thief’ or ‘rogue.’ For a further discussion of the word see N. & Q., 7 ser. vi. 387; 8 ser. iv. 129.]

1560.—“Cum vero me taeeret inclinationem in eodem diversioro, ago cum meo Chiauso (genus id est, ut tibi scripsi alias, multiplices apud Turcas officii, quod etiam ad oratorum custodiam extenditurus) ut mihi licet aere meo domum conducere. . . .”—Busby, Epist. iii. p. 149.

1610.—“Dapper. . . What do you think of me, that I am a chiaus?
Face. What’s that?
Dapper. The Turk was here.
As one would say, do you think I am a Turk?
* * * *
CHOWDARY. 213

CHOUSE.

Face. Come, noble doctor, pray thee let's prevail;  
This is the gentleman, and he's no chiaus."  
1638.—

"Felgoce. Gulls or Moguls,  
Tag, rag, or other, hogen-mogen, vanden,  
Ship-jack or chouse. Whoo! the brace are finched.  
The pair of shavers are sneak'd from us,  
Don. . . ."

Ford, The Lady's Trial, Act II. sc. 1.  
1619.—"Con gli ambasciatori stranieri  
che seco conduceva, cioè l'Indiano, di Seiah Selim, un chiaus Turco ed i Mosoviti . . ."—R. della Valle, ii. 6.

1653.—"Chiaux en Turq est vn Sergent du Dian, et dans la campagne la garde  
d'vene Karanane, qui fait le guet, se nomme aussi Chiaux, et cet employ n'est pas autrement honeste."—Le Gouz, ed. 1657, p. 580.

1659.—

"Conquest. We are  
In a fair way to be ridiculous.  
What think you? Chiaus'd by a scholar."  
Shirley, Honorio & Mammon, Act II. sc. iii.

1663.—"The Portugals have choused us,  
it seems, in the Island of Bombay in the  
East Indy's; for after a great charge of our  
feats being sent thither with full commision  
from the King of Portugal to receive it,  
The Governor by some pretence or other  
will not deliver it to Sir Abraham Shipman."—Pryz, Diary, May 15; [ed. Wheatley ii. 125].

1674.—

"When geese and pullen are seduc'd  
And sows of sucking pigs are chows'd."  
Hudibras, Pt. II. canto 3.

1674.—

"Transform'd to a Frenchman by my art;  
He stole your cloak, and pick'd your pocket,  
Chows'd and caldes'd ye like a block-head."  
Ibid.

1754.—"900 chiaux: they carried in their  
hand a baton with a double silver crook  
on the end of it; . . . these frequently chanted  
moral sentences and encomiums on the  
Shah, occasionally proclaiming also his  
victories as he passed along."—Hawkes, i. 170.

1762.—"Le 27e d'Août 1762 nous entendimes un coup de canon du chateau de  
Kahira, c'étoit signe qu'un Tsjaus (courier)  
etoit arrive de la grande caravane."—  
Niebuhr, Voyage, i. 171.

1826.—"We started at break of day from the  
orthern suburb of Ispahan, led by the  
chauoushes of the pilgrimage. . . ."—Haji  
Babo, ed. 1835, p. 6.

CHOW-CHOW, s. A common application of the Pigeon-English term in  
China is to mixed preserves; but, as  
the quotation shows, it has many uses;  
the idea of mixture seems to prevail.  
It is the name given to a book by  
Viscountess Falkland, whose husband  
was Governor of Bombay. There it  
seems to mean 'a medley of trifles.'  
Chow is in 'pigeon' applied to food  
of any kind. ["From the erroneous  
impression that dogs form one of the  
principal items of a Chinaman's diet,  
the common variety has been dubbed  
the 'chow dog'" (Bull, Things Chinese,  
p. 179).] We find the word chow-  
chow in Blumentritt's Vocabular of  
Manilla terms: "Chau-chau, a Tagal  
dish so called."

1858.—"The word chow-chow is sug-  
gestive, especially to the Indian reader, of  
a mixture of things, 'good, bad, and  
in-different,' of sweet little oranges and bits  
of bamboo stick, slices of sugar-cane and  
rinds of unripe fruit, all concocted together,  
and made upon the whole into a very  
tolerable confection. . . .

"Lady Falkland, by her happy selection  
of a name, to a certain extent deprecates  
and disarms criticism. We cannot complain  
that her work is without plan, unconnected,  
and sometimes trashy, for these are exactly  
the conditions implied in the word chow-  
chow."—Bowsey 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  
habited by divers Parsees, Moormen, or  
other natives of India."—The Funk vs,  
p. 65.

CHOWDRY, s. H. chaudhari, lit.  
'a holder of four'; the explanation of  
which is obscure: [rather Skt. chakra-  
dharin, 'the bearer of the discus as an  
esigil of authority']. The usual application  
of the term is to the headman of a craft in a town,  
and more particularly to the person who is  
selected by Government as the agent  
through whom supplies, workmen, &c.,  
are supplied for public purposes.  
[Thus the Chaudhari of carter's provides  
carriage, the Chaudhari of Kahars  
(bearers, and so on.) Formerly, in  
places, to the headman of a village;  
to certain holders of lands; and in  
Cuttack it was, under native rule,  
applied to a district Revenue officer.  
In a paper of 'Explanations of Terms'
furnished to the Council at Fort William by Warren Hastings, then Resident at Moradbagh (1759), chowdrees are defined as "landholders in the next rank to Zemindars." (In Long, p. 176.) [Comp. VENDUMASTER.] It is also an honorific title given by servants to one of their number, usually, we believe, to the melli [see MOLLY], or gardener—as khalifa to the cook and tailor, jama'adâr to the bhâskî, mehtar to the sweeper, sîrdîr to the bearer.

c. 1300.—"... The people were brought to such a state of obedience that one revenue officer would string twenty ... chaudharics together by the neck, and enforce payment by blows."—Zia-ul-din Burni, in Elliot, iii. 183.

c. 1343.—"The territories dependent on the capital (Delhi) are divided into hundreds, each of which has a Jauthari, who is the Sheikh or chief man of the Hindus."—Ibn Batuta, iii. 388.

[1772.—"Chowdras, land-holders, in the next rank to Zemindars."—Verelst, View of Bengal, Gloss, s.v.]

1788.—"Chowdry. — A Landholder or Farmer. Properly he is above the Zemindar in rank; but, according to the present custom of Bengal, he is deemed the next to the Zemindar. Most commonly used as the principal purveyor of the markets in towns or camps."—Indian Vocabulary (Stockdale's).

CHOWK, s. H. chauk. An open place or wide street in the middle of a city where the market is held, [as, for example, the Chândnî Chauk of Delhi]. It seems to be adopted in Persian, and there is an Arabic form Sâk, which it is just possible, may have been borrowed and Arabized from the present word. The radical idea of chauk seems to be "four ways" [Skt. chatushkâ], the crossing of streets at the centre of business. Compare Corfuz, and the Quattro Cantoni of Palermo. In the latter city there is a market place called Piazza Ballarò, which in the 16th century a chronicler calls Seggeballarath, or as Anami interprets, Sâk-Balharà.

[1833.—"The Chandy Choke, in Delhi ... is perhaps the broadest street in any city in the East."—Skinner, Excursions in India, i. 49.]

CHOWNEE, s. The usual native name, at least in the Bengal Presidency, for an Anglo-Indian cantonnement (q.v.). It is H. chhàôôâî, 'a thatched roof,' chhàôôâîôa, chhàôôâîâ, v. 'to thatch.'

[1829.—"The Regent was at the chaôôî, his standing camp at Gagrown, when this event occurred."—Tod, Annals (Calcutta reprint), ii. 611.]

CHOWRINGHEE, n.p. The name of a road and quarter of Calcutta, in which most of the best European houses stand; Chaurangi.

1759.—"The houses ... at Chowringeey also will be much more healthy."—Selont Kapir, ii. 205.

1790.—"To dig a large tank opposite the Cherighie Building."—Ibid. 13.

1792.—"For Private Sale. A neat, compact and new built garden house, pleasantly situated at Chowringy, and from its contiguity to Fort William, peculiarly well calculated for an officer; it would likewise be a handsome provision for a native lady, or a child. The price is 1500 sicca rupees."—Ibid. ii. 541.

1803.—"Chowringhee, an entire village of palaces, runs for a considerable length at right angles with it, and altogether forms the finest view I ever beheld in any city."—Ed. Valentia, i. 298.

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, al Chowringhee, all Calcutta, could see him in that position, waving his hand to such a beauty, and in company with such a famous buck as Rawdon Crawley, of the Guards."—Vanity Fair, ed. 1857, i. 297.

CHOWRY, s.

(a.) See CHOUTRY.

(b.) H. chauvîwar, chauvîrî; from Skt. chamaara, châmara. The bushy tail of the Tibetan Yak (q.v.), often set in a costly decorated handle to use as a fly-flapper, in which form it was one of the insignia of ancient Asiatic royalty. The tail was also often attached to the horse-trappings of native warriors; whilst it formed from remote times the standard of nations and nomad tribes of Central Asia. The Yak-tails and their uses are mentioned by Aelian, and by Cosmas (see under YAK). Allusions to the châmara, as a sign of royalty, are frequent in Skt. books and inscriptions, e.g. in the Poët Kalidâsâ (see transl. by Dr. Mill in
for leaving their districts in immunity from plunder. The term is also applied to some other exactions of like ratio (see Wilson).

[1559.—Mr. Whiteway refers to Conto (Dec. VII. bk. 6, ch. 6), where this word is used in reference to payments made in 1559 in the time of D. Constantine de Bragança, and in papers of the early part of the 17th century the King of the Chouteas is frequently mentioned.]

1644.—"This King holds in our lands of Daman a certain payment which they call Chouto, which was paid him long before they belonged to the Portuguese, and so after they came under our power the payment continued to be made, and about these exactions and payments there have risen great disputes and contentions on one side and another."—Boccarro (MS.).

1674.—"Messengers were sent to Bassein demanding the chout of all the Portuguese territory in these parts. The chout means the fourth part of the revenue, and this is the earliest mention we find of the claim."—Orme's Fragments, p. 45.

1763-78.—"They (the English) were ... not a little surprised to find in the letters now received from Balajerow and his agent to themselves, and in stronger terms to the Nabob, a peremptory demand of the Chout ..."—Wellington's Desp. (ed. 1837), ii. 175.

1858.—"... They (the Mahrattas) were accustomed to demand of the provinces they threatened with devastation a certain portion of the public revenue, generally the fourth part; and this, under the name of the chout, became the recognized Mahratta tribute, the price of the absence of their plundering hordes."—Whitney, Oriental and Ling. Studies, ii. 20-21.

CHOYA, CHAYA, CHEY, s. A root, [generally known as chayroot.] (Hedyotis umbellata, Lam., Oldenlandia umb., L.) of the Nat. Ord. Comollaceae, affording a red dye, sometimes called 'India Madder,' ['Dye Root,' 'Rameshwaram Root'] ; from Tam. shiyaver, Malayil. chiyaver (chaya, 'colour,' ver, 'root'). It is exported from S. India, and was so also at one time from Ceylon. There is a figure of the plant in Lettres Edif. xiv. 164.

c. 1566.—"... Also from S. Tome they lay a great store of red yarne, of bombast died with a roote which they call saia, as aforesaid, which colour will never out."—Cœur Frederic, in Haukt. [Il. 354].
1583.—"Ne viei anchora di detta saia da un altro luogo detto Petopolì, e se ne tignono parimente in S. Thomè."—Balbi, f. 107.

1672.—"Here groweth very good Zaye."
—Baldaeus, Ceylon.

[1679.—"... if they would provide musters of Chae and White goods. ..."
—Memorial of S. Master, in Kistna Man., p. 131.]

1726.—"Saya (a dye-root that is used on the Coast for painting chintzes)."—Valentijn, Chor, 45.

1727.—"The Islands of Diu (near Masulipatam) produce the famous Dye called Shaili. It is a shrub growing in Grounds that are overflown with the Spring tides."—A. Hamilton, i. 370; [ed. 1744, i. 374].

1860.—"The other productions that constituted the exports of the Island were sapan-wood to Persia; and choya-roots, a substitute for Madder, collected at Manaar ... for transmission to Surat."—Tennent's Ceylon, ii. 54-55. See also Chitty's Ceylon Gazetteer (1834), p. 40.

CHUCKAROO, s. English soldier's lingo for Chokra (q.v.)

CHUCKER. From H. chakar, chakkar, chakrā, Skt. chakra, 'a wheel or circle.'

(a.) s. A quoit for playing the English game; but more properly the sharp quoit or discus which constituted an ancient Hindu missile weapon, and is, or was till recently, carried by the Sikh fanatics called Akali (see AKALEE), generally encircling their peaked turbans. The thing is described by Tavernier (E. T. ii. 41: [ed. Ball, i. 82]) as carried by a company of Mahommedan Fakirs whom he met at Sherpur in Guzerat. See also Lt.-Col. T. Levin, A Fly, &c., p. 47: [Egerton, Handbook, Pl. 15, No. 64].

1516.—"In the Kingdom of Dely ... they have some steel wheels which they call chacarani, two fingers broad, sharp outside like knives, and without edge inside; and the surface of these is the size of a small plate. And they carry seven or eight of these each, put on the left arm; and they take one and put it on the finger of the right hand, and make it spin round many times, and so they hurl it at their enemies."—Barbosa, 100-101.

1630.—"In her right hand shee bare a chuckerey, which is an instrument of a round forme, and sharp-edged in the superficies thereof ... and stung off, in the quickness of his motion, it is able to deliever or convey death to a farre remote enemy."
—Lord, Disc. of the Banian Religion, 12.

(b) v. and s. To lunge a horse. H. chakarna or chakar karna. Also 'the lunge.'

1829.—"It was truly tantalizing to see those fellows chuckering their horses, not more than a quarter of a mile from our post."—John Skipp, i. 153.

[c.) In Polo, a 'period.'

[1900.—"Two bouts were played to-day ... In the opening chucker Capt. — carried the ball in."—Overland Mail, Aug. 13.]

CHUCKERBUTTY, n.p. This vulgarized Bengal Brahman name is, as Wilson points out, a corruption of chakravartī, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot-wheels rolled over all (so it is explained by some).

c. 400.—"Then the Bikshuni Uthala began to think thus with herself, 'To-day the King, ministers, and people are all going to meet Buddha ... but I—a woman—how can I contrive to get the first sight of him?' Buddha immediately, by his divine power, changed her into a holy Chakravartī Raja."—Travels of Fah-hian, tr. by Beate, p. 63.

c. 460.—"On a certain day (Asoka), having ... ascertained that the supernaturally gifted ... Nāga King, whose age extended to a Kappe, had seen the four Buddhas ... he thus addressed him: 'Beloved, exhibit to me the person of the omnipotent being of infinite wisdom, the Chakravitī of the doctrine.'"—The Mahavamsa, 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 which appears once in a cycle."—Mission to the Court of Ava (Major's Playre's), 1858, p. 164.

CHUCKLAH, s. H. chakkāl, [Skt. chakra, 'a wheel']. A territorial subdivision under the Mahommedan government, thus defined by Warren Hastings, in the paper quoted under CHOWDRY:

1759.—"The jurisdiction of a Phoijdar (see FOUDAR), who receives the rents from the Zemindars, and accounts for them with the Government."

1760.—"In the treaty concluded with the Nawāb Meer Mohammud Čāsim Khān, on the 27th Sept. 1760, it was agreed that ... the English army should be ready to assist,
him in the management of all affairs, and that the lands of the chuklahs (districts) of Burdwan, Midnapore and Chittagong, should be assigned for all the charges of the company and the army..."—Harington's _Analysis of the Laws and Regulations_, vol. i. Calcutta, 1805-1809, p. 5.

**CHUCKLER.** s. Tam. and Malavî. *shakılı*, the name of a very low caste, members of which are rams or cobblers, like the Chamârs (see CHUMAR) of Upper India. But whilst the latter are reputed to be a very dark caste, the Chucklers are fair (see Elliot's Gloss. by Beaumes, i. 71, and Caldwell's _Gram._ 574). [On the other hand the Madras Gloss. (s.v.) says that as a rule they are of "a dark black hue."] Colloquially in S. India Chuckler is used for a native shoemaker.

c. 1580.—"All the Gentoons (Gentio) of those parts, especially those of Bismaga, have many castes, which take precedence one of another. The lowest are the Cha-quillis, who make shoes, and eat all unclean flesh..."—Primor eu Honra, &c., i. 95.

1759.—"Shackelays are shoemakers, and held in the same despicablc light on the Coromandel Coast as the Naaddes and Fullies on the Malabar."—Ives, 26.

c. 1790.—"Aussi n'est-ce que le rebùt de la classe méprisée des parriss; savoir les tschakelis ou cordonniers et les vetrians ou fossoyeurs, qui s'occupent de l'enterrnement et la combustion des morts."—Hauflner, ii. 60.

[1814.—"... the chockly, who performs the degrading duty of executioner. ..."—Society, Manners, &c., of India, ii. 282.]

1869.—"The Komatis or mercantile caste of Madras by long established custom, are required to send an offering of betel to the chucklers, or shoemakers, before contracting their marriages."—Sir W. Elliot, in _J. Ethn. Soc._, N. S. vol. i. 102.

**CHUCKMUCK.** S. H. *chakmak*. 'Flint and steel.' One of the titles conferred on Haidar 'Ali before he rose to power was 'Chakmak Jang, 'Firelock of War'? See _II. of Hydor Naik_, 112.

**CHUCKRUM.** s. An ancient coin once generally current in the S. of India, Malayâl, chakram, Tel. chakram; from Skt. *chakra* (see under CHUCKER). It is not easy to say what was its value, as the statements are inconsistent: nor do they confirm Wilson's, that it was equal to one-tenth of a pagoda. [According to the Madras Gloss. (s.v.) it bore the same relation to the gold _Pagoda_ that the Anna does to the Rupee, and under it again was the copper _Cash_, which was its sixteenth.] The denomination survives in Travancore, [where 28½ go to one rupee. (Ibid.)]

1554.—"And the fanoms of the place are called _chocrôes_, which are coins of inferior gold; they are worth 12½ or 12½ to the _parado_ of gold, reckoning the _parado_ at 350 reis."—A. Nunes, _Livro dos Peso_, 98.

1711.—"The Enemy will not come to any agreement unless we consent to pay 30,000 _chuckrms_, which we take to be 16,000 and odd pagodas."—In Wheeler, ii. 165.

1813.—Milburn, under Tanjore, gives the _chuckrum_ as a coin equal to 20 Madras, or ten gold fanams. 20 Madras fanams would be ½ of a pagoda.

[From the difficulty of handling these coins, which are small and round, they are counted on a _chuckrum_ board as in the case of the _Fanam_ (q.v.).]

**CHUDDER.** s. H. *châdur*, a sheet, or square piece of cloth of any kind; the ample sheet commonly worn as a mantle by women in N. India. It is also applied to the cloths spread over Mahommedan tombs. Barbosa (1516) and Linschoten (1598) have _chautars_, _chautares_, as a kind of cotton piece-goods, but it is certain that this is not the same word. _Chowtars_ occur among Bengal piece-goods in Milburn, ii. 221. [The word is _chauder_, 'anything with four threads,' and it occurs in the list of cotton cloths in the _Ain_ (i. 94). In a letter of 1610 we have "_Chautares are white and well requested" (Dumers, Letters, i. 75); "_Chauters of Agra_" (Foster, Letters, ii. 45); Cocks has "fine _Cashe or Chouter" (Diary, i. 86); and in 1615 they are called "_Contner" (Foster, iv. 51).]

1525.—"Chader of Cambaya."—_Lembrança_, 56.

[c. 1610.—"From Bengal comes another sort of hanging, of fine linen painted and ornamented with colours in a very agreeable fashion; these they call _iader_."—_Pyramid de Laval_, Hak. Soc. i. 222.]

1614.—"_Pintados, chints and chadors_."—Peyton, in _Purchas_, i. 530.

1673.—"The habit of these water-nymphs was fine _Shudders_ of lawn embroidered on the neck, wrist, and skirt with a border of several coloured silks or threads of gold."—Herbert, 3rd ed. 191.
1832.—"Chuddur...a large piece of cloth or sheet, of one and a half or two breadths, thrown over the head, so as to cover the whole body. Men usually sleep rolled up in it."—Herklotz, Quaanoor.-Islam, xii.-xiii.

1878.—"Two or three women, who had been chattering away till we appeared, but who, on seeing us, drew their chadders...round their faces, and retired to the further end of the boat."—Life in the Mofussil, i. 79.

The Rampore Chudder is a kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Râmpur on the Sutlej; and of late years largely imported into England: [see the Punjab Mono. on Wool, p. 9]. Curiously enough a claim to the derivation of the title from Râmpur, in Rohilkhand, N. W. P. is made in the Imperial Gazetteer, 1st ed. (s. v.).]

CHUL! CHULLO! v. in imperative; 'Go on! Be quick.' H. chalo! imper. of chalid, to go, go speedily. [Another common use of the word in Anglo-Indian slang is—"It won't chul," 'it won't answer, succeed.]

c. 1790.—"Je montai de três-bonne heure dans mon palanquin."—Tschoollo (c'est-à-dire, marche), crirent mes coulis, et aussitôt le voyage commença."—Houtker, ii. 5.

[CHUMAR, s. H. Chamrâr, Skt. charma-kàra, 'one who works in leather;' and thus answering to the Chuckler of S. India; an important caste found all through N. India, whose primary occupation is tanning, but a large number are agriculturists and day labourers of various kinds.]

[1823.—'From this abomination, beef-eating...they [the Bheels] only rank above the Choomars, or shoemakers, who feast on dead carcases, and are in Central India, as elsewhere, deemed so unclean that they are not allowed to dwell within the precincts of the village."—Malcolm, Central India, 2nd ed. ii. 179.]

CHUMPUK, s. A highly ornamental and sacred tree (Michelia champaca, L., also M. Rheediti), a kind of magnolia, whose odorous yellow blossoms are much prized by Hindus, offered at shrines, and rubbed on the body at marriages, &c. H. champak, Skt. champaka. Drury strangely says that the name is "derived from Cîampa, an island between Cambogia and Cochin China, where the tree grows." Champa is not an island, and certainly derives its Sanskrit name from India, and did not give a name to an Indian tree. The tree is found wild in the Himalaya from Nepal, eastward; also in Pegu and Tenasserim, and along the Ghauts to Travancore. The use of the term champaka extends to the Philippine Islands. [Mr. Skeat notes that it is highly prized by Malay women, who put it in their hair.]

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 champâ [ciampâ]."—P. della Valle, ii. 517; [Hak. Soc. i. 40].

1786.—"The walks are scented with blossoms of the champac and nagnier, and the plantations of pepper and coffee are equally new and pleasing."—Sir W. Jones, in Mem., &c., ii. 81.

1810.—"Some of these [birds] build in the sweet-scented champaka and the mango."—Maria Graham, 22.

1819.—"The wandering airs they faint On the dark, the silent stream; And the champak's odours fail Like sweet thoughts in a dream."—Shelley, Lines to an Indian Air. 1821.—"Some champak flowers proclaim it yet divine."—Medeir, Sketches in Hindoostan, 73.

CHUNÁM, s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and Hind. In the latter chûnâ is from Skt. chârya, 'powder'; in the former it is somewhat uncertain whether the word is, or is not, an old derivative from the Sanskrit. In the first of the following quotations the word used seems taken from the Malayâl. chunâmba, Tam. chunambu. 1610.—"And they also eat with the said leaves [betel] a certain lime made from oyster shells, which they call cionama."—Varthema, 114.

1563.—"...so that all the names you meet with that are not Portuguese are Malabar; such as betre [betel], chunâ, which is lime..."—Garcia, l. 37g.

c. 1610.—"...l'in porte son éventail, l'autre la boîte d'argent pleine de betel, l'autre une boîte ou il y a du chunâ, qui est de la chaux."—Pygârd de Lavall, ii. 84; [Hak. Soc. ii. 135].
1614.—“Having burnt the great idol into chunah, he mixed the powdered lime with pān leaves, and gave it to the Rājput that they might eat the objects of their worship.”—Firishta, quoted by Quatremère, Not. et Est., xiv. 510.

1673.—“The Natives chew it (Betel) with Chinam (Lime of calcined Oyster Shells).”—Freyer, 40.

1657.—“That stores of Brick, Iron, Stones, and Chimah be in readiness to make up any breach.”—Maddax Consultations, in Wheeler, i. 168.

1699.—“The flooring is generally composed of a kind of loam or stucco, called chunam, being a lime made of burnt shells.”—Grose, i. 52.

1763.—“In the Chukkel of Silet for the space of five years . . . my ph Osman and the Company’s gomastah shall jointly prepare chunam, of which each shall defray all expenses, and half the chunam so made shall be given to the Company, and the other half shall be for my use.”—Treaty of Mir Jaffir with the Company, in Carraccioli’s L. of Clive, i. 64.

1809.—“The row of chunam pillars which supported each side . . . were of a shining white.”—Ld. Valentia, i. 61.

CHUNÁM, TO. v. To set in mortar; or, more frequently, to plaster over with chunam.

1867.—“. . . 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.”—Ld. Valentia, i. 386.

Both noun and verb are used also in the Anglo-Chinese settlements.

CHUNÁRGURH, n.p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a corr. of Churana-giri, ‘Foot Hill,’ a name probably given from the actual resemblance of the rock, seen in longitudinal profile, to a human foot. [There is a local legend that it represents the foot of Vishnu. A native folk etymology makes it a corr. of Chandalgir, from some legendary connection with the Bhangi tribe (see CHANDAUL). (See Crooke, Tribes and Castes, i. 203.)]

1785.—“Chunar, called by the natives Chandalgur. . . .”—Forbes, Or. Mem. 2nd ed. ii. 442.

CHUPPATTY, s. H. chapātī, an unleavened cake of bread (generally of coarse wheaten meal), patted flat with the hand, and baked upon a griddle; the usual form of native bread, and the staple food of Upper India. (See HOPPER.)

1615.—Parson Terry well describes the thing, but names it not: “The ordinary sort of people eat bread made of a coarse grain, but both toothsome and wholesome and hearty. They make it up in broad cakes, thick like our eaten cakes; and then bake it upon small round iron hearts which they carry with them.”—In Purchas, ii. 1468.

1810.—“Chow-patties, or bannocks.”—Williamson, V. M. ii. 348.

1857.—“From village to village brought by one messenger and sent forward by another passed a mysterious token in the shape of one of those flat cakes made from flour and water, and forming the common bread of the people, which in their language, are called chupatties.”—Kaye’s Nepāy War, i. 570. [The original account of this by the Correspondent of the ‘Times,’ dated “Bom- bay, March 3, 1857,” is quoted in 2 ser. N. d. Q. iii. 965.]

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that “chupressies and masauchleis were not such bad diet,” meaning Chupatties and Mussalla.

CHUPKUN, s. H. chapkan. The long frock (or cassock) which is the usual dress in Upper India of nearly all male natives who are not actual labourers or indigent persons. The word is probably of Turki or Mongol origin, and is perhaps identical with the chakman of the Ām (i. 90), a word still used in Turkistan. [Vambéry, (Sketches, 121 seqq.) describes both the Tehapan or upper coat and the Tehkmen or gown.] Hence Beames’s connection of chapkan with the idea of chap as meaning compressing or clinging [Platts chapka, ‘to be pressed’], “a tightly-fitting coat or cassock,” is a little fanciful. (Comp. Gram. i. 212 seq.) Still this idea may have shaped the corruption of a foreign word.

1883.—“He was, I was going to say, in his shirt-sleeves, only I am not sure that he wore a shirt in those days—I think he had a chupkun, or native under-garment.”—C. Raikes, in L. of Ld. Lawrence, i. 59.
CHUPRA, n.p. Chapra, [or perhaps rather Chhapra, 'a collection of straw huts,' (see CHOPPER),] a town and head-quarter station of the District Saran in Bahar, on the north bank of the Ganges.

1665.—'The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called Choupar . . . 10 leagues above Patna.'—Tavernier, E. T. ii. 53; [ed. Ball, i. 122].

1728.—'Sjopera (Chupra).''—Valentijn, Charom., &c., 147.

CHUPRASSY, s. H. chauprasi, the bearer of a chaupras, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The chaupras is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras Peon is the usual term; in Bombay Puttywalla. (H. pattiwala), or 'man of the belt.' The etymology of chaupras is obscure; [the popular account is that it is a corr. of P. chapo-rast, 'left and right'); but see Beames (Comp. Gram. i. 212), who gives buckle as the original meaning.

1865.—'I remember the days when every servant in my house was a chuprassee, with the exception of the Khansamaun and a Portuguese Ayah.'—The Duck Bengalor, p. 389.

c. 1866.—
'The big Sahib's tent has gone from under the Peepul tree,
With his horde of hungry chuprassees,
And oilly sons of the quill—
I paid them the bribe they wanted, and
Sheitan will settle the bill.'

Sir A. C. Lyall, The Old Pindaree.

1877. — 'One of my chuprassees or messengers . . . was badly wounded.'—Meadows Taylor, Life, i. 227.

1880.—'Through this refractory medium the people of India see their rulers. The Chuprassie paints his master in colours drawn from his own black heart. Every lie he tells, every insinuation he throws out, every demand he makes, is endorsed with his master's name. He is the arch-slanderer of our name in India.'—Ali Baba, 102-3.

CHUR, s. H. char, Skt. char, 'to move.' 'A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825' (Wilson). A char is a new alluvial deposit by the great rivers as the floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses, is called in Zeeland sehor" (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 specially adapted for the growth of Indigo. They are called Churs.'—Life in the Mogusil, ii. 3 seq.

CHURRUCK, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. charkh, 'the celestial sphere,' a wheel of any kind,' &c. Beng. charak is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. chakra, &c.

—— POOJAH. Beng. charak-pajá (see POOJA). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the bladebones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the Shurry (Ca. and Tel. sidli, Tam. shedil, Tel. sidli, 'a hook') of S. India.] There is an old description in Purchas's Pilgrimage, p. 1000; also (in Malabar) in A. Hamilton, i. 270; (at Ikkeri, P. della Valle, Hak. Soc. ii. 259); and (at Calcutta) in Heber's Journal, quoted below.

c. 1430.—'Ali ad ornandos cursus perorato latere, fune per corpus immisso se ad currum suspendunt, pendentesque et ipsi examinati idolum comitantur; id optimum sacrificium putant et acceptissimum deo.'—Conti, in Poggios, De Var. Fornaciv, iv.

[1754.—See a long account of the Bengal rite in Jos., 27 seq.]

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.

CHURRUS, s.

a. H. charas. A simple apparatus worked by oxen for drawing water
from a well, and discharging it into irrigation channels by means of pulley ropes, and a large bag of hide (H. chara, Skt. charma). [See the description in Forbes, Or. Mem. 2nd ed. i. 153. Hence the area irrigated from a well.]

[1829.—"To each Churrus, chhursa, or skin of land, there is attached twenty-five bighas of irrigated land."—Ted, Annals (Calcutta repr.), ii. 688.]

b. H. charus, [said to be so called because the drug is collected by men who walk with leather aprons through the field]. The resinous exudation of the hemp-plant (Cannabis Indica), which is the basis of intoxicating preparations (see BANG, GUNJA).

[1842.—"The Moolah sometimes smoked the intoxicating drug called Chirs."—Elphinstone, Calcuta, i. 344.]

CHUTKARRY, CHATTAGAR, in S. India, a half-caste; Tam. shattt-kar, 'one who wears a waistcoat' (C. P. B).

CHUTNY, s. H. chatnī. A kind of strong relish, made of a number of condiments and fruits, &c., used in India, and more especially by Mahomedans, and the merits of which are now well known in England. For native chutny recipes, see Herklotz, Qamoon-e-Islam, 2nd ed. xlvii. seqq.

1813.—"The Chatna is sometimes made with coco-nut, lime-juice, garlic, and chillies, and with the pickles is placed in deep leaves round the large cover, to the number of 30 or 40."—Forbes, Or. Mem. ii. 50 seq.; [2nd ed. i. 348].

1820.—"Chitney, Chatnee, some of the hot spices made into a paste, by being bruised with water, the 'kitchen' of an Indian peasant."—Aec. of Township of Loony, in Tr. Lit. Soc. Bombay, ii. 194.

CHUTT, s. H. chhat. The proper meaning of the vernacular word is 'a roof or platform.' But in modern Anglo-Indian its usual application is to the coarse cotton sheeting, stretched on a frame and whitewashed, which forms the usual ceiling of rooms in thatched or tiled houses; properly chadar-chhat, 'sheet-ceiling.'

CHUTTANUTTY, n.p. This was one of the three villages purchased for the East India Company in 1686, when the agents found their position in Hugi intolerable, to form the settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpur. Dr. Hunter spells it Sātanāti, but the old Anglo-Indian orthography indicates Chatānāti as probable. In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from "Chutta-nutte"; on and after June 8th, from "Calcuta"; and from August 20th in the same year from "Fort William" in Calcutta. [See Hedges, Diary, Hak. Soc. ii. lix.] According to Major Ralph Smyth, Chatānāti occupied "the site of the present native town," i.e. the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpur on the present site of Fort William.*

1753.—"The Hoogly Phousdar demanding the payment of the ground rent for 4 months from January, namely:—B. A. P.
Sootaloota, Calcuta. 325 0 0
Govindpoor, Pice. 70 0 0
Govindpoor, Calcuta. 33 0 0
Buxies. 1 8 0

Agreed that the President do pay the same out of cash."—Comm. Ft. William, April 30, in Long, 43.

CHUTTRUM, s. Tam shattiram, which is a corruption of Skt. asthāra, 'abode.' In S. India a house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two. [See CHOULTRY, DHURMSALLA.]

1807.—"There are two distinct kinds of buildings confounded by Europeans under the name of 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 Tamul language it is called Tanj Pudat, or Water Shed . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk."—F. Buchanan, Mysore, i. 11, 15.

CINDERELLA'S SLIPPER. A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie Collection:—

"Servomadeni having dropped her slipper in a reservoir, it was found by a fisherman of Kowmakauri, who sold it to a shopkeeper, by whom it was presented to the King Ugrabahu. The Prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner. . . ."—Mackenzie Collection, by H. H. Wilson, ii. 52. [The tale is not uncommon in Indian folk-lore. See Miss Crow, Cindrella (Folk-lore Soc.), i. 91, 183, 465, &c.]

CINTRA ORANGES. See ORANGE and SUNGARA.

CIRCARS, n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godavari, Vizagapatam, Ganjam, and a part of Nellore, was long known by the title of "The Circars" or "Northern Circars" (i.e. Governments), now officially obsolete. The Circars of Chicacole (now Vizagapatam Dist.), Rajamandri and Ellore (these two embraced now in Godavari Dist.), with 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. Gantur (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803. [For the history see Madras Admin. Man. i. 179.] C. P. Brown says the expression "The Circars" was first used by the French, in the time of Bussy. [Another name for the Northern Circars was the Carnatic or Corbigo country, apparently a corr. of Kalinga (see KLING), see Pringle, Diary, &c., of Pt. St. George, 1st ser. vol. 2, p. 125. (See SIRCAR.)]


1767.—"Letter from the Chief and Council at Masulipatam . . . that in consequence of orders from the President and Council of Fort St. George for securing and sending away all vagrant Europeans that might be met with in the Circars, they have embarked there for this place . . . ."—Fort William Coops, in Long, 476 seq.

1789.—"The most important public transaction . . . is the surrender of the Guntoor Circar to the Company, by which it becomes possessed of the whole Coast, from Jaggyaut 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 pechush, due to him by the Company for the other Circars."—Letter of T. Muaro, in Life by Cleyj, i. 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. Muaro, in Selections, &c., by Sir A. Arbuthnot, i. 204.

We know from the preceding quotation what Muaro's spelling of the name was.

1836.—"The district called the Circars, in India, is part of the coast which extends from the Carnatic to Bengal . . . The domestic economy of the people is singular; they inhabit villages (!), and all labour is performed by public servants paid from the public stock."—Phillips, Million of Facts, 320.

1878.—"General Sir J. C., C.B., K.C.S.I. He entered the Madras Army in 1820, and in 1834, according to official despatches, displayed 'active zeal, intrepidity, and judgment' in dealing with the savage tribes in Orissa known as the Circars" (!!).—Obituary Notice in Homeward Mail, April 27.

CIVILIAN, s. A term which came into use about 1750-1770, as a designation of the covenanted European servants of the E. I. Company, not in military employ. It is not used by Grose, c. 1760, who was himself of such service at Bombay. [The earliest quotation in the N.E.D. is of 1766 from Malcolm's L. of Olive, 54.] In Anglo-Indian parlance it is still appropriated to members of the covenanted Civil Service [see COVENANTED SERVANTS]. The Civil Service is mentioned in Corraccio's L. of Olive, (c. 1785), iii. 164. From an early date in the Company's history up to 1833, the members of the Civil Service were classified during the first five years as Writers (q.v.), then to the 8th year as Factors (q.v.); in the 9th and 11th as Junior Merchants; and thenceforward as Senior Merchants. These names were relics of the original commercial character of the E. I. Company's transactions, and had long ceased to have
any practical meaning at the time of their abolition in 1833, when the Charter Act (3 & 4 Will. IV. c. 85), removed the last traces of the Company's commercial existence.

1848.—(Lady O'Dowd's) "quarrel with Lady Smith, wife of Minos Smith the puisne Judge, is still remembered by some at Madras, when the Colonel's lady snapped her fingers in the Judge's lady's face, and said she'd never walk behind over a beggarly civilian."—Vanity Fair, ed. 1867, ii. 85.

1872.—"You bloated civilians are never satisfied, retorted the other."—A True Reformer, i. 4.

CLASSY, CLASHY, s. H. khalāši, usual etym. from Arab khalās. A tent-pitcher; also (because usually taken from that class of servants) a man employed as chain-man or staffman, &c., by a surveyor; a native sailor; or Matross (q.v.). Khalāš is constantly used in Hindustani in the sense of 'liberation'; thus, of a prisoner, a magistrate says 'khalāš karo,' 'let him go.' But it is not clear how khalāši got its ordinary Indian sense. It is also written khalāši, and Vulners has an old Pers. word khalāšha for 'a ship's rudder.' A learned friend suggests that this may be the real origin of khalāši in its Indian use. [Khalāš also means the 'escape channel of a canal,' and khalādī may have been originally a person in 'charge of such a work.]

1785.—"A hundred clashies have been sent to you from the presence."—Tippoo's Letters, 17.

1801.—"The sepoys in a body were to bring up the rear. Our left flank was to be covered by the sea, and our right by Gopie Nath's men. Then the clashies and other armed followers."—Mt. Stewart Elphinstone, in Life, i. 27.

1824.—"If the tents got dry, the clashees (tent-pitchers) allowed that we might proceed in the morning prosperously."—Hoben, ed. 1844, i. 194.

CLEARING NUT, WATER FILTER NUT, s. The seed of Strychnos potatorum, L.; a tree of S. India; [known in N. India as nirmala, nirmali, 'dirt-cleaner?']. It is so called from its property of clearing muddy water, if well rubbed on the inside of the vessel which is to be filled.

CLOVE, s. The flower-bud of Caryophyllum aromaticum, L., a tree of the Moluccas. The modern English name of this spice is a kind of ellipsis from the French clous de girofles, 'Nails of Girofles,' i.e. of garofala, caryophylla, &c., the name by which this spice was known to the ancients; the full old English name was similar, 'clove gilliflower,' a name which, cut in two like a polypus, has formed two different creatures, the clove (or nail) being assigned to the spice, and the 'gillyflower' to a familiar clove-smelling flower. The comparison to nails runs through many languages. In Chinese the thing is called t'ing-hiang, or 'nail-spike'; in Persian mekhah, 'little nails,' or 'nailkins,' like the German Nelken, Nagelchen, and Gewürzt-nagel (spice nail).

[1802-3.—"Also be careful to get together all the cloves you can."—Birdwood, First Letter Book, 36.]

COAST, THE, n.p. This term in books of the 18th century means the 'Madras or Coromandel Coast,' and often 'the Madras Presidency.' It is curious to find ḫaḍāma, "the Shore," applied in a similar specific way, in Ptolomy, to the coast near Cape Comorin. It will be seen that the term "Coast Army," for "Madras Army," occurs quite recently. The Persian rendering of Coast Army by Bandāri below is curious.

1781.—"Just imported from the Coast . . . a very fine assortment of the following cloths."—India Gazette, Sept. 15.

1789.—"Unseduced by novelty, and uninfluenced by example, the bolles of the Coast have courage enough to be unfashionable . . . and we still see their charming tresses flow in luxuriant ringlets."—Hugh Boyd, 78.

1800.—"I have only 1892 Coast and 1200 Bombay sepoys."—Wellington, i. 227.

1802.—"From Hydurabad also, Colonels Roberts and Dalrymple, with 4000 of the Banduri or coast sipahees."—H. of Reign of Tipu Sultan, E. T. by Miles, p. 253.

1879.—"Is it any wonder then, that the Coast Army has lost its ancient renown, and that it is never employed, as an army should be, in fighting the battles of its country, or its employers?"—Pollock, Sport in Br. Burmah, &c., i. 1:26.

COBANG. See KOBANG.

COBILY MASH, s. This is the dried bonito (q.v.), which has for ages been a staple of the Maldives Islands. It is still especially esteemed in Achin
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and other Malay countries. The name is explained below by Pyrard as ‘black fish,’ and he is generally to be depended on. But the first accurate elucidation has been given by Mr. H. C. P. Bell, of the Ceylon C. S., in the Indian Antiquary for Oct. 1882, p. 294; see also Mr. Bell's Report on Maldives Islands, Colombo, 1882, p. 93, where there is an account of the preparation. It is the Maldiver kalu-bili-mäs, ‘black-bonito-fish.' The second word corresponds to the Singhalese baluqā.

c. 1345.—"It's flesh is red, and without fat, but it smells like mutton. When caught each fish is cut in four, slightly boiled, and then placed in baskets of palm-leaf, and hung in the smoke. When perfectly dry it is eaten. From this country it is exported to India, China, and Yemen. It is called Kolb-al-mäs."—Ibn Batuta (on Maldives), iv, 112, also 311.

1578.—"They eat it with a sort of dried fish, which comes from the Islands of Malediva, and resembles jerked beef, and it is called Comalamaa."—Acosta, 103.

c. 1610.—"Ce poisson qui se prend ainsi, s'appelle généralement en leur langue cobolly masse, c'est à dire du poisson noir. . . . Ils le font cuire en de l'eau de mer, et puis le font secher au feu sur des clayes, en sorte qu'estant see il se garde fort long-temps."—Pyrard de Laval, i. 138; see also 141.

[Hak. Soc. i. 100 (with Gray's note) and 194.]

1727.—"The Bonetta is caught with Hook and Line, or with nets. . . . they cut the Fish from the Back-bone on each Side, and lay them in a Shade to dry, sprinkling them sometimes with Sea Water. When they are dry enough. . . . they wrap them up in Leaves of Cocoa-nut Trees, and put them a Foot or two under the Surface of the Sand, and with the Heat of the Sun, they become baked as hard as Stock-fish, and Ships come from Atcheen . . . and purchase them with Gold-dust. I have seen Comelamash (for that is their name after they are dried) sell at Atcheen for 8L. Sterl. per 1000."—A. Hamilton, i. 347; [ed. 1744, i. 350].

1783.—"Many Maldives boats come yearly to Atcheen, and bring chiefly dried bonnetta in small pieces about two or three ounces; this is a sort of staple article of commerce, many shops in the Bazaar deal in it only, having large quantities piled up, put in matt bags. It is when properly cured, hard like horn in the middle; when kept long the worm gets to it."—Forrest, V. to Margus, 45.

1813.—"The fish called Commel melch, so much esteemed in Maldiva, is caught at Minicoy."—Millsburn, i. 321, also 336.

1841.—"The Sultan of the Maldiva Islands sends an agent or minister every year to the government of Ceylon with presents consisting of . . . a considerable quantity of dried fish, consisting of bonitos, albicore, and fish called by the inhabitants of the Maldivas the black fish, or Comboli mas."—J. R. As. Soc. vi. 75.

The same article contains a Maldivian vocabulary, in which we have "Bonito or gooomulmuth . . . kannelmos" (p. 49). Thus we have in this one paper three corrupt forms of the same expression, viz. comboli mas, kanneli mas, and gooomulmuth; all attempts at the true Maldivian term kalu-bili-mäs, 'black bonito fish.'

COBRA DE CAPELLO, or simply COBRA, s. The venomous snake Naja tripudians. Cobra [Lat. colubra] is Port. for 'snake'; cobra de capello, 'snake of (the) hood.' [In the following we have a curious translation of the name: "Another sort, which is called Chapel- snakes, because they keep in Chapels or Churches, and sometimes in Houses" (A Relation of Two Several Voyages made into the East Indies, by Christopher Fryke, Surg. . . . London, 1700, p. 291).]

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 introduced by the hand of some one, for since the fort was made never had the like been heard of."—Correa, ii. 177.

1539.—"Vimos tabe aquy grande soma de cobras de capello, da grossura da coxa de hú homè, e tão peoquenthas em tanto- estremo, que dizia os negros que se chegou com a boca a qualquer cousa viva, logo em proviso cahia morta em terra . . ."—Pinto, cap. xiv.

". . . Adders that were copped on the crowns of their heads, as big as a man's thigh, and so venomous, as the Negroes of the country informed us, that if any living thing came within the reach of their breath, it dyed presently. . . ."—Cogan's Trans., p. 17.

1563.—"In the beautiful island of Ceylon . . . there are yet many serpents of the kind which are vulgarly called Cbras de capello; and in that island we may call them regressus serpens."—Garcia, f. 150.

1672.—"In Jafnapatam, in my time, there lay among others in garrison a certain High German who was commonly known as the Snake-Catcher; and this man was summoned by our Commander . . . to lay hold of a Cobre Capel that was in his Chamber. And this the man did, merely holding his hat before his eyes, and seizing it with his hand, without any damage. . . . I had my suspicions that this was done by some devil . . . but he maintained that it was all by natural means. . . ."—Baldaens (Germ. ed.), 25.

Some forty-nine or fifty years ago a staff-sergeant at Delhi had a bull-dog that used
to catch cobras in much the same way as this High-Dutchman did.

1710.—"The Brother Francisco Rodriguez persevered for the whole 40 days in these exercises, and as the house was of clay, and his cell adjoined the garden, it was invaded by cobra de capelo, and he made report of this inconvenience to the Father Rector. But his answer was that these were not the snakes that did spiritual harm; and so left the Brother in the same cell. This and other admirable instances have always led me to doubt if S. Paul did not communicate to his Paulists in India the same virtue as of the tongues of S. Paul, for the snakes in these parts are so numerous and so 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 Souza, Oriente Conquistado, Conq. i. Div. i. cap. 73.

1711.—Bluteau, in his great Port. Dict., explains Cobra de Capello as a "reptile (bicho) of Brazil." But it is only a slip; what is further said shows that he meant to say India.

c. 1713.—"En account le paez de cerf sur laquelle nous avons coutume de nous asseoir, il on sortit un gros serpent de ceux qu'on appelle en Portugal Cobra-Capel."—Lettres Edifi., ed. 1751, xi. 89.

1888.—"In my walks abroad I generally carry a strong, supple walking cane. . . . Armed with it, you may rout and slaughter the hottest-tempered cobra in Hindustan. Let it rear itself up and spread its spectacled head and blister as it will, but one rap on the side of its head will bring it to reason."—Tribes on my Frontier, 198-9.

**COBRA LILY.**

s. The flower Arum campanulatum, which stands on its curving stem exactly like a cobra with a reared head.

**COBRA MANILLA, or MINELLE.**

s. Another popular name in S. India for a species of venomous snake, perhaps a little uncertain in its application. Dr. Russell says the Bungurus caeruleus was sent to him from Masulipatam, with the name Cobra Monil, whilst Günther says this name is given in S. India to the Daboia Russellii, or Tie-Polonga (q.v.) (see Feyer's Thaumatophidia, pp. 11 and 15). [The Madras Gloss, calls it the chain-viper, Daboia elegans.] One explanation of the name is given in the quotation from Lockyer. But the name is really Mahr. mayer, from Skt. mapi, '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 the other."—Tribes on my Frontier, 197.

1711.—"The Cobra Manilla has its name from a way of Expression common 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.

[1773.—"The Covra Manilla, is a small bluish snake of the size of a man's little finger, and about a foot long, often seen about old walls."—Itea, 48.]

1780.—"The most dangerous of those reptiles are the coverynamili and the green snake. The first is a beautiful little creature, very lively, and about 6 or 7 inches long. It creeps into all private corners of houses, and is often found coiled up betwixt the sheets, or perhaps under the pillow of one's bed. Its sting is said to inflict immediate death, though I must confess, for my own part, I never heard of any dangerous accident occasioned by it."—Munro's Narrative, 34.

1810.—... Here, too, lurks the small bright speckled Cobra manilla, whose fangs convey instant death."—Maria Graham, 23.

1813.—"The Cobra minelle is the smallest and most dangerous; the bite occasions a speedy and painful death."—Forbes, Or. Mem. i. 42; [2nd ed. i. 27].

**COCHIN.**

n.p. A famous city of Malabar, Malayal. Kochi, ['a small place'] which the nasalling, 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

* Lingua di San Paolo is a name given to fossil 'sharks' teeth, which are commonly found in Malta, and in parts of Sicily.

* I have seen more snakes in a couple of months at the Bagni di Lucca, than in any two years passed in India.—H. Y.
Conti in the 15th century makes the same statement.

c. 1430.—"Relictà Coloeñà ad urbeim Cocym, trium dierum itinere transit, quinque millibus passuum ambitu supra ostium fluminis, a quo et nomen."—N. Conti in Poggisius, de Variet. Fortunae, iv. 1503.—"Inde Franci ad urbeim Cocem profecki, castrum ingens ibidem construxere, et trecentis praedidiis viris bellicosissimis munivere. . . ."—Letter of Nestorian Bishops from India, in Assenium, iii. 596.

1510.—"And truly he (the K. of Portugal) deserves every good, for in India and especially in Cucin, every fête day ten and even twelve Pagans and Moors are baptised."—Varthema, 296.

[1562.—"Cochym." See under BEAD-ALA.]

1572.—

"Vereis a fortaleza sustentar-se De Cananor con pouca força e gente * * * * E vereis em Cochin assinalar-se Tanto hum peito soberbo, e insolente * Que cithara ja mais cantou victoria, Que assi mereça eterno nome e gloria." Canôes, ii. 52.

By Burton:

"Thou shalt behold the Fortalice hold out of Cananor with scanty garrison

shalt in Cochin see one approv'd so stout,
who such an arragge of the sword hath shown,
no harp of mortal sang a similar story,
digne of e'erlasting name, eternal glory."

[1606.—"Att Cowcheen which is a place neere Calicutt is soare of pepper. . . ."—Birdwood, First Letter Book, 84.]

[1610.—"Cochim bow worth in Surat as sceala and kannikee."—Donners, Letters, i. 74.]

1767.—"From this place the Nawaub marched to Koochi-Bundur, of the inhabitants of which he exacted a large sum of money."—H. of Hydur Naik, 186.

COCHIN-CHINA, n.p. This country was called by the Malays Kuchi, and apparently also, to distinguish it from Kuchi of India (or Cochim), Kuchi-China, which the Portuguese adopted as Cauch-China; the Dutch and English from them. Kuchi occurs in this sense in the Malay traditions called Siçar Malauy (see J. Ind. Archip., v. 729). In its origin this word Kuchi is no doubt a foreigner's form of the Annamite Kwa-chin (Chin. Kiu-Ching, South Chin. Kau-Chen), which was the ancient name of the province Thanh-hoa, in which the city of Hué has been the capital since 1398.*

1516.—"And he (Fernão Peres) set sail from Calicut . . . in August of the year 516, and got into the Gulf of Concim china, which he entered in the night, escaping by miracle from being lost on the shoals. . . ."—Correa, ii. 474.

[1524.—"I sent Duarte Coelho to discover Cuchinchina China."—Letter of Albuquerque to the King, India Office MSS., Corpo Chronologico, vol. i.]

c. 1535.—"This King of Cuchinchina 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' Regni, in Ramusio, i. 380v.

c. 1543.—"Now it was not without much labour, pain, and danger, that we passed these two Channels, as also the River of Ventinau, by reason of the Pyrants that usually are encountered there, nevertheless we at length arrived at the Town of Mauquilen, which is seated at the foot of the Mountains of Chomay (Cambay in orig.), upon the Frontiers of the two Kingdoms of China, and Cauchenchina (da China e do Cochin in orig.), where the Ambassadors were well received by the Governor thereof."—Pinto, E. T., p. 106 (orig. cap. cxxix.).

c. 1545.—"CAPITULO CXXX. Do recebiimento que este Reyno da Cuchinchina fez ao Embassador da Tartaria na villa de Panau gremiu."—Pinto, original.

1572.—

"Yes, Cauchichina está de escusa fama, E de Aínão vê a incognita enseada." Canôes, x. 129.

By Burton:

"See Cauchichina still of note obscure and of Aínam yon undiscovered Bight."

1598.—"This land of Cauchinchina is devided into two or three Kingdoms, which are under the subjection of the King of China, it is a fruitfull country of all necessarie provisions and Victuals."—Linschoten, ch. 22; [Hak. Soc. i. 124.]

1606.—"Nel Regno di Coccincina, che . . . è alle volte chiamato dal nome di Aman, vi sono quattordici Provincie piccole. . . ." Viaggi di Carletti, ii. 138.

[1614.—"The Cocchinines cut him all in pieces."—Foster, Letters, ii. 75.]

[1616.—"27 pecull of lignum alos of Cutchesinchenn."—Ibid. iv. 213.]

* Duarte Pacheco Pereira, whose defence of the Fort at Cochim (c. 1504) against a great army of the Zamorin's, was one of the great feats of the Portuguese in India. [Comm. Albuquerque, Hak. Soc. i. 5.]

* MS. communication from Prof. Terrien de la Couperie.
COCKROACH.

1652.—"Cochin-China is bounded on the West with the Kingdoms of Broma; on the East, with the Great Realm of China; on the North extending towards Tartary; and on the South, bordering on Cambodia."—P. Heylin, Cosmographie, ii. 259.

1727.—"Cockato-china has a large Sea-coast of about 700 Miles in Extent...and it has the Conveniency of many good Harbours on it, tho' they are not frequented by Strangers."—A. Hamilton, ii. 208; [ed. 1744].

**COCHIN-LEG.** A name formerly given to elephantiasis, as it prevailed in Malabar. [The name appears to be still in use (Boswell, Mon. of Nellore, 33). Linschoten (1598) describes it in Malabar (Hak. Soc. i. 288), and it was also called "St. Thomas's leg" (see an account with refs. in Gray, Pyrrad de Laval, Hak. Soc. i. 392).]

1757.—"We could not but take notice at this place (Cochin) of the great number of the Cochin, or Elephant legs."—Ives, 193.

1781.—"...my friend Jack Griskin, enclosed in a buckram Coat of the 1745, with a Cochin Leg, hobbling the Allemend..."—Letter from an Old Country Captain, in India Gazette, Feb. 24.

1813.—"Cochin-Leg, or elephantiasis."—Forbes, Or Mem. i. 327; [2nd ed. i. 207].

**COCKATOOT.** s. This word is taken from the Malay kakatåwå. According to Crawfurd the word means properly 'a vice,' or 'gripe,' but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool may have been taken from the bird. This would be more in accordance with usual analogy. [Mr. Skeat writes: "There is no doubt that Sir H. Yule is right here and Crawfurd wrong. Kakak tuaa (or tua) means in Malay, if the words are thus separated, 'old sister,' or 'old lady.' I think it is possible that it may be a familiar Malay name for the bird, like our 'Polly.' The final k in kakak is a mere click, which would easily drop out."]

1638.—"Il y en a qui sont blances...et sont coeufes d'une house ouencore...l'on les appelle kakatou, à cause de ce mot qu'ils prononcent en leur chant assoz distinctement."—Mandelslo (Paris, 1669), 144.

1654.—"Some rarities of natural things, but nothing extraordinary save the skin of a jackall, a rarely colour'd jacatoo 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 Pidgeon. 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."—Furnel, in Dampier, iv. 265-6.

1719.—"Maccaws, Cokatoos, plovers, and a great variety of other birds of curious colours."—Shelvoke's Voyage, 54-55.

1775.—"At Sooloo there are no Lories, but the Cocatores have yellow tufts."—Forrest, V. to N. Guinea, 295.

[1843.—"...saucy Krocotaos, and gaudy-coloured Loris."—Belcher, Narr. of Voyage of Samarang, i. 15.]

**CROCKROACH, s.** This objectionable insect (Blatta orientalis) is called by the Portuguese cucalacco, for the reason given by Bontius below; a name adopted by the Dutch as kakelrak, and by the French as canarelat. The Dutch also apply their term as a slang name to half-castes. But our word seems to have come from the Spanish, cecarracha. 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 cecarracha de Indias it was applied to the insect now in question (see Dice de la Lengua Castellana, 1729).

1577.—"We were likewise annoyed not a little by the biting of an Indian fly called Cacaroch, a name agreeable to its bad condition; for living it vext our flesh; and being kill'd smelt as loathsomely as the French punaise, whose smell is odious."—Herbert's Travels, 3rd ed., 322-33.

1598.—"There is a kind of beast that flyeth, twice as big as a Bee, and is called Baratta (Blatta)."—Linschoten, Hak. Soc. i. 304.]

1631.—"Scarabaeoos autem hos Lusitani Caca-lacac vocant, quod ova quae excludunt, colorem et laevorem Laccae facetitiae (i.e. of sealing-wax) referant."—Jac. Bontii, lib. v. cap 4.

1764.—"...from their retreats Cockroaches crawl displeasingly abroad."—Grainger, Bk. i. e. 1775.—"Most of my shirts, books, &c., were gnawed to dust by the blatta or cockroach, called cockerlukke in Surinam."—Stedman, i. 203.
COCKUP, s. An excellent table-fish, found in the mouths of tidal rivers in most parts of India. In Calcutta it is generally known by the Beng. name of behi or bhikti (see BHIKTY), and it forms the daily breakfast dish of half the European gentlemen in that city. The name may be a corruption, we know not of what; or it may be given from the erect sharp spines of the dorsal fin. [The word is a corr. of the Malay ikukapi, which Klinkert defines as a palatable sea-fish, Lat. nobilis, the more common form being isiyakap.] It is Lates calcarifer (Günther) of the group 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 Cocca nucifera, L.; a palm found in all tropical countries, and the only one common to the Old and New Worlds.

The etymology of this name is very obscure. Some conjectural origins are given in the passages quoted below. Ritter supposes, from a passage in Pigafetta's Voyage of Magellan, which we cite, that the name may have been indigenous in the Ladrone Islands, to which that passage refers, and that it was first introduced into Europe by Magellan's crew. On the other hand, the late Mr. C. W. Goodwin found in ancient Egyptian the word kuku used as "the name of the fruit of a palm. 60 cubits high, which fruit contained water." (Chabas, Mélanges Égyptologiques, ii. 239.) It is hard, however, to conceive how this name should have survived, to reappear in Europe in the later Middle Ages, without being known in any intermediate literature.*

The more common etymology is that which is given by Barros, García de Orta, Linschoten, &c., as from a Spanish word coco applied to a monkey's or other grotesque face, with reference to the appearance of the base of the shell with its three holes. But after all may the term not have origin-

* It may be noted that Theophrastus describes under the names of kokax and k6i a palm of Ethiopia, which was perhaps the Doms palm of Upper Egypt (Theop., ii. 11, ii. 6, 10). Schneider, the editor of Theop., states that Sprengel identified this with the coco-palm. See the quotation from Pliny below.

ated in the old Span. coca, 'a shell' (presumably Lat. concha), which we have also in French coque' properly an egg-shell, but used also for the shell of any nut. (See a remark under COPRAH.)

The Skt. veitekte [nārikēta, nārika] has originated the Pers. nārgil, which Cosmas grecizes into apēleithn, and H. nāriyāf.

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 jauz-al-Hindi). There is no evidence of its having been known to classical writers, nor are we aware of any Greek or Latin mention of it before Cosmas. But Brugsch, describing from the Egyptian wall-paintings of c. B.C. 1600, on the temple of Queen Hashop, representing the expeditions by sea which she sent to the Incense Land of Punt, says: "Men never seen before, the inhabitants of this divine land, showed themselves on the coast, not less astonished than the Egyptians. They lived on pile-buildings, in little dome-shaped huts, the entrance to which was effected by a ladder, under the shade of cocoa-palms laden with fruit, and splendid incense-trees, on whose boughs strange fowls rocked themselves, and at whose feet herds of cattle peacefully reposed." (H. of Egypt, 2nd ed. i. 333; [Maspero, Struggle of the Nations, 248].)


c. A.D. 545. — "Another tree is that which bears the Argell, i.e. the great Indian Nut." — Cosmas, in Cathay, &c., clxxvi.

1292. — "The Indian Nuts are as big as melons, and in colour green, like gourds. Their leaves and branches are like those of the date-tree." — John of Monte Corvino, in do., p. 213.

c. 1328. — "First of these is a certain tree called Nargil; which tree every month in the year sends out a beautiful frond like [that of a] date-palm tree, which from or branch produces very large fruit, as big as a man's head. . . . And both flowers and fruit are produced at the same time, beginning with the first month, and going up gradually to the twelfth. . . . The fruit is that which we call nuts of India." — Friar Jordanus, 15 seq. The wonder of the coco-palm is so often noticed in this form by medieval writers; that doubtless in their
minds they referred it to that "tree of life, which bare twelve manner of fruit, and yielded her fruit every month" (Apoc. xxii. 2).}

c. 1340.—"Le margaillé, appelé autrement noix d'Inde, auquel on ne peut comparer aucun autre fruit, est vert et remplit d'huile."—Shikabaddin Dimibh, in Not. et Ets. xiii. 175.

c. 1350.—"Wonderful fruits there are, which we never see in these parts, such as the Nargil. Now the Nargil is the Indian Nut."—John Marignoli, in Cathay, p. 352.

1498-99.—"And we who were nearest boarded the vessel, and found nothing in her but provisions and arms; and the provisions consisted of coquos and of four jars of certain cakes of palm-sugar, and there was nothing else but sand for ballast."—

Rodeiro de Vasco da Gama, 94.

1510.—Varthema gives an excellent account of the tree; but he uses only the Malay name tendu. [Tum. tendu, ten, 'south' as it was supposed to have been brought from Ceylon.]

1516.—"These trees have clean smooth stems, without any branch, only a tuft of leaves at the top, amongst which grows a large fruit which they call tenaga. . . . We call these fruits quokos."—

Barbosa, 154 (collating Portuguese of Lisbon Academy, p. 346).

1519.—"Cocas (coche) are the fruits of palm-trees, and as we have bread, wine, oil, and vinegar, so in that country they extract all these things from this one tree."—

Pigafetta, Viaggio intorno il Mondo, in Ramusio, i. f. 395.

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 Canarins call it, narte."—Barros, Dec. III. liv. iii. cap. 7.

c. 1561.—Correa writes coquos.—I. i. 115.

1563.—"... We have given it the name of coco, because it looks like the face of a monkey, or of some other animal."—Garcia, 669.

"That which we call coco, and the Malabars Temgo."—Ibid. 679.

1578.—"The Portuguese call it coco (because of those three holes that it has)."—

Acosta, 98.

1598.—"Another that bears the Indian nuts called Coccos, because they have within them a certain shell that is like an apei; and on this account they use in Spain to show their children a Cocota when they would make them afraid."—English trans. of Pigafetta's Congo, in Harleian Coll. ii. 553.

The parallel passage in De Bry runs: "Illas quoque quae nuae Indicas coceas, id est Simias (intus enim simiame caput referunt) dictas palmas appellant."—i. 29.

Purchas has various forms in different narratives: Cocts (i. 37); Cokers, a form which still holds its ground among London stall-keepers and costermongers (i. 461, 502); coquier-nuts (Terry, in ii. 1466); coco (ii. 1008); coquo (Pilgrimage, 567), &c.

[c. 1610.—"None, however, is more useful than the coco or Indian nut, which they (in the Maldives) call roul (Male, rã)."—

Pyyard de Lavall, Hak. Soc. i. 113.]

c. 1690.—Rumphius, who has coco in Latin, and cocos in Dutch, mentions the derivation already given as that of Linchoten and many others, but proceeds:

"Meo vero judicio verior et certior vocis origo invenienda est, plurum enim nationes, quibus hic fructus est notus, nucem appellant. Sic dictur Arabicos Guccos-Indi vel Genztn-Indi, h. e. Nux India... Turcis Cock-Indi, eodem significatibus, unde sine dubio Ætiopes, Africani, eorumque vicini Hispani ac Portugalli coquo deflexerunt. Omnia vero ista nomina, originem suam debent Hebraicæ voci Epou quae nucem significat."—Herb. Ambrosin. i. p. 7.

"... in India Occidentali Kokernoot vocant... "—Ibid. p. 47.

One would like to know where Rumphius got the term Cock-Indi, of which we can find no trace.

1810.—

"What if he felt no wind? The air was still. That was the general will Of Nature . . . . . . .

You rows of rice erect and silent stand, The shadow of the Cocoas's lightest plume Is steady on the sand."

Curse of Kehama, iv. 4.

1881.—"Among the popular French slang words for 'head' we may notice the term 'coco,' given—like our own 'nut'—on account of the similarity in shape between a cocoa-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 de Lorédan Larchey, from which this seems taken, explains picton as 'vin supérieur.'

COCO-DE-MER, or DOUBLE COCO-NUT. s. The curious twin fruit so called, the produce of the Lodowica Secellarum, a palm growing only in the Seychelles Islands, is cast up on the shores of the Indian Ocean, most frequently on the Maldiv Islands, but occasionally also on Ceylon and S. India, and on the coasts of Zanzibar, of Sumatra, and some others of the Malay Islands. Great virtues as medicine and antidote were supposed to reside in these fruits,
and extravagant prices were paid for them. The story goes that a "country captain," expecting to make his fortune, took a cargo of these nuts from the Seychelles Islands to Calcutta, but the only result was to destroy their value for the future.

The old belief was that the fruit was produced on a palm growing below the sea, whose fronds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lampong Bay. According to one form of the story among the Malays, which is told both by Pigafetta and by Rumphius, there was but one such tree, the fronds of which rose above an abyss of the Southern Ocean, and were the abode of the monstrous bird Garuda (or Rukh of the Arabs—see ROC).* The tree itself was called Pausengi, which Rumphius seems to interpret as a corruption of Buwa-zangi, "Fruit of Zang" or E. Africa. [Mr. Skeat writes: "Rumphius is evidently wrong. The first part of the word is 'Pau,' or 'Pauh,' which is perfectly good Malay, and is the name given to various species of mango, especially the wild one, so that 'Pausengi' represents (not 'Buwa,' but) 'Pauh Janggi,' which is to this day the universal Malay name for the tree which grows, according to Malay fable, in the central whirlpool or Navel of the Seas. Some versions add that it grows upon a sunken bank (tēbing runtok), and is guarded by dragons. This tree figures largely in Malay romances, especially those which form the subject of Malay shadow-plays (vide infra, Pl. 23, for an illustration of the Pauh Janggi and the Crab). Rumphius' explanation of the second part of the name (i.e. Janggi) is, no doubt, quite correct."—Malay Magic, pp. 6 seqq.]

They were cast up occasionally on the islands off the S.W. coast of Sumatra; and the wild people of the islands brought them for sale to the Sumatran marts, such as Padang and Priamang. One of the largest (say about 12 inches across) would sell for 150 rix dollars. But the Malay princes coveted them greatly, and would sometimes (it was alleged) give a laden junk for a single nut. In India the best known source of supply was from the Maldive Islands. [In India it is known as Durvyānāriyāl, or 'cocoa-nut of the sea,' and this term has been in Bombay corrupted into jāhari (zahrt) or 'poisonous,' so that the fruit is incorrectly regarded as dangerous to life. The hard shell is largely used to make Fakirs' water-bowls.]

The medicinal virtues of the nut were not only famous among all the peoples of the East, including the Chinese, but are extolled by Piso and by Rumphius, with many details. The latter, learned and laborious student of nature as he was, believed in the submarine origin of the nut, though he discredited its growing on a great palm, as no traces of such a plant had ever been discovered on the coasts. The fame of the nut's virtues had extended to Europe, and the Emperor Rudolf II. in his later days offered in vain 4000 florins to purchase from the family of Wolfert Hermanszen, a Dutch Admiral, one that had been presented to that commander by the King of Bantam, on the Hollander's relieving his capital, attacked by the Portuguese, in 1602.

It will be seen that the Maldive name of this fruit was Tāwa-kārhi. The latter word is 'coco-nut,' but the meaning of tāwa does not appear from any Maldive vocabulary. [The term is properly Tāwākarkhi, 'the hard-shelled nut,' (Gray, on Pyrrad de Loval, Hak. Soc. i. 231.) Rumphius states that a book in 4to (totum opusculum) was published on this nut, at Amsterdam in 1634, by Augerius Clutius, M.D. [In more recent times the nut has become famous as the subject of curious speculations regarding it by the late Gen. Gordon.]

1522.—"They also related to us that beyond Java Major . . . there is an enormous tree named Campangangi, in which dwell certain birds named Garuda, so large that they take with their claws, and carry away flying, a buffalo and even an elephant, to the place of the tree. . . . The fruit of this tree is called Buapangangi, and is larger than a water-melon . . . it was understood that those fruits which are frequently found in the sea came from that place."—Pigafetta, Hak. Soc. p. 155.

1553.—". . . it appears . . . that in some places beneath the salt-water there grows

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* This mythical story of the unique tree producing this nut curiously shadows the singular fact that one island only (Praslin) of that secluded group, the Seychelles, bears the Lodoicea as an indigenous and spontaneous product. (See Sir L. Pelly, in J.R.G.S., xxxv. 292.)
another kind of these trees, which gives a fruit bigger than the coco-nut; and experience shows that the inner husk of this is much more efficacious against poison than the Bezoar stone."—Barros, III. iii. 7.

1563.—"The common story is that those islands were formerly part of the continent, but being low they were submerged, whilst these palm-trees continued in situ; and growing very old they produced such great and very hard coco-nuts, buried in the earth which is now covered by the sea. . . . When I learn anything in contradiction of this I will write to you in Portugal, and anything that I can discover here, if God grant me life; for I hope to learn all about the matter when, please God, I make my journey to Malabar. And you must know that these coco come joined two in one, just like the hind quarters of an animal."—Garcia, f. 70-71.

1572.—

"Nas ilhas de Maldiva nasce a planta
No profundo das aguas soberana,
Cujó pomo contra o veneno urgente
He tido por antidoto excellente."

Comões, x. 136.

c. 1610.—"I[t] is ainsi d'une certaine noix que la mer lette quelques fois à bord, qui est grosse comme la teste d'un homme qu'on pourrait comparer à deux gros melons joints ensemble. Ils la nomment Tuarecarré, et ils tiennent que cela vient de quelques arbres qui sont sous la mer . . . quand quelqu'un devant riche tout à coup en peu de temps, on dit communement qu'il a trouvé du Tuarecarré ou de l'ambre."—Pyrrad de Laval, i. 163 ; [Hak. Soc. i. 230].

1650.—In Piso's Mantissa Aromatica, &c., there is a long dissertation, extending to 23 pp., De Tuarecare seu Nuce Medicâ Maldivensium.

1678.—"P.S. Pray remember ye Coquer mutt Shells (doubtless Coco-de-Mer) and long nulls (!) formerly desired for ye Prince."—Letter from Duca, quoted under CHOP.

c. 1680.—"Hic et haque Calappus marinus non est fructus terestris qui casu in mare procedit . . . uti Garcia ad Orta persuadere voluit, sed fructus est in ipso crescens mari, cujus arbor, quantum seio, hominum oculis ignota et occulta est."—Rumphius, Lib. iii. cap. 8.

1763.—"By Durbar charges paid for the following presents to the Nawab, as per Order of Consultation, the 14th October, 1762.

* * * * *

1 Sea cocoa nut . . . . Rs. 300 0 0."

In Long, 308.

1777.—"Cocoa-nuts from the Maldives, or as they are called the Zee Calappers, are said to be annually brought bither (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 Tuarecare. . . ."—Travels of Charles Peter Thunberg, M.D. (E.T.) iv. 209.

[1833.—"The most extraordinary and valuable production of these islands (Seychelles) is the Coco Do Mar, or Maldivia nut, a tree which, from its singular character, deserves particular mention.".—Owen, Narratives, ii. 196 seq.]

1882.—"Two minor products obtained by the islanders from the sea require notice. These are ambergris (M. guaj, maddrara) and the so-called 'sea-cocoanut' (M. theo-kâchi) . . . rated at so high a value in the estimation of the Maldivian Sultans as to be retained as part of their royalties."—H. C. P. 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. Hoard had a nut cut down for me. The outside husk is shaped like a mango . . . It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough to fill a soup-tureen—of the purest white, and not bad."—(Miss North) in Pull Mall Gazette, Jan. 21, 1884.

COCASVASCAM, n.p. A region with this puzzling name appears in the Map of Blaeu (c. 1650), and as Ryk van Cocasvascam in the Map of Bengal in Valentijn (vol. v.), to the E. of Chittagong. Wilford has some Willfordian nonsense about it, connecting it with the Tskottara R. of Ptolemy, and with a Tousuan 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 Prince Mouro, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Khodâbakhsh Khân." His territory must have been south of Chittagon, for one of his towns was Chacurid, still known as Chakiria on the Chittagong and Arakan Road, in lat 21° 45'. (See Barros, IV. ii. 8. and IV. ix. 1; and Couto, IV. iv. 10; also Correa, iii. 264-266, and again as below:—)

1583.—"But in the city there was the Rumi whose foist had been seized by Damião Bernaldes; being a soldier (lascarym) 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 Codavascão
in Chagícão, and he is come to take vengeance
for the ill that was done him."—Correa,
iii. 479.

**COFFEE.** s. Arab. kahwa, a word
which appears to have been originally
a term for wine.* [So in the Arab.
Nights, ii. 158, where Burton gives the
derivation as akha, fastidire fecit,
causing disinclination for food. In
old days the scrupulous called coffee
kahwah to distinguish it from kahweh,
wine.] It is probable, therefore, that
a somewhat similar word was twisted
into this form by the usual propensity
to strive after meaning. Indeed, the
derivation of the name has been
plausibly traced to Kaffa, one of those
districts of the S. Abyssinian highlands
(Enarea and Kaffa) which appear to
have been the original habitat of the
Coffee plant (Coffee arabica, L.); and
if this is correct, then Coffee is nearer
the original than Kahwa. On the other
hand, Kahwa, or some form thereof,
is in the earliest mentions appropriated
to the drink, whilst some form of the
word 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 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 15th century, a time
consistent with the other negative and
positive data.† From Yemen it spread
to Mecca (where there arose after some
years, in 1511, a crusade against its
use as unlawful), to Cairo, to Damascus
and Aleppo, and to Constantinople,
where the first coffee-house was
established in 1554. [It is said to
have been introduced into S. India
some two centuries ago by a Mahom-
medan pilgrim, named Babâ Bûdan,
who brought a few seeds with him
from Mecca; see Grigg, Nilagiri Man.
483; Rice, Mysores, i. 162.] The first
European mention of coffee seems to
be by Rauwolf, who knew it in
Aleppo in 1573. [See I ser. N. & Q. I.
25 seqq.] It is singular that in the
Observations of Pierre Belon, who was
in Egypt, 1546-49, full of intelligence
and curious matter as they are, there
is no indication of a knowledge of
coffee.

1558.—Extrait du Livre intitulé: "Les
Perevres le plus fortes en faveur de la
legitimite de l'usage du Café (Kahwa);
par
le Scheikh Abd-Alkader Ansari Djezéri
Hanbali, fils de Mohammed."—In De Sucy,
Chrest. Arabe, 2nd ed. i. 412.

1573.—"Among the rest they have a very
good Drink, by them called Chaube,
that is almost black as Ink, and very good in Illness,
Chiefly that of the Stomach; of this they
drink in the Morning early in open places
before everybody, without any fear or
regard, out of China cups, as hot as they
can; they put it often to their Lips, but
drink but little at a Time, and let it go
round as they sit. In the same water they
take a fruit called Bunn, which in its
Bigness, Shape, and Colour, is almost like
to a Bay-berry, with two thin Shells...
they agree in the Virtue, Figure, Look, and
Name with the Bruncho of Avicen,* and
Bunche de Rasis ad Alwana, exactly;
therefore I take them to be the same."—Rau-
wolff, 92.

c. 1580.—"Arborem vidi in viridario-
Halydeo Turcæ, cuius tu icenum nunc
spectabis, ex qua semina illa iubi vulgatis-
sima, Bon vel Ban appellant, producentur;
ex his tum Aegyptiim tun Arabes parant
decoutum vulgatissimum, quod vini loco ipsi
potantis, venditurque in publicis conopolis,
non secus quod apud nos vinum: ilique
ipsum vocant Canova... Avicenna de his
semilibus memorit."—Prosper Alpinus,
ii. 36.

1598.—In a note on the use of tea in
Japan, Dr. Paludanus says: "The Turkes
bode almost the same matter of drinking
of their Chaona (read Chasouna), which
they make of a certain fruit, which is like unto
the Bakolaer,† and by the Egyptians called
Bon or Ban; they take of this fruitie one
pound and a halfe, and roast them a little
in the fire, and then sieth them in twentie
pounds of water, till the half be consumed
away; this drinke they take everie morning
fasting in theire chambers, out of an earthen
pot, with aneerie hote, as we doe here drinke
qua composita in the morning; and they say
that it strengthenthem and maketh
them warm, breaketh wind, and openeth any

* It is curious that Ducange has a L. Latin
word cahu, 'vinum album et debile.'
† See the extract in De Sucy's Chrestomathie
Arabe cited below. Playfair, in his history of
Yemen, says coffee was first introduced from
 Abyssinia by Jamehuddin Ibn Abdalla, Kadi of
Aden, in the middle of the 16th century: the
person differs, but the time coincides.

* There seems no foundation for this.
† i.e. Bucea Lauri; laurel berry.
COIR. 233 COFFEE.

COIR.

ever saw drink coffee, which custom came not into England till 80 years after."—Evelyn's Diary, [May 19].

1673.—"Every one pays him their congratulations, and after a dish of Coho or Tea, mounting, accompany him to the Palace."—Fryer, 225.

"... Cependant on l'apporta le cavé, le parfum, et le sorbet."—Journal d'Antoine Galland, ii. 124.

[1677.—"Cave." See quotation under TEA.]

1690.—"For Tea and Coffee which are judge'd the privileg'd Liquors of all the Mahometans, as well Turks, as those of Persia, India, and other parts of Arabia, are condemn'd by them (the Arabs of Muscatt) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine."—Oestington, 427.

1726.—"A certain gentleman, M. Paschius, maintains in his Latin work published at Leipzig in 1700, that the parched corn (I Sam. xxv. 18) which Abigail presented with other things to David, to appease his wrath, was nought else but Coffe-beans."—Valentijn, v. 192.

COIMBATORE. n.p. Name of a District and town in the Madras Presidency. Koyammutārum; [Kōi, the local goddess so called, muttu, 'pearl,' är, 'village'].

COIR, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Tam. kaiyiru, Malayāl. kāyir, from v. kaiyiru, 'to be twisted,' means 'cord' itself (see the accurate Al-Birūnī below). The former use among Europeans is very early. And both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms kānbar and kanbār, arising probably from some misreading of the diacritical points (for kāyir, and kaiyār). The Portuguese adopted the word in the form coiro. The form coir seems to have been introduced by the English in the 18th century. [The N.E.D. gives coire in 1697; coir in 1779.] It was less likely to be used by the Portuguese because coirol 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. 1830.—"The other islands are called Diva Kanbār from the word Kanbār signify-
COIR, 234  COLEROON.

ing the cord plaited from the fibre of the coco-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 kanbar; the latter is the name which they give to the fibrous husk of the coco-nut. They make of it twine to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This kanbar is better than hemp."—Ibn Batuta, iv. 121.

1510.—"The Governor (Albuquerque)... in Cananor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in Goa River; ordering that all should be made of coir (cayo), of which there was great abundance in Cananor; because a Moor called Mamalle, a chief trader there, held the whole trade of the Maldivian islands by a contract with the kings of the islands... 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 Isles should not be taken from him, and that he in return would furnish for the king 1000 bahars (barla) of coarse coir, and 900 more of fine coir, each bahar weighing 4½ quintals; and this every year, and laid down at his own charges in Cananor and Cochyn, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the Isles at their pleasure)."—Correa, ii. 129-30.

1516.—"These islands make much cordage of palm-trees, which they call cayo."—Barbosa, 164.

c. 1530.—"They made ropes of coir, which is a thread which the people of the country make of the husks which the coco-nuts have outside."—Correa, by Stanleyff, 133.

1533.—"They make much use of this cayo 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 wind is very tough, and from it is made cayo, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels."—Garcia, f. 67 c.

1582.—"The Dwellers therein are Moors; which trade to Sofala in great Ships that have no Decks, nor masts, but are sowed with Cayo."—Causticula (by N. L.), f. 146.

c. 1610.—"This revenue consists in... Cairo, which is the cord made of the coco-coco-tree."—Pyrard de Laval, i. 172; [Hak. Soc. i. 250].

1673.—"They (the Surat people) have not only the Cairo-yarn made of the Cooce for cordage, but good Flax and Hemp."—Fryer, 121.

c. 1690.—"Externum nucis cortex putamens, quam resextentia, et stupae similis... dicitur... Malabarice Cairo, quod nomen ubique usurptur lubi lingua Portugallica est in usu..."—Rumphius, i. 7.

1727.—"Of the Rind of the Nut they make Cayer, which are the Fibres of the Cask that environs the Nut spun fit to make Cordage and Cables for Shipping."—A. Hamilton, i. 296; [ed. 1744, i. 298].

[1773.—"... these they call Kiar Yarns."—Ives, 457.]

COJA, s. P. khojah for khwajâh, a respectful title applied to various classes: as in India especially to eunuchs; in Persia to wealthy merchants; in Turkistan to persons of sacred families.

c. 1343.—"The chief mosque (at Kaulam) is admirable; it was built by the merchant Khojah Muhammedah."—Ibn Batuta, iv. 100.

[1590.—"Hoggia." See quotation under TALISMAN.

[1615.—"The Governor of Suratt is displaced, and Hoyja Hassan in his room."—Foster, Letters, iv. 16.

[1708.—"This grave is made for Hodges Shaughnessy, the chiefest servant to the King of Persia for twenty years. ..."—Inscription on the tomb of "Coya Shawnessare, a Persia in St. Botolph's Churchyard, Bishopsgate," New View of London, p. 189.]

[1786.—"I also beg to acquaint you I sent for Retafit Ali Khan, the Coja who has the charge of the women of Oudh Zanana, who informs me it is well grounded that they have sold everything they had, even the clothes from their backs, and now have no means to subsist."—Capt. Jaques in Articles of Charge, &c., Burke, vii. 27.

1838.—"About a century back Khan Khojah, a Mohammedan ruler of Kashghar and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakhshan."—Wood's Cens., ed. 1857, p. 161.

COLAO, s. Chin. kok-lao, 'Council Chamber Elders' (By Moule). A title for a Chinese Minister of State, which frequently occurs in the Jesuit writers of the 17th century.

COLEROON, n.p. The chief mouth, or delta-branch, of the Kaveri River (see CAUVERY). It is a Portuguese corruption of the proper name Kallidam, vulg. Kollidam. This name, from Tam. kul, 'to receive,' and 'adam,' 'place,' perhaps answers to the fact of this channel having been originally an
1553.—De Barros writes Coloran, and speaks of it as a place (lugor) on the coast, not as a river.—Dec. I. lv. ix. cap. 1.

1672.—"From Trincomalee to Colderoon; here a Sandbank stretches into the sea which is very dangerous."—Bailderas, 150. (He does not speak of it as a River either.)

c. 1713.—"Les deux Princes ... se ligèrent contre l'ennemi commun, à fin de le contraindre par la force des armes à rompre une digue si préjudiciable à leurs Etats. Ils faisaient déjà de grands préparatifs, lorsque le fleuve Coloran vengea par lui-même (como on s'exprimoit ici) l'affront que le Roi fitaisa ses eaux en les retenant captives."—Lettres Edifiantes, ed. 1781, xi. 180.

1706.—"... en doublant le Cap Callanmedu, jusqu'à la branche du fleuve Caveri qui porte le nom de Colham, et dont l'embranchure est la plus septentrionale de celles du Caveri."—D'Anville, 115.

c. 1760.—"... the same river being written Collaram by M. la Croze, and Callaham by Mr. Ziegenburg."—Croze, i. 281.

1761.—"Clive dislodged a strong body of the Nabob's troops, who had taken post at Samaevaram, a fort and temple situated on the river Kalderon."—Complete II. of the War in India, from 1749 to 1761 (Tract), p. 12.

1780.—"About 3 leagues north from the river Trinimous (Tirumullavasal), is that of Coloran. Mr. Michelson calls this river Danecotta."—D'Anville, N. Directory, 138.

The same book has "Coloran or Coleroon."
sioners changed their rules far oftener than does the Legislature at present."—Maine, Village Communities, 214.

1876.—"These 'distinguished visitors' are becoming a frightful nuisance; they think that Collectors and Judges have nothing to do but to act as their guides, and that Indian officials have so little work, and suffer so much from ennui, that even ordinary thanks for hospitality are unnecessary; they take it all as their right."—Ext. of a Letter from India.

COLLEGE-PEASANT, s. An absurd enough corruption of kālī; the name in the Himalaya about Simla and Mussoorie for the birds of the genus Gallophasis of Hodgson, intermediate between the pheasants and the Jungle-fowls. "The group is composed of at least three species, two being found in the Himalayas, and one in Assam, Chittagong and Arakan." (Jerdon).

[1880.—"These, with kalege pheasants, afforded me some very fair sport."—Ball, Jungle Life, 588.]

[1882.—"Jungle-fowl were plentiful, as well as the black khalege pheasant."—Sanderson, Thirty Years among Wild Beasts, 147.]

COLLEY, s. Properly Bengali khalër, 'a salt-pan, or place for making salt.'

[1767.—"... rents of the Collaries, the fifteen Dees, and of Calcutta town, are none of them included in the estimation I have laid before you."—Verelst, View of Bengal, App. 223.]

1768.—"... the Collector-general be desired to obtain as exact an account as he possibly can, of the number of colleries in the Calcutta purgannesh."—In Carraccioli's L. of Olive, iv. 112.

COLLEY, n.p. The name given to a non-Aryan race inhabiting part of the country east of Madura. Tam. kallar, 'thieves.' They are called in Nelson's Madura, [Pt. ii. 44 seq.]; Kallans; Kallam being the singular, Kallar plural.

1763.—"The Polygar Tondiman . . . likewise sent 3000 Colleries; these are a people who, under several petty chiefs, inhabit the woods between Trichinopoly and Cape Comorin; their name in their own language signifies Thieves, and justly describes their general character."—Orme, i. 208.

c. 1785.—"Colleries, inhabitants of the woods under the Government of the Tondiman."—Carraccioli, Life of Olive, iv. 561.

1790.—"The country of the Colleries . . . extends from the sea coast to the con-

fines of Madura, in a range of sixty miles by fifty-five."—Col. Monthly Register or India Repository, i. 7.

COLLEY-HORN, s. This is a long brass horn of hideous sound, which is often used at native funerals in the Peninsula, and has come to be called, absurdly enough, Cholera-horn! [1832.—"Toorrree or Toorrtooree, commonly designated by Europeans collery horn, consists of three pieces fixed into one another, of a semi-circular shape."—Herklotz, Qanoone-e-Islam, ed. 1863, p. liv. App.]

1879.—"... an early start being necessary, a happy thought struck the Chief Commissioner, to have the Amildar's Chola-horn men out at that hour to sound the reveillé, making the round of the camp."—Madras Mail, Oct. 7.

COLLEY-STICK, s. This is a kind of throwing-stick or boomerang used by the Colleries.

1801.—"It was he first taught me to throw the spear, and hurl the Collery-stick, a weapon scarcely known elsewhere, but in a skilful hand capable of beingthrown to a certainty to any distance within 100 yards."—Welsh's Reminiscences, i. 130.

Nelson calls these weapons ' Vailari Thadis or boomerangs.'—Madura, Pt. ii. 44. [The proper form seems to be Tam. valai tadi, 'curved stick'; more usually Tam. kallarładi, tadi, 'stick.'] See also Sir Walter Elliot in J. Ethnol. Soc., N. S., i. 112, seq.

COLOMBO, n.p. Properly Kolumbon, 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 Kalans-gangi. The name Columbwm, used in several medieval narratives, belongs not to this place but to Karalum (see QULON).

c. 1346.—"We started for the city of Kalamb, one of the finest and largest cities of the island of Serendib. It is the residence of the Wazir Lord of the Sea (Hākim-al-Bahr), Jālāstī, who has with him about 500 Habshis."—Ibn Batuta, iv. 185.

1517.—"The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valour, said to the King that in fighting the Moors they would be insensible to death, which they greatly desired rather than be slaves to the Moors... There were not 40 men in all, whose sound for battle. And one brave man made a cross on the tip of a cane, which he set in front for standard, saying that God was his Captain, and that it was his Flag, under which they should march deliberately against Colombo, where the Moor was with his forces."—Correa, ii. 521.
COLUMBO ROOT. 237

COMBOY.

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'Alboquerque, who was in the island in person, that if he deemed it well, he should establish a fortress in the harbour of Colombo, so as to make sure the offers of the King."—Barros, Dec. III. liv. ii. cap. 2.

COLUMBO ROOT, CALUMBA ROOT, is stated by Milburn (1813) to be a staple export from Mozambique, being in great esteem as a remedy for dysentery, &c. It is Jateorhiza palmata, Miers; and the name Calumb is of E. African origin (Hambury and Flückiger, 23). [The N.E.D. takes it from Colombo, 'under a false impression that it was supplied from thence.'] The following quotation is in error as to the name:

c. 1779.—"Radix Colombo . . . derives its name from the town of Colombo, from whence it is sent with the ships to Europe (!); but it is well known that this root is neither found near Columba, nor upon the whole island of Ceylon. . . ."—Thunberg, Travels, iv. 185.

1752.—"Any person having a quantity of fresh sound Columbia Root to dispose of, will please direct a line. . . ."—India Gazette, Aug. 24.

[1809.—"An Account of the Male Plant, which furnishes the Medicine generally called Columbo or Colonna Root."—Asiat. Res. x. 385 seqq.]

1850.—"Caoutchouc, or India-rubber, is found in abundance . . . (near Tette) . . . and calumba-root is plentiful. . . . The India-rubber is made into balls for a game resembling 'lives,' and calumba-root is said to be used as a mordant for certain colours, but not as a dye itself."—Livingstone, Expedition to the Zambezi, &c., p. 32.

COMAR, n.p. This name (Ar. al-Kumár), which appears often in the old Arab geographers, has been the subject of much confusion among modern commentators, and also among the Arabs themselves; some of the former (e.g. the late M. Reinard) confounding it with C. Comorin, others with Kámírúp (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 to twenty days' sail from Zába (or Java), together with the name, identify it with Camboja, or Khmer, as the native name (see Reinard, Rel. des Arabes, i. 97, ii. 48, 49; Gildemeister, 156 seqq.; Ibn Batuta, iv. 240; Abulfeda, Cathay and the Way Thither, 519, 569). Even the sagacious De Orta is misled by the Arabs, and confounds alcomari with a product of Cape Comorin (see Colloquios, f. 120r.).

COMATY, s. Telug. and Canar. komati, 'a trader,' [said to be derived from Skt. go, 'eye,' muskhi, 'fist,' from their vigilant habits]. This is a term used chiefly in the north of the Madras Presidency, and corresponding to Chetty, [which the males assume as an affix].

1627.—"The next Tribe is thence termed Committy, and these are generally the Merchants of the Place who by themselves or their servants, travell into the Country, gathering up Callicoes from the weavers, and other commodities, which they sell againe in greater parcels."—Purchas, Pilgrimage, 997.

[1679.—"There came to us the Factory this day a Dworfe an Indian of the Comitte Cast, he was he said 30 years old . . . we measured him by the rule 46 inches high, all his limbs and his body straight and equal proportioned, of comely face, his speech small equalling his stature. . . ."—Skeynsham Master, in Kistna Man. 142.

[1869.—"Komatis." See quotation under CHUCKLER.]

COMBACONUM, n.p., written Kumbakonam. Formerly the seat of the Chola dynasty. Col. Branfill gives, as the usual derivation, Skt. Kumbhakona, 'brim of a water-pot'; [the Madras Gloss, Skt. kumbha, kona, 'brim'] and this form is given in Williams's Skt. Dict. as 'name of a town.' The fact that an idol in the Saiva temple at Combaconam is called Kumbheswaram ('Lord of the water-pot') may possibly be a justification of this etymology. But see general remarks on S. Indian names in the Introduction.

COMBOY. A sort of skirt or kilt of white calico, worn by Singhalese of both sexes, much in the same way as the Malay Sarong. The derivation which Sir E. Tennent (Ceylon, i. 612, ii. 107) gives of the word is quite inadmissible. He finds that a Chinese author describes the people of Ceylon as wearing a cloth made of koo-pet, i.e. of cotton; and he assumes therefore
that those people call their own dress by a Chinese name for cotton! The word, however, is not real Singalese; and we can have no doubt that it is the proper name Cambay. Paños de Cábaya are mentioned early as used in Ceylon (Castanheda, ii. 78), and Cambays by Forrest (Voyage to Mergui, 79). In the Government List of Native Words (Ceylon, 1869) the form used in the Island is actually Kumbayya. A picture of the dress is given by Tennent (Ceylon, i. 612). It is now usually of white, but in mourning black is used.

1615.—"Tansho Samme, the Kings kinsman, brought two pec. Cambaiais cloth."—Cook's Diary, i. 15.

[1674-5.—"Cambiaja Brawles."—Invoice in Birdwood, Report on Old Res., p. 12.]

1726.—In list of cloths purchased at Porto Novo are "Cambayen."—Valentin, Chorom. 10.

[1727.—"Cambayya Lungies." See quotation under LOONGHEE.]

COMMERCOLLY, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly Kumārkhalī ["Prince's Creek"]). The name is familiar in connection with the feather trade (see ADJUTANT).

COMMISSIONER, s. In the Bengal and Bombay Presidencies this is a grade in the ordinary administrative hierarchy; it does not exist in Madras, but is found in the Punjab, Central Provinces, &c. The Commissioner is over a Division embracing several Districts or Zillahs, and stands between the Collectors and Magistrates of these Districts on the one side, and the Revenue Board (if there is one) and the Local Government on the other. In the Regulation Provinces he is always a member of the Covenanted Civil Service; in Non-Regulation Provinces he may be a military officer; and in these the District officers immediately under him are termed 'Deputy Commissioners.'

COMMISSIONER, CHIEF. A high official, governing a Province inferior to a Lieutenant-Governorship, in direct subordination to the Governor-General in Council. Thus the Punjab till 1859 was under a Chief Commissioner, as was Oudh till 1877 (and indeed, though the offices are united, the Lieut.-Governor of the N.W. Pro-

* There is here a doubtful reading. The next paragraph shows that the word should be κόμαξ. (We should also read Βραδξος, Φρονις, a watch-post, citadel.)
turning point of the Indian coast, and even in Ptolemy's Tables his Kory is fur-
ther south than Komaróc, and is the point of
departure from which he discusses
distances to the further East (see Ptolemy,
Bk. I. cap. 13, 14; also see Bishop
Caldwell's Comp. Grammar, Introd., p. 103). It is thus intelligible how comparative
geographers of the 16th century identified
Kory with C. Comorin.

In 1864 the late venerated Bishop Cotton
visited C. Comorin in company with two of
his clergy (both now missionary bishops). He said that having bathed at Hardwar,
one of the most northerly of Hindu sacred
places, he should like to bathe at this, the
most southerly. Each of the chaplains took
one of the bishop's hands as they entered
the surf, which was heavy; so heavy that
his right-hand aid was torn from him, and
had not the other been able to hold fast,
Bishop Cotton could hardly have escaped.*

[1609.—"... very strong cloth and is
called Cachca de Comorese."—Donners, Letters,
i. 29.]

[1767.—"The pagoda of the Cunnaco-
mary belonging to Timnevelly."—Treaty, in
Logan, Malabar, iii. 117.]

1817.—

[1817.—"... Lightly latticed in
With odoriferous woods of Comorin."
Lalla Roohk, Mokkana.]

This probably is derived from D'Herbe-
lot, and involves a confusion often made
between Comorín and Comar—the land of
aloes-wood.

COMOTAY, COMATY, n.p. This
name appears prominently in some of the
old maps of Bengal, e.g. that em-
braced in the Magni Mogolis Imperiun
of Blaeu's great Atlas (1645-50). It re-
resents Kāmta, a State, and Kām-
atapur, a city, of which most extensive
remains exist in the territory of Koch
Bībār in Eastern Bengal (see COOCH
BEHAR). These are described by Dr.
Francis Buchanan, in the book published
by Montgomery Martin under the name of
Eastern India (vol. iii. 426 seqq.). The
city stood on the west bank of the
River Darlā, which formed the defence
on the east side, about 5 miles in
extent. The whole circumference of
the enclosure is estimated by Buchanan
at 19 miles, the remainder being formed
by a rampart which was (c. 1809) "in
general about 130 feet in width at the
base, and from 20 to 30 feet in perpen-
dicular height."

1553.—"Within the limits in which we
comprehend the kingdom of Bengala are
those kingdoms subject to it ... lower
down towards the sea the kingdom of
Comotaj.”—Burros, IV. ix. 1.

[c. 1596.—Kamta"h." See quotation under
COOCH BEHAR.]

1873.—"During the 15th century, the
tract north of Rangpur was in the hands of
the Rājahs of Kāmta... Kāmta
was invaded, about 1498 A.D., by Husain Shāh."
—Blochmann, in J. As. Soc. Bengal, xiii.

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, Sir G. O. Trevelyon,
who was later on member for Hawick
Burghs, Chief Secretary for Ireland,
and author of the excellent Life of his
uncle, Lord Macaulay.

The second portion of the word,
vala, is properly a Hindi adjectival
affix, corresponding in a general way to
the Latin -arius. Its usual employ-
ment as affix to a substantive makes it
frequently denote "agent, doer, keeper,
man, inhabitant, master, lord, possessor,
owner," as Shakespeare vainly tries to
define it, and in Anglo-Indian usage
is popularly assumed to be its meaning.
But this kind of denotation is inci-
dental; there is no real limitation to
such meaning. This is demonstrable
from such phrases as Kabul-vala ghorā,
'the Kabuli horse,' and from the
common form of village nomenclature
in the Panjab, e.g. Mir-Khān-vala,
Ganda-Singh-vala, and so forth, implying
the village established by Mir-
Khan or Ganda-Singh. In the three
immediately following quotations, the
second and third exhibit a strictly
idiomatic use of vala, the first an
incorrect English use of it.

* I had this from one of the party, my respected
friend Bishop Caldwell.—H. Y.
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 Sénèque-Ravy, i. 93.
""In this year Tippoo Sahib addresses a rude letter to the Nawab of Shànûr (or Savanûr) as "The Shahanoor-wallah."—Select Letters of Tippoo, 184.
1814.—""Gungadhur Shastree is a person of great shrewdness and talent. . . . Though a very learned shastree, he affects to be quite an Englishman, walks fast, talks fast, interrupts and contradicts, and calls the Peshwa and his ministers 'old fools' and . . . 'dam rascals.' He mixes English words with everything he says, and will say of some one (Holkar for instance): Brot trickswallah tha, taiken barna akulkund, Kukhye tha, ('He was very tricky, but very sagacious; he was cock-eyed').""—Elphinstone, in Life, i. 276.
1853.—""No, I'm a Suffolk-wallah.""—Oakfield, i. 66.
1864.—""The stories against the Competition-wallahs, which are told and fondly believed by the Haileybury men, are all founded more or less on the want of 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.""—Trelwynt, p. 9.
1867.—""From a deficiency of civil servants . . . it became necessary to seek reinforcements, not alone from Haileybury, . . . but from new recruiting fields whence volunteers might be obtained . . . under the pressure of necessity, such an exceptional measure was sanctioned by Parliament. Mr. Elliot, having been nominated as a candidate by Campbell Martonbanks, was the first of the since celebrated list of the Competition-wallahs.""—Biog. Notice prefixed to vol. i. of Dowerson'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 the places 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 other well-known names, the list included H. Torrens, Sir H. B. Harington, Sir R. Montgomery, Sir J. Cracroft Wilson, Sir T. Pyecroft, W. Taylor, the Hon. E. Drummond.
1878.—The Competition-wallah, at home on leave or retirement, dins perpetually into our ears the greatness of India. . . . We are asked to feel awestruck and humbled at the fact that Bengal alone has 66 millions of inhabitants. We are invited to experience an awful thrift of sublimity when we learn that the area of Madras far exceeds that of the United Kingdom."—Sat. Rec., June 15, p. 750.

**COMPANY.**

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 Crawfurd.

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 campañha); but campañha is not used in such a sense. It seems to be used only for a campaign, or for the Roman Campagna. In the other passage he derives it from campao (sic), but there is no such word.

It is also alleged by Sir Emerson Tennent (infra), who suggests campinho; but this, meaning a small plain, is not used for compound. Neither is the latter word, nor any word suggestive of it, used among the Indo-Portuguese.

In the early Portuguese histories of India (e.g. Castanheda, iii. 436, 442; vi. 3) the words used for what we term compound, are jardim, patio, horta. An examination of all the passages of the Indo-Portuguese Bible,

* On the origin of this word for a long time different opinions were held by my lamented friend Burnell and by me. And when we printed a few specimens in the Indian Antiquary, our different arguments were given in brief (see J. A., July 1879, pp. 202, 203). But at a later date he was much disposed to come round to the other view, insomuch that in a letter of Sept. 21, 1881, he says:—"Compound can, I think, after all, be Malay Kampilong; take these lines from a Malay poem"—then giving the lines which I have transcribed on the following page I have therefore had no scruple in giving the same unity to this article that had been unbroken in almost all other cases.—H. Y.
where the word might be expected to occur, affords only horta.

There is a use of campo by the Italian Capuchin P. Vincenzo Maria (Roma, 1672), which we thought at first to be analogous: "Gionti alla porta della città (Aleppo) ... arrivati al Campo de' Francesi; dote è la Dogana ..." (p. 475). We find also in Rauwolf's Travels (c. 1579), as published in English by the famous John Ray: "Each of these nations (at Aleppo) have their peculiar Champ to themselves, commonly named after the Master that built it ..."; and again: "When ... the Turks have washed and cleansed themselves, they go into their Chappells, which are in the Middle of their great Camps or Carvatschars ..." (p. 84 and p. 259 of Ray's 2nd edition). This use of Campo, and Champ, has a curious kind of analogy to compound, but it is probably only a translation of Meisdān or some such Oriental word.

(b.) As regards campagne, which once commended itself as probable, it must be observed that nothing like the required sense is found among the seven or eight classes of meaning assigned to the word in 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': "quemou a cidade toda ate não ficar mais que ho campo em que estevera." ("They burned the whole city till nothing remained but the site on which it stood"—Castanheda, vi. 130). There is a special use of campo by the Portuguese in the Further East, alluded to in the quotation from Palle- goix's Siam, but that we shall see to be only a representation of the Malay Kampung. We shall come back upon it. [See quotation from Correa, with note, under FACTORY.]

(c.) The objection raised to kampung as the origin of compound is chiefly that the former word is not so used in Java by either Dutch or natives, and the author of Max Havelaar expresses doubt if compound is a Malay or Javanese word at all (pp. 360-361). Erf is the usual word among the Dutch.

In Java kampung seems to be used only for a native village, or for a particular ward or quarter of a town.

But it is impossible to doubt that among the English in our Malay settlements compound is used in this sense in speaking English, and kampung in speaking Malay. Kampung is also used by the Malays themselves, in our settlements, in this sense. All the modern dictionaries that we have consulted give this sense among others. The old Dictionarium Malaiico-Latinum of David Haex (Romae, 1631) is a little vague:

"Campon, coniunctio, vel commun. Hine vicinia et parua loca, campoon etiam appellantur."

Crawford (1852): "Kampung ... an enclosure, a space fenced in; a village; a quarter or subdivision of a town."

Favre (1875): "Maison avec un terrain qui l'entoure."

Pijnappel (1875), Maleisch-Holländisch Woordenboek: "Kampoeng—Omheind Erf, Wijk, Buurt, Kamp," i.e. "Ground hedged round, village, hamlet, camp."

And also, let it be noted, the Javanese Dict. of P. Jansz (Javaansch-Nederlandsch Woordenboek, Samarang, 1876): "Kampoeng—Omheind erf van Woningen; wijk die onder een hoofd staat," i.e. "Enclosed ground of dwellings; village which is under one Headman."

Muir, in his Kata-Kata Malayou (Paris, 1875), gives the following expanded definition: "Village palissadé, ou, dans une ville, quartier séparé et généralement clos, occupé par des gens de même nation, Malais, Siames, Chinois, Bougnis, &c. Ce mot signifie proprement un enclos, une enceinte, et par extension quartier clos, faubourg, on 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. 93).

We take Marsden last (Malay Dictionary, 1812) on this, because he gives an illustration: "Kampong, an enclosure, a place surrounded with a palis; a fenced or fortified village; a quarter, district, or suburb of a city; a collection of buildings. Mem- bhāt [to make] rumah [house] serta..."
The pong, with [compound thereof], to erect a house with its enclosure . . . *Ber-Kampong* to assemble, come together; *meñgampong*, to collect, to bring together."

The Reverse Dictionary gives: "YARD, alaman, Kampong." [See also many further references much to the same effect in Scott, Malayan Words, p. 123 seqg.]

In a Malay poem given in the *Journal of the Ind. Archipelago*, vol i. p. 44, we have these words:—

"Trásták be kampong s'orange Soudágár."

["Passed to the kampong of a Merchant."]

and

"Titák bágindá raja sultání Kampong îdídya gurindun îní."

["Thus said the Prince, the Raja Sultani, Whose kampong may this be?"]

These explanations and illustrations render it almost unnecessary to add in corroboration that a friend who held office in the Straits for twenty years assures us that the word *kampung* 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 *kampung* was correct or not, *compound* will have been a natural corruption of it. Mr. E. C. Baber, who lately spent some time in our Malay settlements on his way from China, tells me (H. Y.) that the frequency with which he heard *kampung* applied to the 'compound,' convinced him of this etymology, which he had before doubted greatly.

It is not difficult to suppose that the word, if its use originated in our Malay factories and settlements, should have spread to the continental Presidencies, and so over India.

Our factories in the Archipelago were older than any of our settlements in India Proper. The factors and writers were frequently moved about, and it is conceivable that a word so much wanted (for no English word now in use does express the idea satisfactorily) should have found ready acceptance. In fact the word, from like causes, has spread to the ports of China and to the missionary and mercantile stations in tropical Africa, East and West, and in Madagascar.

But it may be observed that it was possible that the word *kampung* was itself originally a corruption of the Port. *campo*, taking the meaning first of *camp*, and thence of an enclosed area, or rather that in some less definable way the two words reacted on each other. The Chinese quarter at Batavia—Kampong Taina—is commonly called in Dutch *het Chinesche Kamp* or *het Kamp der Chinesen.* *Kampung* was used at Portuguese Malacca in this way at least 270 years ago, as the quotation from Godinho de Eredia shows. The earliest Anglo-Indian example of the word *compound* is that of 1679 (below). In a quotation from Dampier (1688) under Cot, where *compound* would come in naturally, he says "yard."

1613.—(At Malacca). "And this settlement is divided into 2 parishes, S. Thomé and S. Stephen, and that part of S. Thomé called Campon Chelém extends from the shore of the Jaos Bazar to N.W., terminating at the Stone Bastion; and in this dwell the Chehis of Coromandel. . . . And the other part of S. Stephen's, called Campon China, extends from the said shore of the Jaos Bazar, and mouth of the river to the N.E., . . . and in this part, called Campon China, dwell the Chinches . . . and foreign traders, and native fishermen."—*Godinho*, *de Eredia*, i. 6. In the plans given by this writer, we find different parts of the city marked accordingly, as Campon Chelóm, Campon China, Campon Bendara (the quarter where the native magistrate, the Bendára lived). [See also CHELING and CAMPOO.]

1679.—(At Pullicull near Madapollam), "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. Consol.* (on Tour), April 14. In *Notes and Extracts*, Madras 1871.

1696.—"The 27th we began to unlade, and come to their custom-houses, of which there are three, in a square *compound* of about 100 paces over each way. . . . The goods being brought and set in two Rows in the middle of the square are one by one opened before the *Mandareens*."—*Mr. Bowyer's Journal at Cochín China*, dated Foy-Foy, April 90. *Dulcimape*, Or. Rep. i. 79.

1772.—"YARD (before or behind a house). Aunglan. Commonly called a *compound.*"—*Vocabulary in Hadley's Grammar*, 129. (See under MOORS.)
COMPOUND.

1781.—"In common usage here a child serves for our business or our wit. Bankshal's a place to lodge our ropes, and Mango orchards all are Tapes. Godown usurps the ware-house place, compound denotes each walled space. To Dufferkhawa, Ottor, Tanks, 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 Ghauts and Dawks the list shall close; which in plain English is no more than Wharf and Post expressed before," India Gazette, March 3.

1788.—"Compound—The court-yard belonging to a house. A corrupt word."—The Indian Vocabulary, London, Stockdale.

1793.—"To be sold by Public Ottery . . . all that Brick Dwelling-house, Godowns, and compound."—Ibid., April 21.

1798.—"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.

1810.—"When I entered the great gates, and looked around for my palanquin . . . and when I beheld the beauty and extent of the compound . . . I thought that I was no longer in the world that I had left in the East."—An Account of Bengal, and of a Visit to Government House (at Calcutta) by Brahmin the son of Candu the Merchant, ibid., p. 198. This is a Malay narrative translated by Dr. Leyden. Very probably the word translated compound was kompong, but that cannot be ascertained.

1811.—"Major Yule's attack was equally spirited, but after routing the enemy's force at Campong Malayo, and killing many of them, he found the bridge on fire, and was unable to penetrate further."—Sir S. Archimutin's Report of the Capture of Fort Cornelis.

1817.—"When they got into the compound, they saw all the ladies and gentlemen in the verandah waiting."—Mrs. Sherwood's Stories, ed. 1863, p. 6.

1824.—"He then proceeded to the rear compound of the house, returned, and said, 'It is a tiger, sir.'"—Sooty, Wonders of Elora, ch. 1.

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.

1860.—"Even amongst the English, the number of Portuguese terms in daily use is remarkable. The grounds attached to a house are its 'compound,' 'campanho.'"—Emerson Tennent, Ceylon, ii. 70.

[1869.—"I obtained the use of a good-sized house in the Campong Sirani (or Christian village)."—Wallace, Malay Archip., ed. 1890, p. 256.]

We have found this word singularly transformed in a passage extracted from a modern novel:

1877.—"When the Rebellion broke out at other stations in India, I left our own compost."—Sat. Review, Feb. 3, p. 148.

A little learning is a dangerous thing!

The following shows the adoption of the word in West Africa.

1880.—From West Afr. Mission, Port Lokoko, Mr. A. Burneah wrote: "Every evening we go out visiting and preaching the Gospel to our Timneh friends in their compounds."—Proceedings of C. M. Society for 1878-9, p. 14.

COMPRADORE, COMPODORE, &c., s. Port. comprador, 'purchaser,' from comprar, 'to purchase.' This word was formerly in use in Bengal, where it is now quite obsolete; but it is perhaps still remembered in Madras, and it is common in China. In Madras the compradore is (or was) a kind of house-steward, who keeps the household accounts, and purchases necessary. In China he is much the same as a Butler (q.v.). A new building was to be erected on the Bund at Shanghai, and Sir T. Wade was asked 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!

1593.—"Antonio da Silva kept his own counsel about the (threat of) war, because during the delay caused by the exchange of messages, he was all the time buying and selling by means of his compradores."—Corre, iii. 362.

1615.—"I understand that yesterday the Hollander cut a slave of theirs a-pieces for theft, per order of justice, and thrust their comprador (or cats buyer) out of dores for a lecherous knife. . . ."—Cocks's Diary, i. 19.

1711.—"Every Factory had formerly a Compradore, whose Business it was to buy in Provisions and other Necessaries. But
the Hoppes have made them all such Knaves..."—Lockyer, 108.

[1748.—"Compradores." See quotation under BANKSHALL.]

1754.—"Compidor. The office of this servant is to go to market and bring home small things, such as fruit, &c."—Ives, 50.

1760-1810.—"All river-pilots and ships' Compradores must be registered at the office of the Tung-che at Macao."—Eight Regulations, from the Fornkraze at Canton (1832), p. 28.

1782.—"Le Comprador est celui qui fournit généralement tout ce dont on a besoin, excepté les objets de caravans; il y en a un pour chaque Nation; il apprécie la loge, et tient sous lui plusieurs commiss chargés de la fourniture des vaisseaux."—Sonnerat (ed. 1782), ii. 236.

1785.—"Compudour... Sicca Rs. 3."—In Seton-Karr, i. 107 (Table of Wages).

1810.—"The Compadore, or Kurz-burdar, or Butler-Konhah-Sircar, are all designations for the same individual, who acts as purveyor... This servant may be considered as appertaining to the order of sircars, of which he should possess all the cunning."—Williamson, V. M. i. 270. See SIRCAR. The obsolete term Kurz-burdar above represents Khurach-burdar "in charge of (daily) expenditure." 1849.—"About 10 days ago... the Chinese, having kidnapped our Compendor, Parties were sent out to endeavour to recover him."—Mem. Col. Mountain, 164.

1876.—"We speak chiefly of the educated classes, and not of 'boys' and compradores, who learn in a short time both to touch their caps, and wipe their noses in their masters' pocket-handkerchiefs."—Giles, Chinese Sketches, [p. 15].

1876.—"An' Massa Coo feel velly sore An' go an' scold he compradore."—Leland, Pidgin English Sing-Song, 26.

1882.—"The most important Chinese within the Factory was the Compadore... all Chinese employed in any factory, whether as his own 'pursers,' or in the capacity of servants, cooks, or coolies, were the Compadore's own people."—The Fornkraze, p. 53.

CONBALINGUA. s. The common pumpkin, [cucurbita pepo]. The word comes from the Malayal, Tel. or Can. kumbalam; kumbalum, the pumpkin].

1510.—"I saw another kind of fruit which resembled a pumpkin in colour, is two spans in length, and has more than three fingers of pulp... and it is a very curious thing, and it is called Comolanga, and grows on the ground like melons."—Varthemas, 161.

[1554.—"Conbalingus." See quotation under BRINJAUJ.]

[c. 1610.—Cueto gives a tradition of the origin of the kingdom of Pegu, from a fisherman who was born of a certain flower; "they also say that his wife was born of a Combalenga, which is an apple (pomo) very common in India of which they make several kinds of preserve, so cold that it is used in place of sugar of roses; and they are of the size and fashion of large melons; and there are some so large that it would be as much as a lad could do to lift one by himself. This apple the Pegués call Sapura."—Dec. xii, liv. v. cap. iii.]

c. 1690.—"In Indiae insulis quaedam quoque Cucurbitae et Cucumeris reperiturunt species ab Europaeis diversae... harumque nobilissima est Comolinga, qua maxima est species Indicarum cucurbitarum."—Rumphius, Herb. Amb. v. 995.

CONCAN, n.p. Skt. konkana, [Tam. konkayam], the former in the Pauranic lists the name of a people; Hind. Konkan and Kokan. The low country of western India between the Ghauts and the sea, extending, roughly speaking, from Goa northward to Guzerat. But the modern Commissionery, or Civil Division, embraces also North Canara (south of Goa). In medieval writings we find frequently, by a common Asiatic fashion of coupling names, Kokan or Konkan-Tana; Tana having been a chief place and port of Konkan.

C. 70 A.D.—The Concaedes of Pliny are perhaps the Konkames.

404.—"In the south are Ceylon (Lanka)... Konkan..."—&c.—Byrat Sankita, in J.R.A.S., N.S. v. 83.

c. 1300.—"Beyond Guzerat are Konkan and Tana; beyond them the country of Malibar."—Rushkdduddin, in Elliot, i. 68.

c. 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 Danbalabad and Kakan-Tana."— Ibn Batuta, iii. 335.

c. 1350.—In the Portulano Mediceo in the Laurentian Library we have 'Cocinata,' 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 parts of this same Canara), that strip which extends to Cape Comorin... is called Malabar..."—Barros, t. i. ix. 1.

[1563.—"Cuncam." See quotation under GHAUT.]

1728.—"The kingdom of this Prince is commonly called Vissapoor, after its capital... but it is properly called Cunkan."—Valentijn, iv. (Suratte), 243; [also see under DECCAN].
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CONGEVERAM.

min (which they call canje).—Garcia, f. 766.

1578.—". . . Canju, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid. . . ."—Acoa, Tractado, 56.

1631.—"Potus quotidians itaque sit decoctum oryzae quod Candgie Indi vacant."—Jac. Boutii, Lib. ii. cap. iii.


1673.—"They have. . . a great smooth Stone on which they beat their Clothas till clean; and if for Family use, starch them with Congee."—Fryer, 200.

1850.—"Le dejete des bois est ordinairement du Cangé, qui est une eau de ris eqaise."—Dellon, Inscription at Goa, 136.

1796.—"Cagni, [boiled rice water, which the Europeans call Cangi, is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage."— P. Paulinus, Voyage, p. 76.

"Can't drink as it is hot, and can't throw away as it is Kanji."—Ceylon Proverb, Ind. Ant. i. 59.

CONGEE-HOUSE, CONJEE-HOUSE. s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditionary regiment of the inmates; [in N. India commonly applied to a cattle-pound].

1835.—"All men confined for drunkenness should, if possible, be confined by themselves in the Congee-House, till sober."—G. O., quoted in Mawson's Records of the Indian Command of Sir C. Napier, 101 note.

CONGEEVERAM, u.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called Kachchi in Tamil literature, and Kachchipuram is probably represented by the modern name. [The Madras Gloss. gives the indigenous name as Cutch (Kachhi), meaning 'the heart-leaved moon-seed plant,' tinospera cordifolia, from which the Skt. name Kanchipura, 'shining city,' is corrupted.]

c. 1030.—See Kanchi in Al-Biruni, under MALABAR.

1531.—"Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called Camjeveranz, twenty leagues distant from the Holy House, of which I will tell you hereafter. . . ."—Correa, iii. 424.

1680.—"Upon a report that Podela Lingapa had put a stop to all the Dutch business of Polient under his government,

Congo-Bunder, Congo, n.p. Kung bandar; a port formerly of some consequence and trade, on the north shore of the Persian Gulf, about 100 m. west of Gombroon. The Portuguese had a factory here for a good many years after their expulsion from Ormus, and under treaty with Persia, made in 1623, had a right of pearl-fishing at Bahrain and a claim to half of the customs of Cong. These claims seem to have been gradually disregarded, and to have had no effect after about 1670, though the Portuguese would appear to have still kept up some pretense of monopoly of rights there in 1677 (see Chardin, ed. 1735, i. 348, and Bruce's Annals of the E.I.C., iii. 393). Some confusion is created by the circumstance that there is another place on the same coast, called Kongo, 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 Bahrain pearls, which Fryer and others assign to what is evidently Cong.

1654.—"Near to the place where the Euphrates falls from Balsara [see BALSORA] into the Sea, there is a little Island, where the Barques generally come to an Anchor. . . . There we stayed four days, whence to Bandar-Congo it is 14 days Sail. . . . This place would be a far better habitation for the Merchants than Ormus, where it is very unwholsome and dangerous to live. But that which hinders the Trade from Bandar-Congo is, because the Road to Lar is so bad. . . . The 30th, we hir'd a Vessel for Bander-Allasi, and after 3 or 4 hours Sailing we put into a Village . . . in the Island of Keckmische" (see KISHIM).—Tavenier, E.T. i. 94.

1653.—"Conge is very petit ville fort agraable sur le sein Persique a trois journées du Bandar Abbassi tirant a l'Ouest dominé par le Schah . . . les Portugais y ont vn Feitour (see FACTOR) qui prend la moitié de la Doîlane, et donne la permission aux barques de nauiger, en luy payant vn certain droit, parceque toutes ces mers sont tributaires de la generalité de Malique, qui est a l'entrée du sein Persique. . . . Cette ville est peuplée d'Arabes, de Persis et d'Indous qui ont leur Pagodes et leur Saintcs hors la ville."—De la Boulaye-le-Gonç, 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 Portuguese, fronting Congo. . . . Congo is something better built than Gombroon, and has some small Advantage of the Air" (Then goes off about pearls).—Fryer, 320.

1683.—"One Haggerston taken by ye said President into his Service, was run away with a considerable quantity of Gold and Pearle, to ye amount of 30,000 Rupees, intrusted to him at Bussera (see BALSORA) and Cong, to bring to Surrat, to save Freight and Custom."—Hedges, Diary, i. 96 seq.

1685.—"May 27.—This afternoon it pleased God to bring us in safety to Cong Road. I went ashore immediately to Mr. Brough's house (Supra Cargo of ye Siwin Merchant), and lay there all night."—Ibid. i. 202.

1727.—"Congoua 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 maritime 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 Kongo, the second one Kung).—A. Hamilton, i. 92 seq.; [ed. 1744].

Conicopoly, s. Literally 'Account-Man,' from Tam. kanakka, 'account' or 'writing,' and pillai, 'child' or 'person.' "The Kanakar are usually addressed as 'Pillay,' a title of respect common to them and the agricultural and shepherd castes" (Madras Men. ii. 229). In Madras, a native clerk or writer, [in particular a shipping clerk. The corresponding Tel. term is Curnum].

1544.—"Due oò tecum . . . domesticos tuos; pueros et aliquem Conacapulium qui norit scribere, cujus manu exaratas relinquere posses in quovis loco praecatione a Pueris et aliis Catechumenis ediscendas."—Seti. Franc. Xavier, Epist., pp. 160 seq.

1584.—"So you must appoint in each village or station fitting teachers and Canacopoly, as we have already arranged, and these must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion."—Ditto, in Oderidge’s L. of him, ii. 24.

1585.—"At Tanor in Malabar I was acquainted with a Nayre Canacopola, a writer in the Camara del Rey at Tanor . . . who every day used to eat to the weight of 5 drachms (of opium), which he would take in my presence."—Acosta, Tractado, 415.
c. 1580.—"One came who worked as a clerk, and said he was a poor canaquapolle, who had nothing to give."—Primæ e Honra, &c., f. 94.

1672.—"Xaveriæ set everywhere teachers called Canacappels."—Baldoscus, Ceylon, 377.

1680.—"The Governour, accompanied with the Councell and several Persons of the factory, attended by sixe files of Solldyers, the Company's Peons, 300 of the Washers, the Pedda Naigue, the Cancopy of the Towne and of the grounds, went the circuit of Madras ground, which was described by the Cancopy of the grounds, and 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 Cancopy and a Parryar, who are employed in this office, which goes from Father to Son for ever."—Pt. St. Geo. Cons. Sept. 21. In Notes and Exts. No. iii. 94.

1718.—"Besides this we maintain several Konakappels, or Malabarick writers."—Propagation of the Gospel in the East, Pt. ii. 55.

1728.—"The Conakapules (commonly called Kannekkappels) are writers."—Valentin, Chora, 88.

1749.—"Canacapula," in Loggan, Malabar, iii. 52.

1750.—"Conicoplas," ibid. iii. 150.

1778.—"Conucopola. He keeps your accounts, pays the rest of the servants their wages, and assists the Dubash in buying and selling. At Bengal he is called secretary. . . ."—Ives, 49.]

CONSOO-HOUSE, n.p. At Canton this was a range of buildings adjoining the foreign Factories, called also the 'Council Hall' of the foreign Factories. It was the property of the body of Hong merchants, and was the place of meeting of these merchants among themselves, or with the chiefs of the Foreign houses, when there was need for such conference (see Fankvæi, p. 23). The name is probably a corruption of 'Council.' Bp. Moule, however, says: "The name is likely to have come from kung-su, the public hall, where a kung-su', a 'public company;' or guild, meets."

CONSUMAH, KHANSAMA, s. P. Khansmadn; a house-steward. In Anglo-Indian households in the Bengal Presidency, this is the title of the chief table servant and provider, now always a Mahommedan. [See BUTLER.] The literal meaning of the word is 'Master of the household gear'; it is not connected with khwân, 'a tray,' as Wilson suggests. The analogous word Mir-sâdân occurs in Elliot, vii. 153. The Anglo-Indian form Consumer seems to have been not uncommon in the 18th century, probably with a spice of intention. From tables quoted in Long, 182, and in Seton-Karr, i. 95, 107, we see that the wages of a "Consumah, Christian, Moor, or Gentoo," were at Calcutta, in 1759, 5 rupees a month, and in 1785, 8 to 10 rupees.

[1609.—"Emesee Nooberdey being called by the Cauncamma."—Dawers, Letters, i. 24.]

c. 1664.—"Some time after . . . she chose for her Kansa-saman, that is, her Steward, a certain Persian called Nazerian, who was a young Omrah, the handsomest and most accomplished of the whole Court."—Bernier, E.T., p. 4; [ed. Constable, p. 13.]

1712.—"They were brought by a great circuit on the River to the Chansamma or Steward (Dispenser) of the aforesaid Mahali."—Valentin, iv. (Suratle) 288.

1759.—"Dustuck or Order, under the Chan Sumaan, or Steward's Seal, for the Honorable Company's holding the King's [i.e. the Great Mogul's] fleet."* * * *

"At the back of this is the seal of Zecah 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 seq.

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 12,000 pairs of long drawers."—Mém. of Khôjir Abdulkerem, tr. by Gladwin, 55.

1810.—"The Kansaamah may be classed with the house-steward, and butler; both of which offices appear to unite in this servant."—Williams, V. M., i. 199.

1831.—"I have taught my khansama to make very light iced punch."—Laugrenou, Letters, E.T., ii. 104.

COOCH AZO, or AZO simply, n.p. Koch Hajo, a Hindu kingdom on the banks of the Brahmaputra R., to the E. of Koch Bihâr, annexed by Jâhângîr's troops in 1637. See Blochmann in J.A.S.B. xii. pt. i. 53, and xiii. pt. i. 235. In Valentin's map of Bengal (made c. 1660) we have Coz Assam with Azo as capital, and T'yk van Asoe, a good way south and east of Silhet.

1753.—"Coste rivière (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 Jemla, sous le règne d'Aorengzâbe, replit
COOCH BEHAR, n.p. Koch Bihār, 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 Rājputa. [See Risley, Tribes and Castes of Bengal, i. 491 seqq.] The site of the ancient monarchy of Kāmrūp is believed to have been in Koch Bihār, within the limits of which there are the remains of more than one ancient city. The second part of the name is no doubt due to the memory of some important Vihara, or Buddhist Monastery, but we have not found information on the subject. [Possibly the ruins at Kamatapur, for which see Buchanan Hamilton, Eastern India, iii. 426 seqq.]

1585.—"I went from Bengal to the country of Couche, which lieth 25 days journey Northwards from Tanda."—R. Fitch, in Hakl., ii. 397.

c. 1596.—"To the north of Bengal is the province of Coach, the Chief of which commands 1,000 horse, and 100,000 foot. Kamroop, which is also called Kamroo and Kautah (see COMOTAY) makes a part of his dominions."—Ayeen (by Gladwin), ed. 1800, ii. 27; [ed. Jarrett, ii. 117].

1726.—"Cos Bhaar is a Kingdom of itself, the King of which is sometimes subject to the Great Mogol, and sometimes throws his yoke off."—Valentijn, v. 159.

1774.—"The country about Bahar is low. Two kos beyond Bahar we entered a thicket... frogs, watery insects and dank air... 2 miles farther on we crossed the river which separates the Kuch Bahar country from that of the Deb Rajah, in sal canoes."

-Bogle, in Markham's Tibet, &c., p. 14 seq.

But Mr. Markham spoils all the original spelling. We may be sure Bogle did not write kos, nor "Kuch Bahar," as Mr. M. makes him do.

1791.—"The late Mr. George Bogle... travelled by way of Coos-Beyhar, Tasasudon, and Paridrong, to Channanning the then residence of the Lama."—Rennell (3rd ed.), 301.

COOJA, s. P. kūsa; an earthenware water-vessel (not long-necked, like the surāhī—see SERAI). It is a word used at Bombay chiefly, [but is not uncommon among Mahommedans in N. India].

[1611.—"One sack of cusher to make coho."—Dunners, Letters, i. 128.]

[1871.—"Many parts of India are celebrated for their coojahs or gutlets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whitish clay."—Riddell, Indian Domestic Economy, 7th ed., p. 362.]

1883.—"They (tree-frogs) would perch pleasantly on the edge of the water cooja, or on the rim of a tumbler."—Trībes on my Frontier, 118.

COOK-ROOM, s. Kitchen; in Anglo-Indian establishments always detached from the house.

1758.—"We will not in future admit of any expenses being defrayed by the Company either under the head of cook-rooms, gardens, or other expenses whatever."—The Court's Letter, March 3, in Long, 130.

1758.—"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 Mogfussil, 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. kulkarnī, apparently from kula, 'tribe.' and karna, writer, &c., the pātwārī of N. India (see under CRANNY, CURNUM). [Kula "in the revenue language of the S. appears to be applied especially to families, or individual heads of families, paying revenue" (Wilson).]

c. 1590.—... "in this Soobah (Berar) a chowdry they call Deysmuck; a Canoongow with them is Deyspandeh; a Mokkadlem... they style Putied; and a Puteeareh they name Kulkurnee."—Gladwin's Ayeen Akbery, ii. 57; [ed. Jarrett, ii. 228].

[1826.—"You potails, coolcunnies, &c., will no doubt... contrive to reap tolerable harvests."—Pundarang Hari, ed. 1873, ii. 47.]

COOLICOY, s. A Malay term, properly kulit-kayu, "skin-wood," explained in the quotation:

1784.—"The coolitcayo or coolicoy... This is a bark procured from some particular trees. (It is used for matting the sides of houses, and by Europeans as dunnage in pepper cargoes.)"—Marsden's H. of Sumatra, 2nd ed. 51.
COOLIN, adj. A class of Brāhmans of Bengal Proper, who make extraordinary claims to purity of caste and exclusiveness. Beng. kulinas, from Skt. kula, ‘a caste or family,’ kulina, ‘belonging to a noble family.’ They are much sought in marriage for the daughters of Brāhmans of less exalted pretensions, and often take many bridegrooms for the sake of the presents they receive. The system is one of the greatest abuses in Bengali Hinduism. [Risley, Tribes and Castes of Bengal, 1. 146 seq.] 1820.—“Some inferior Koolēnns marry many wives; I have heard of persons having 120; many have 15 or 20, and others 40 and 50 each. Numbers procure a subsistence by this excessive polygamy. . . .”—Ward, i. 81.

COOLUNG, COOLEN, and in W. India CULLUM, s. Properly the great grey crane (Grus cinerea), H. kulang (said by the dictionaries to be Persian, but Jerdon gives Mahr. kullam, and Tel. kulangi, kolangi, which seem against the Persian origin), [and Platts seems to connect it with Skt. kurakbara, the Indian crane, Ardea Sibirica (Williams)]. Great companies of these are common in many parts of India, especially on the sands of the less frequented rivers; and their clanging, trumpet-like call is often heard as they pass high overhead at night.

"Ille gruum . . .
Clamor in aestheris dispersus nubibus austri." (Lucr. iv. 182 seq.)

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 Coolung, though inferior, is tolerably good eating. This bird, which is now quite unknown in Scotland, was in the 15th century not uncommon there, and was a favourite dish at great entertainments (see Accts. of L. H. Treasurer of Scotland, i. ccc.). 1698.—“Peculiarly Brand-geese, Colum, and Serras, a species of the former.”—Fryer, 117.

c. 1809.—“Large flocks of a crane called Kolong, and of another called Saros (Ardea Antigone—see CYRUS), frequent this district in winter. . . . They come from the north in the beginning of the cold season, and retire when the heats commence.”—Buchanan’s Rungpoor, in Eastern India, iii. 579.

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, and whose savagery, filth, and general degradation attracted much attention in former times, [see Hamilton, Deser. of Hindostan (1820), 1. 609]. 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 Kolis proper are a true hill-people, whose especial locality lies in the Western Ghats, and in the northern extension of that range, between 18° and 24° N. lat. They exist in large numbers in Guzerat, and in the Konkan, and in the adjoining districts of the Deccan, but not beyond these limits (see Ind. Antiquary, ii. 154). [But they are possibly kinsfolk of the Kols, an important Dravidian race in Bengal and the

1813.—“Peacocks, partridges, quails, doves, and green pigeons supplied our table, and with the addition of two stately birds, called the Sahroo and cullum, added much to the animated beauty of the country.”—Forbes, Or. Mem. ii. 29; [2nd ed. i. 331].

1883.—“Not being so green as I was, I let the tempting herd of antelopes pass, but the kullum I cannot resist. They are feeding in thousands at the other end of a large field, and to reach them it will only be necessary to crawl round behind the hedge for a quarter of a mile or so. But what will one not do with roast kullum looming in the vista of the future?”—Tribes on my Frontier, P. 102.

“*** N.B.—I have applied the word kullum, as everybody does, to the demoiselle crane, which, however, is not properly the kullum but the Koonja.”—Ibid. p. 171.
N.W.P. (see Risley, T. and C. of Bengal, ii. 101; Crooke, T. C. of N.W.P. iii. 294.) In the Rās Mālā [ed. 1878, p. 78 seqq.] the Koolies are spoken of as a tribe who lived long near the Indus, but who were removed to the country of the Null (the Nal, a brackish lake some 40 m. S.W. of Ahmedabad) by the goddess Hinglāj. 

Though this explanation of the general use of the term Cooly is the most probable, the matter is perplexed by other facts which it is difficult to trace to the same origin. Thus in S. India there is a Tamil and Can. word kāli in common use, signifying 'hire' or 'wages,' which Wilson indeed regards as the true origin of Cooly. [Oppert (Orig. Inhab. of Bharatavarsa, p. 131) adopts the same view, and disputing the connection of Cooly with Koli or Kol, regards the word as equivalent to 'hired servant' and originating in the English Factories on the E. coast.] Also in both Oriental and Osmani Turkish kol is a word for a slave, whilst in the latter also kaleh means 'a male slave, a bondsman' (Redhouse). Khol is in Tibetan also a word for a servant or slave (Note from A. Schiefner; see also Jäschke's Tibetan Dict., 1881, p. 59). But with this the Indian term seems to have no connection. The familiar use of Cooly has extended to the Straits Settlements, Java, and China, as well as to all tropical and sub-tropical colonies, whether English or foreign.

In the quotations following, those in which the race is distinctly intended are marked with an *

*1548.—"And for the duty from the Colēs who fish at the sea-stakes and on the river of Bacaîm."—S. Boteho, Tombo, 155.

*1558.—"Soltan Badur ... ordered those pagans to be seized, and if they would not become Moors, to be flayed alive, saying that was all the black-mail the Collijs should get from Champanel."—Barros, Dec. IV. liv. v. cap. 7.

*1563.—"These Colles ... live by robbing and thieving at this day."—García, f. 34.

*1584.—"I attacked and laid waste nearly fifty villages of the Kolis and Grassias, and I built forts in seven different places to keep these people in check."—Tabajat-i-Akbar, in Elliot, v. 447.

*1598.—"Others that yet dwell within the country called Colles; which Colles ... doe yet live by robbing and stealing."—Linschoten, ch. xxvii; [Hak. Soc. i. 166].

*1616.—"Those who inhabit the country villages are called Coolies; these till the ground and breed up cattle."—Terry, in Purkesh; [ed. 1777, p. 180].

* "The people called Colles or Quilles."—In Purkesh, i. 436.

1630.—"The husbandmen or inferior sort of people called the Coulies."—Lord's Dis- play, &c., ch. xiii.

1638.—"He lent us horses to ride on, and Cowiers (which are Porters) to carry our goods."—W. Bruton, in Hakl. v. 49.

In this form there was perhaps an indefinite suggestion of the cool-staff used in carrying heavy loads.

1644.—"In these lands of Damam the people who dwell there as His Majesty's Vassals are heathen, whom they call Collis, and all the Padres make great complaints that the owners of the adellos do not look with favour on the conversion of these heathen Collis, nor do they consent to their being made Christians, lest there thus may be hindrance to the greater service which is rendered by them when they remain heathen."—Bozaro (Port. MS.).

*1659.—"To relate how I got away from those Robbers, the Koulis ... how we became good Friends by the means of my Profession of Physick ... I must not in- sist upon to describe."—Bernier, E.T., p. 30; [ed. Costable, 91].

*1666.—"Nous rencontrans quantité de Colys, qui sont gens d'une Caste ou tribut des Gentils, qui n'ont point d'habitation arrêtée, mais qui vont de village en village et portent avec eux tout leur ménage."—Thevenot, v. 21.

*1673.—"The Inhabitants of Ramnagar are the Salvages called Coolies ..."—Fryer, 161.

"Coolies, Frasses, and Holencores, are the Dregs of the People."—Ibid. 194.

1680.—"... It is therefore ordered forthwith that the drum be beat to call all coolies, carpenters. ..."—Official Memo, in Wheeler, i. 129.

*c. 1703.—"The Imperial officers ... sent ... ten or twelve sardars, with 13,000 or 14,000 horse, and 7,000 or 8,000 trained Kolis of that country."—Kāhî Khan, in Elliot, vii. 375.

1711.—"The better sort of people travel in Palankeens, carry'd by six or eight Cooleys, whose Hire, if they go not far from Town, is threepence a Day each."—Lockyer, 26.

1726.—"Cooli's. Bearers of all sorts of Burdens, goods, Andols (see ANDOR) and Palankins. ..."—Valentijn, vol. v., Names, &c, 2.

*1727.—"Goga ... has had some Mud Wall Fortifications, which still defend them from the Insults of their Neighbours the Coulies."—A. Hamilton, i. 141; [ed. 1744, i. 142].

1755.—"The Families of the Coolies sent to the Negrais complain that Mr. Brook
has paid to the Head Cooley what money those who died there left behind them."—In Long, 54.

1785.—"... the officers were obliged to have their baggage transported upon men's heads over an extent of upwards of 800 miles, at the rate of 5l. per month for every

cooley or porter employed."—Caracciolo's L. of Olive, i. 243 seq.

1789.—"If you should ask a common cooly or porter, what cast he is of, he will answer, the same as Master, parier-cast."—

Munro's Narrative, 29.

1791.—"... deux relais de vigoureux coulis, ou porteurs, de quatre hommes chacun..."—B. de St. Pierre, La Chaus-

se Indienne, 15.

[1798.—"The Resident hopes all distinctions between the Cooley and Portuguese inhabitants will be laid aside."—Procl. in Logan, Malabar, iii. 302.]

*1813.—"Gudgerah, a large populous town surrounded by a wall, to protect it from the depredations of the Coolies, who are a very insolent set amongst the numerous and probably indigenous tribes of free-

booters, and robbers in this part of India."—Forbes, Orient. Mem. iii. 69; [2nd ed. ii. 160; also see i. 146.]

1817.—"These (Chinese) emigrants are usually employed as coolees or labourers on their first arrival (in Java)."—Raffles, II. of

Java, i. 205.

*1820.—"In the profession of thieving the Koolie may be said to act con amore. A Koolie of this order, meeting a defence-

cessless person in a lane about dusk, would no more think of allowing him to pass un-

plundered than a Frenchman would a woman without bowing to her; it may be considered a point of honour of the caste."—

Tr. Lit. Soc. Bo. iii. 385.

*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.

1867.—"Bien que de race différente les Coolies et les Chinois sont comptés à peu-près de même."—Quatruple, Rapport sur le Progrès de l'Anthropologie, 219.

1871.—"I have hopes for the Coolies in British Guiana, but it will be more sure and certain when the immigration system is based on better laws."—Jenkins, The Coolie.

1873.—"The appellant, the Hon. Julian Paunceforte, 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


"... A man (Col. Gordon) who had wrought such wonders with means so modest as a levy of Coolies... needed, we may

be sure, only to be put to the highest test to show how just those 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 Sebostopol."—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 thievish jargon in the sense of "a soldier" (v. Slang Dict.),

COOMKEE, adj., used as sub. This is a derivative from P. kumnek, 'aid,' and must have been widely diffused in India, for we find it specialised in different senses in the extreme West and East, besides having in both the general sense of 'auxiliary.'

[a] In the Moghul army the term is used for auxiliary troops.

[c. 1590.—"Some troops are levied occasion-

ally to strengthen the mensae, and they are called Kumooly (or auxiliaries)."—Gladwin, A spee Akbery, ed. 1800, i. 183; in

Blockmann, i. 292, Kumakis.

1858.—"The great landholders despise them (the ordinary levies) but respect the Koomkee corps..."—Sheeman, Journey

through Oudh, i. 30.]

(b) Kumaki, in N. and S. Canara, is applied to a defined portion of forest, from which the proprietor of the village or estate has the privilege of supplying himself with wood for house-

building, &c. (except from the reserved kinds of wood), with leaves and twigs for manure, fodder, &c. (See COOMRAY. [The system is described by Sturrock, Max. S. Canara, i. 16, 224 seqq.]

(c) Koomkee, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1807.—"When an elephant is in a proper state to be removed from the Kollok, he is conducted either by koomkies (i.e. decoy

females) or by tame males."—Williamson, Oriental Field Sports, folio ed., p. 30.

1873.—"It was an interesting sight to see the captive led in between two khoonkies or tame elephants."—Cooper, Malabar Hills, 88.

1882.—"Attached to each elephant hunting party there must be a number of tame elephants, or Koorkies, to deal with the wild elephants when captured."—Sanderson, Thirteen Years, 70.]
COOTUB, N.—"in H. in H. and to [Can.]
[which is used in the word which the Koran is laid]. It is the word
usually employed in Western India for 'a chair,' and is in the Bengal
Presidency a more dignified term than chauki (see CHOKY). Kurā is
the Arabic form, borrowed from the Aramaic, in which the emphatic state
is kursēyā. But in Hebrew the word possesses a more original form with as
for rs (lisse, the usual word in the O. T. for 'a throne'). The original
sense appears to be 'a covered seat.'

1781.—"It happened, at this time, that the Nawaub was seated on his koorsī,
or chair, in a garden, beneath a banyan tree."
—Hist. of Hydrā Bāl, 452.

COOSUMBA, s. H. kusum, kusumbba, Safflower, q.v. But the name is
applied in Rajputana and Guzerat to the timeturd of opium, which is used freely
by Rājputs and others in those territories; also (according to Shakespear)
to an infusion of Bang (q.v.).

[1823.—"Several of the Rajput Princes West of the Chumbal seldom hold a Durbar
without presenting a mixture of liquid opium, or, as it is termed, 'kusumbbah,' to all
present. The minister washes his hands in a vessel placed before the Rawul, after which
some liquid opium is poured into the palm of his right hand. The first in rank who
may be present then approaches and drinks the liquid."—Malcolm, Mem. of Central
India, 2d ed. ii. 146, note.]}

COOTUB, THE, n.p. The Kutb Minār, near Delhi, one of the most
remarkable of Indian architectural anti-
quities, is commonly so called by Europeans. It forms the minaret of the Great Mosque, now long in ruins, which Kutb-uddin Ibak founded A.D.
1191, immediately after the capture of Delhi, and which was built out of the
materials of numerous Hindu temples, as is still manifest. According to the
elaborate investigation of Gen. A. Cunningham [Arch. Rep. i. 189 seq.],
the magnificent Minār was begun by Kutb-uddin Ibak about 1200, and com-
pleted by his successor Shamsuddin Iyaltimish about 1220. The tower
has undergone, in its upper part, various restorations. The height as
it now stands is 238 feet 1 inch. The traditional name of the tower no doubt
had reference to the name of its founder, but also there may have been
a reference to the contemporary Saint, Kutb-uddin Usbī, whose tomb is close
by; and perhaps also to the meaning of the name Kutb-uddin, 'The Pole or

COOMRY, s. [Can. kumāri, from Mahr. kumbāri, 'a hill slope of poor
soil.'] Kumāri cultivation is the S.
Indian (especially in Canara), [Sturrock,
S. Canara Man. i. 17], appellation of
that system pursued by hill-people in
many parts of India and its frontiers,
in which a certain tract of forest is cut
down and burnt, and the ground
planted with crops for one or two
seasons, after which a new site is
similarly treated. This system has
many names in different regions; in
the east of Bengal it is known as āhdān
(see JHOOM); in Burma as toungeyan;
in parts of the N.W. P., dāhya, Skt.
dāha, 'burning'; ponem in Malabar;
ponacaud in Salem]. We find kumāried
as a quasi-English participle in a
document quoted by the High Court,
Bombay, in a judgment dated 27th

1888.—"Kumāki (Coomkee) and Kumari
privileges stand on a very different platform.
The former are perfectly reasonable, and
worthy of a civilised country. . . . As for
Kumari privileges, they cannot be defended
before the tribunal of reason as being really
good for the country, but old custom is old
custom, and often commands the respect of a
wise government even when it is in-
defensible."—Mr. Grant Duff's Reply to an
Address at Mangalore, 15th October.

COONOR, n.p. A hill-station in
the Nilgherries. Kunur, 'Hill-
Town.' [The Madras Gloss, gives Can.
Kumāru, Skt. kumāra, 'small,' Can.
ūru, 'village.]

COORG, n.p. A small hill State on the
west of the table-land of Mysore,
in which lies the source of the Cauvery,
and which was annexed to the British
Government, in consequence of cruel
misgovernment in 1834. The name is a
corruption of Koḍagu, of which
Gundert says: "perhaps from kōtu,
'step,' or Tamil kadaga, 'west.'" [For
various other speculations on the deri-
vation, see Oppert, Original Inhabit., 162
seq. The Madras Gloss, seems to refer it
to Skt. krodādēśa, 'hog-land,' from
"the tradition that the inhabitants had
nails on hands and feet like a
boar."] Coorg is also used for a native
of the country, in which case it stands for Koḍaga.

COORSY, s. H.—from Ar.—kursī
[which is used in the word
which the Koran is laid]. It is the word
Axle of the Faith,' as appropriate to such a structure.

c. 1320.— "Attached to the mosque (of Delhi) is a tower for the call to prayer which has no equal in the whole world. It is built of red stone, with about 360 steps. It is not square, but has a great number of angles, is very massive at the base, and very lofty, equalling the Pharos of Alexandria."—Abulfeda, in Gildemeister, 190.

c. 1340.— "In the northern court of the mosque stands the minaret (al-san'ate), which is without a parallel in all the countries of Islam. . . . It is of surpassing height; the pinnacle is of milk-white marble, and the globes which decorate it are of pure gold. The aperture of the staircase is so wide that elephants can ascend, and a person on whom I could rely told me that when the minaret was a-building, he saw an elephant ascend to the very top with a load of stones."—Ibn Battuta, iii, 151.

The latter half of the last quotation is fiction.

1663.— "At two Leagues off the City on Agrod's side, in a place by the Mahometans called Koya Kothabaddine, there is a very ancient Edifice which hath been a Temple of Idols. . . ."—Bernier, E.T. 91.

It is evident from this that Bernier had not then visited the Koth. [Constable in his tr. reads "Koja Kothabaddine," by which he understands Kok-i-Kotch-uddin, the hill or eminence of the Saint, p. 283.]

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."—Heser, ed. 1844, i. 308.

COPECK, s. This is a Russian coin,  franç. of a ruble. The degeneration of coin denominations is often so great that we may suspect this name to preserve that of the dinár Kopeki often mentioned in the histories of Timur and his family. Kopek is in Turki, 'dog,' and Charmoy explains the term as equivalent to Abā-kalb, 'Father of a dog,' formerly applied in Egypt to Dutch crowns (Löwen-thaler) bearing a lion. There could not be Dutch coins in Timur's time, but some other Frank coin bearing a lion may have been so called, probably Venetian. A Polish coin with a lion on it was called by a like name (see Macarius, quoted below, p. 169). Another etymology of kopek suggested (in Chaudoir, Aperçu des Monnaies Russes) is from Russ. kopić, kopyć, a pike, many old Russian coins representing the Prince on horseback with a spear. [This is accepted by the N.E.D.] Kopeks are mentioned in the reign of Vassili III., about the middle of the 15th century, but only because regularly established in the coinage c. 1536. [See TANGA.]

1390.—(Timur resolved) "to visit the venerated tomb of Sheikh Maslahat . . . and with that intent proceeded to Tash-kand . . . he there distributed as alms to worthy objects, 10,000 dinârs kopâki . . ."—Sharifuddin, in Extracts by M. Charmoy, Mem. Acad. St. P., vi. S., tome iii. p. 363, also note, p. 135.

1355.— "It was on this that the Grand Duchess Helena, 'mother of Ivan Vassilievitch, and regent in his minority, ordered, in 1535, that these new Dengui should be melted down and new ones struck, at the rate of 300 dengui, or 3 Roubles of Moscow & la grivenka, in Kopeks . . . From that time accounts continued to be kept in Roubles, Kopeks, and Dengui."—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. 1808, ii. 322.

COPPERSMITH, s. Popular name both in H. (tambayat) and English of the crimson-breasted barbet (Xantho-lemna indica, Latham). See the quotation from Jerdon.

1862.— "It has a remarkably loud note, which sounds like took-took-took, and this it generally utters when seated on the top of some tree, nodding its head at each call, first to one side and then to another. . . . This sound and the motion of its head, ac- companying it, have given origin to the name of 'Coppersmith.' . . ."—Jerdon, ed. 1877, i. 316.

1879.— " . . . In the mango-sprays The sun-birds flashed; alone at his green forge Toiled the loud Coppersmith. « . » The Light of Asia, p. 20.

1883.— "For the same reason myyas seek the tope, and the 'blue jay,' so-called, and the little green coppersmith hooting ventri- locastically."

Tribes on my Frontier, 154.

COPRAH, s. The dried kernel of the coco-nut, much used for the expression of its oil, and exported largely from the Malabar ports. The Portuguese probably took the word from the Malayâl, koppâra, which is, however, apparently borrowed from the H. khopârâ, of the same meaning. The
latter is connected by some with khapna, 'to dry up.' Shakespear however, more probably, connects khopra, as well as khoppri, 'a skull, a shell,' and khoppur, 'a skull,' with Skt. kharpura, having also the meaning of 'skull.' Compare with this a derivation which we have suggested (s.v.) as possible of coco from old Fr. and Span. coque, coco, 'a shell'; and with the slang use of coco there mentioned.

1568.—"And they also dry these cocos... and these dried ones they call copra, and they carry them to Ormus, and to the Balaghat."—Garcia, Coll. t. 689.

1573.—"The kernel of these cocos is dried in the sun, and is called copra. From this same copra oil is made in presses, as we make it from olives."—Acosta, 104.

1581.—"Chopra, from Cochin and Malabar..."—Barret, in Hall. ii. 413.

1598.—"The other Oyle is prest out of the dried Cocus, which is called Copra. ..."—Linschoten, 101. See also (1602), Conto, Dec. i. liv. iv. cap. 8; (1606) Gouvea, f. 629; (1610) Pyrard de Laval, Hak. Soc. ii. 384 (reading kuypara for suppara:)] (c. 1690) Rumphius, Herb. Amph. 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. Hamilton, i. 307; [ed. 1744, i. 308]

1860.—"The ordinary estimate is that one thousand full-grown nuts of Jaffina will yield 525 pounds of Copra when dried, which, in turn will produce 25 gallons of copra-nut oil."—Tennent, Ceylon, ii. 531.

1878.—It appears from Lady Brassay's Voyage in the Sambocon (5th ed. 248) that this word is naturalised in Tahiti.

1883.—"I suppose there are but few English people outside the trade who know what copra is; I will therefore explain:—it is the white pith of the ripe cocoa-nut cut into strips and dried in the sun. This is brought to the trader (at New Britain) in baskets varying from 3 to 20 lbs. in weight; the payment... was a thimbleful of beads for each pound of copra. ... The nut is full of oil, and on reaching Europe the copra is crushed in mills, and the oil pressed from it... half the oil sold as 'olive-oil' is really from the cocoa-nut."—Wilfred Powell, Wanderings in a Wild Country, p. 37.

**CORAL-TREE.** Erythrina indica, Lam., so called from the rich scarlet colour of its flowers.

[1860.—"There are... two or three species of the genus Erythrina or Coral Tree. A small species of Erythrina, with reddish flowers, is famous in Buddhist mythology as the tree around which the Devas dance till they are intoxicated in Sudra's (or Indra's heaven)." Mason's Burma, p. 531.—McMahon, Karena of the Golden Chersonese, p. 11.]

**CORCOPALI.** s. This is the name of a fruit described by Varthema, Acosta, and other old writers, the identity of which has been the subject of much conjecture. It is in reality the *Garcinia indica*, Choisy (N. O. Guttiferae), a tree of the Concan and Canara, which belongs to the same genus as the mangosteen, and as the tree affording the gamboge (see CAMBOJA) of commerce. It produces an agreeable, acid, purple fruit, which the Portuguese call brinjões. From the seeds a fatty oil is drawn, known as kokon butter. The name in Malayul 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 pulli, and in Ceylon goraka. Forbes Watson's 'List of Indian Productions' gives as synonyms of the *Garcinia cambogia* tree 'karra-pallivaram,' 'Tum.,' 'kurupa-pulit,' Mal.; and 'goraka-gass,' Ceyl. [The Madras Gloss. calls it *Mate mangosteen*, a ship term meaning 'coock-room mangosteen'; Can. murunginathu, 'twisted tamarind'; Mal. *punamulp*, 'stiff tamarind. '] The *Cyclopaedia* also contains some interesting particulars regarding the uses in Ceylon of the goraka. But this Ceylon tree is a different species (*G. Gambogia*, Desrous). Notwithstanding its name it does not produce gamboge; its gum being insoluble in water. A figure of *G. indica* is given in Beddome's *Flora Sylvaica*, pl. lxxix. [A full account of Kokam butter will be found in *Watt, Econ. Dict.* iii. 467 seq.]

1510.—"Another fruit is found here fashioned like a melon, and it has divisions after that manner, and when it is cut, three or four grains which look like grapes, or birdcherries, are found inside. The tree which bears this fruit is of the height of a quince tree, and forms its leaves in the same manner. This fruit is called Corcopal; it is extremely good for eating, and excellent as a medicine."—Varthema (transl. modified from), Hak. Soc. 187.

1578.—"Carcapuli is a great tree, both lofty and thick; its fruit is in size and aspect like an orange without a rind, all divided in lobes...."—Acosta, *Tractado*, 357.

(This author gives a tolerable cut of the
CORGE, COORGE, &c., s. A mercantile term for 'a score.' The word is in use among the trading Arabs and others, as well as in India. It is established in Portuguese use apparently, but the Portuguese word is almost certainly of Indian origin, and is this expressly asserted in some Portuguese Dictionaries (e.g. Lacerda's, Lisbon, 1871). Korî is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say do korî, tin korî, 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 korîjam, "a bale or lot of 20 pieces, commonly called a corge." [The Madras Gloss, gives Cun. korî, Tel. korîjam, as meaning either a measure of capacity, about 44 maunds, or a Madras town cloth measure of 20 pieces.] But, unless a root can be traced, this may easily be a corruption of the trade-word. Littré explains corge or course as "Paquet de toile de coton des Indes"; and Marcel Devie says: "C'est vraisemblablement l'Arabe khordj"—which means a saddlebag, 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."—Var. thema, 170.

1595.—"A corjá dos quotyonas grandy valye (250) targas."—Lembrança, das Costas da India, 45.

1554.—"The nut and mace when gathered were bartered by the natives for common kinds of cloth, and for each korja of these ... they gave a bahar of mace ... and seven bahars of the nut."—Custanveda, vi. 8.

[1605-6.—"Note the cody or corge is a boundell or set number of 20 pieces."—Birdwood, First Letter Book, 80.]

1612.—"White calliess from tunetie to fortie Royals the Corge (a Corge being twenty pieces), a great quantitiis."—Capt. Saris, in Purchas, i. 347.

1612-13.—"They returning brought dourne the Mustraes of everie sort, and the prices demanded for them per Corge."—Donaton, in Purchas, i. 299.

1615.—"6 pec. whit befas of 16 and 17 Rs... corge. 6 pec. blew byrama, of 15 Rs. .......... corge. 6 pec. red zelas, of 12 Rs. .......... corge."

Cocke's Diary, i. 73.

1622.—Adam Denton ... admits that he made "90 corge of Pintadoes" in their house at Patani, but not at their charge.—Stainsbury, iii. 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 soro (qu. sevo, 'tallow,' grease,?) ½ candy of coco-nut oil, 6 maunds of butter, 4 corjas of cotton stuffs, and 25,920 rs for dispensary medicines (mezinkas de bottica)."

—Boarrio, MS. f. 217.

c. 1670.—"The Chîtes, ... which are made at Lahor ... are sold by Corges, every Corge consisting of twenty pieces. ..."—Tavernier, On the Commodities of the Domains, of the Great Mogul, &c., E.T. p. 58; [ed. Bull, ii. 5].

1747.—"Another Sett of Madrass Painters ... being examined regarding what Goods were Remaining in their hands upon the Loss of Madrass, they acknowledge to have had 15 Corge of Chints then under their Performance, and which they acquaint us is all safe ... but as they have lost all their Wax and Colours, they request an Advance of 30 More Pagodas for the Purchase of more."—Cussans, Fort St. David, Aug. 13. MS. Records in India Office.

c. 1760.—"At Madras ... 1 gorage is 22 pieces."—Grose, i. 284.

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"No washerman to demand for 1 corge of pieces more than 7 pan of cowries."—In Long, 299.

1784.—In a Calcutta Lottery-list of prizes we find "55 corge of Pearls."—In Seton-Kerr, i. 33.

[c. 1809.—"To one korj or 20 pieces of Tuzenbs ... 50 rs."—Buchanan Hamilton, Eastern India, i. 398.]

1810.—"I recollect about 29 years back, when marching from Berhampore to Cawnpore with a detachment of European recruits, seeing several corges (of sheep) bought for their use, at 3 and 3½ rupees! at the latter rate 6 sheep were purchased for a rupee ... five pence each."—Williamson, V. M. i. 293.

1813.—"Corge is 22 at Judda."—Milburn, i. 93.
COROMANDEL, n.p. Koringa; probably a corruption of Kalinga [see KLING]. [The Madras Gloss. gives the Tel. korangi, 'small cardamoms.'] The name of a seaport in Goda^vari Dist. on the northern side of the Delta. ["The only place between Calcutta and Trincomalee where large vessels used to be docked."—Morris, Godavery Man., p. 40.]

CORLE, s. Singh. kórale, a district. 1726.—"A Coral is an overseer of a Corle or District...."—Valentijn, Names of Native Officers in the Villages of Ceylon, 1.

CORNAC, s. This word is used, by French writers especially, as an Indian word, and as the equivalent of Mahout (q.v.), or driver of the elephant. Littré defines: "Nom qu'on donne dans les Indes au conducteur d'un éléphant," &c., &c., adding: "Etym. Sanskrit karntkinn, éléphant." "Dans les Indes" is happily vague, and the etymology worthless. Bluteau gives Cornáca, but no etymology. In Singhalese Kárawa= 'Elephant Stud.' (It is not in the Singhalese Dict., but it is in the official Glossary of Terms, &c.), and our friend Dr. Rost suggests Kárawa-náyaka, 'Chief of the Kárawa' as a probable origin. This is confirmed by the form Courmaka in Valentijn, and by another title which he gives as used for the head of the Elephant Stable at Matura, viz. Gaga-náicke (Names, &c., p. 11), ñ.e. Gaga-náyaka, from Gaga, 'an elephant.' [The N.E.D. remarks that some authorities give for the first part of the word Skt. kari, 'elephant.]

1672.—"There is a certain season of the year when the old elephant discharges an oil at the two sides of the head, and at that season they become like mad creatures, and often break the neck of their carnac or driver."—Baldaeus, Germ. ed. 422. (See MUST.)

1685.—"O carnaca ã estava de baixo delle tinha hum laço que metia em hua das mãos ao bravo."—Ribeiro, f. 496.

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 Sacramento at the Sá Gate on the Octave of Easter, on which day in India they make the procession of Corpus Dominii, because of the calm weather. I doubt not that the Cornacas of these animals had taught them to perform these acts of apparent adoration. But at the same time there appears to be Religion and Piety innate in the Elephant."*—In Bluteau, s.v. Elephante.

1726.—"After that (at Mongeere) 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.

1727.—"As he was one Morning going to the River to be wash'd, with his Carnack or Rider on his Back, he chanc'd to put his Trunk in at the Taylor's Window."—A. Hamilton, ii. 110; [ed. 1744, ii. 109]. This is the only instance of English use that we know (except Mr. Carl Bock's; and he is not an Englishman, though his book is in English). It is the famous story of the Elephant's revenge on the Tailor.

[1853.—"With the same judgment an elephant will task his strength, without human direction. 'I have seen,' says M. D'Oeissonville, 'two occupied in beating down a wall which their carnacs (keepers) had desired them to do."..."—Library of Entertaining Knowledge, Quadrupeds, ii. 157.]

1884.—"The carnac, or driver, was quite unable to control the beast, which roared and trumpeted with indignation."—C. Bock, Temples and Elephants, p. 22.

COROMANDEL, n.p. A name which has been long applied by Europeans to the Northern Tamil Country, or (more comprehensively) to the eastern coast of the Peninsula of India from Pt. Calimere northward to the mouth of the Kistna, sometimes to Orissa. It corresponds pretty nearly to the Maabar of Marco Polo and the Mahomedan writers of his age, though that is defined more accurately as from C. Comorin to Nellore.

Much that is fanciful has been written on the origin of this name. Tod makes it Kára-mandala, the Realm of the Kúrus (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 Karumaual ('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 same suggestion was made earlier (see Walks, Hist. Sketches, ed. 1869, i. 5,

* "This elephant is a very pious animal," a German friend once observed in India, misled by the double sense of his vernacular from (harmless, tame as well as 'pious or innocent').
note]. The learned author, in his second edition, has given up this suggestion, and has accepted that to which we adhere. But Mr. C. P. Brown, the eminent Telugu scholar, in repeating the former suggestion, ventures positively to assert: "The earliest Portuguese sailors pronounced this 
Coromandel, and called the whole coast by this name, which was unknown to the Hindus";* a passage containing in three lines several errors. Again, a writer in the Ind. Antiquary (i. 380) speaks of this supposed origin of the name as "pretty generally accepted," and proceeds to give an imaginative explanation of how it was propagated. These etymologies are founded on a corrupted form of the name, and the same remark would apply to Khoramandalam, the 'hot country,' which Bp. Caldwell mentions as one of the names given, in Telugu, to the eastern coast. Padre Paolino gives the name more accurately as Ciola (i.e. Chola) mandalam, but his explanation of it as meaning the Country of Cholam (or Saliwari—Sorphwun vulgare, Pers.) is erroneous. An absurd etymology is given by Teixeira (Relacion de Hormuz, 28; 1610). He writes: "Choromadel or Choro Badel, i.e. Rice Port, because of the great export of rice from thence." He apparently compounds H. chaul, chavol, "cooked rice" (!) and bandar, (q.v.) "harbour." This is a very good type of the way etymologies are made by some people, and then confidently repeated.

The name is in fact Chōramandala, the Realm of Chōra; this being the Tamil form of the very ancient title of the Tamil Kings who reigned at Tanjore. This correct explanation of the name was already given by D'Anville (see Eclatrecissements, p. 117), and by W. Hamilton in 1820 (ii. 405), by Ritter, quoting him in 1836 (Erdkunde, vi. 296); by the late M. Reinaud in 1845 (Relation, &c., i. lxxxvi.); and by Sir Walter Elliot in 1869 (J. Ethnol. Soc. N.S. i. 117). And the name occurs in the forms Cholamandalam or Solamandalam on the great Temple inscription of Tanjore (11th century), and in an inscription of A.D. 1101 at a temple dedicated to Varāhāsvāmi near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. Ilamandalam (Ceylon), Cheramandalam, Tondaimandalam, &c.

Chola, as the name of a Tamil people and of their royal dynasty appears as Chola in one of Asoka's inscriptions, and in the Telugu inscriptions of the Chālukya dynasty. Nor can we doubt that the same name is represented by Śrava of Potemny who reigned at 'Ārkatu (Arcot), Śvra-ṇaḥ who reigned at 'Ordhura (Warriūr), and the Śrava vāmūdhē who dwelt inland from the site of Madras.*

The word Solī, as applied to the Tanjore country, occurs in Marco Polo (Bk. iii. ch. 20), showing that Chola in some form was used in his day. Indeed Solī is used in Ceylon.† And although the Choromandel of Baldaens and other Dutch writers is, as pronounced in their language, ambiguous or erroneous, Valentijn (1726) calls the country Sjola, and defines it as extending from Negapatam to Orissa, saying that it derived its name from a certain kingdom, and adding that mandalam is 'kingdom.'‡ So that this respectable writer had already distinctly indicated the true etymology of Coromandel.

Some old documents in Valentijn speak of the 'old city of Coromandel.' It is not absolutely clear what place was so called (probably by the Arabs in their fashion of calling a chief town by the name of the country), but the indications point almost certainly to Negapatam.§

The oldest European mention of the name is, we believe, in the Roteiro de Vasco da Gama, where it appears as Chomandara. The short Italian narrative of Hieronymo da Stö Stefano is, however, perhaps earlier still, and he curiously enough gives the name in exactly the modern form "Coromandel," though perhaps his C

* See Bp. Caldwell's Comp. Gram., 18, 95, &c.
† See Tenenent, i. 985.
‡ "This coast bears commonly the corrupted name of Choromandel, and is now called only thus; but the right name is Sjola-mandalam, after Sjola, a certain kingdom of that name, and mandalam, a kingdom, one that used in the old times to be an independent and mighty empire."—Pal. v. 2. § e.g. 1675.—"Hence the country . . . has become very rich, wherefore the Portuguese were induced to build a town on the site of the old Gentoo (Jentiefe) city Chıormandalam."—Report on the Dutch Conquests in Ceylon and S. India, by Rykloof Van Goeia in Valentijn, v. (Ceylon) 234.

* J.R.A.S., N.S. v. 148. He had said the same in earlier writings, and was apparently the original author of this suggestion. [But see above.]
had originally a cedilla (Ramusio, i. f. 345v.). These instances suffice to show that the name was not given by the Portuguese. Da Gama and his companions knew the east coast only by hearsay, and no doubt derived their information chiefly from Mahommedan traders, through their "Moorish" interpreter. That the name was in familiar Mahommedan use at a later date may be seen from Rowlandson's Translation of the Tohfat-ul-Majahidin, where we find it stated that the Franks had built fortresses "at Meelapoor (i.e. Mailapur or San Tomé) and Nagapatan, and other ports of Solmundul," showing that the name was used by them just as we use it (p. 153). Again (p. 154) this writer says that the Mahommedans of Malabar were cut off from extra-Indian trade, and limited "to the ports of Guzerat, the Concan, Solmundul, and the countries about Kael." At page 160 of the same work we have mention of "Cormandel and other parts," but we do not know how this is written in the original Arabic. Varthema (1510) has Coromandil, i.e. Cormondil, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into Cyromandil (f. 3066). [Albuquerque in his Cortas (see p. 155 for a letter of 1513) has Corumandill passim.] Barbosa has in the Portuguese edition of the Lisbon Academy, Charamandil; in the Span. MS. translated by Lord Stanley of Alderley, Cholmendil and Cholmender. D'Albuquerque's Commentaries (1557), Mendez Pinto (c. 1550) and Barros (1553) have Choromandil, and Garcia De Orta (1563) Charamandel. The ambiguity of the ch, soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form Coromandel, which we find in Parkes's Mendoza (1589), and Cormondyl, among other spellings, in the English version of Castanheira (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 books, but not without exceptions. A Madras document of 1672 in Wheeler has Cormandell, and so have the early Bengal records in the India Office; Dampier (1689) has Coromandel (i. 509); Lockyer (1711) has "the Coast of Cormandel"; A. Hamilton (1727) Cormondil (i. 349); ed. 1744, i. 351; and a paper of about 1759, published by Dalrymple, has "Chormandel Coast." (Orient. Repert. i. 120-121). The poet Thomson has Cormandil:

"all that from the tract
Of woody mountains stretch'd through gorgeous Ind
Fall on Cormandel's Coast or Malabar." —Summer.

The Portuguese appear to have adhered in the main to the correcter form Choromandel: e.g. Archivio Port. Oriental, fasc. 3, p. 480, and passim. A Protestant Missionary Catechism, printed at Tranquebar in 1713 for the use of Portuguese schools in India has: "na costa dos Malabaros que se chama Cormandel." Bernier has "la côte de Koromandel" (Amst. ed. ii. 322). W. Hamilton says it is written Chormandel in the Madras Records until 1779, which is substantially correct. In the MS. "List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other places on the Coast of Choromandel," preserved in the Indian Office, that spelling continues down to 1778. In that year it is changed to Cormandel. 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 Malabar in the original. [Albuquerque (Comm. Hak. Soc. i. 41) speaks of a violent squall under the name of vara de Coromandel.]

CORPORAL FORBES, s. A soldier's grimly jesting name for Cholera Morbus.

1829.—"We are all pretty well, only the regiment is sickly, and a great quantity are in hospital with the Corporal Forbes, which carries them away before they have time to die, or say who comes there."—In Skipp's Memoirs, ii. 218.

CORRAL, s. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the Kedda of Bengal. The word is Sp. corral, 'a court,' &c., Port. curral, 'a cattle-pen, a paddock.' The Americans have the same word, direct from the Spanish,
in common use for a cattle-pen; and they have formed a verb 'to corral,' i.e. to enclose in a pen, to pen. The word 
clairal applied to native camps and villages at the Cape of Good Hope appears to be the same word intro-
duced there by the Dutch. The word corral is explained by Bluteau: "A
receptacle for any kind of cattle, with rallings round it and no roof, in which respect it differs from Corte,
which is a building with a roof."
Also he states that the word is used especially in churches for septum
nobilium femininarum, a pen for ladies.

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." —
Claviio, § ev. Comp. Markham, 123.

1472. — "About Mature they catch the Elephants with Coraals" (Coraals, but sing.
Coral). — Baldwin, Ceylon, 168.

1880. — In Emerson Tennent's Ceylon, Bk. VIII. ch. iv. the corral is fully de-
scribed.
1880. — "A few hundred pounds expended in houses, and the erection of coralls in the
neighbourhood of a permanent stream will form a basis of operations."
(On Colorado.)

CORUNDUM. s. This is described by Dana under the species Saphire,
as including the grey and darker
coloured opaque crystallised specimens.
The word appears to be Indian,
Shakespeare gives Hind. kurand, 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 Kurun-
dam for the substance in present
question; the last is probably the
direct origin of the term.

1666. — "Cet emeri blanc se trouve par pierres dans un lieu particulier du Roiaume,
et s'appelle Corind en langue Telengui." —
Thevenot, v. 297.

COSMIN, n.p. This name is given

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 cor-
ruption of the classical name formerly
borne by Bassein, viz. Kusuma or Kus-
managara, a city founded about the
beginning of the 5th century. Kusuma-
mandala was the western province
of the Delta Kingdom which we know
as Pegu. The Burmese corrupted the
name of Kusuma into Kusmein and
Kothien, and Alompra after his con-
quest of Pegu in the middle of the 18th
century, changed it to Buthien. So
the facts are stated substantially by
Forchhammer (see Notes on Early Hist.
and Geog. of Br. Burma, No. 2, p. 12);
though familiar and constant use of the
word Persaim, which appears to be a
form of Bassein, in the English
writings of 1750-60, published by
Dalrymple (Or. Repertory, passim),
seems hardly consistent with this
statement of the origin of Bassein.
[Col. Temple (Ind. Ant. xxii. 19 seqq.;
J. R. A. S. 1893, p. 885) disputes the
above explanation. According to him
the account of the change of name by
Alompra is false history; the change
from initial p to k is not isolated, and
the word Bassein itself does not date
beyond 1780.]

The last publication in which Cosmin
appears is the "Draught of the River
Irrawaddy or Irabatty," made in 1796,
by Ensign T. Wood of the Bengal
Engineers, which accompanies Syme's
Account (London, 1800). This shows
both Cosmin, and Persaim or Bassein,
some 30 or 40 miles apart. But the
former was probably taken from an
older chart, and from no actual
knowledge.

1165. — "Two ships arrived at the har-
bour Kusuma in Aramana, and took in
battle and laid waste country from the port
Sapattota, over which Kurtipurapram was
p. 198.

1516. — "Anrique Leme set sail right well
equipped, with 60 Portuguese. And pur-
suing his voyage he captured a junk
belonging to Pegu merchants, which he
carried off towards Martaban, in order to
send it with a cargo of rice to Malaaca, and
so make a great profit. But on reaching
the coast he could not make the port of
Martaban, and had to make the mouth of
the River of Pegu. . . . Twenty leagues
from the bar there is another city called
Cosmin, in which merchants buy and sell
and do business. . . . " — Correa, ii. 474.
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. cxliv.

1554.—"Cosnym ... the currency is the same in this port that is used in Pegu, for this is a seaport by which one goes to Pegu."—A. Nunez, 38.

1566.—"In a few days they put into Cosmi, a port of Pegu, where presently they gave out the news, and then all the Talapoins came in haste, and the people who were dwelling there."—Conto, Dec. viii. cap. 13.

c. 1570.—"They go it vp the river in foure daies ... with the flood, to a City called Cosmin ... whither the Customer of Pegu comes to take the note or markes of every man. . . ." Nove from Cosmin to the citie Pegu ... it is all plains and a goodly Country, and in 8 daies you may make your voyage."—Cæsar Frederike, in Haktl. ii. 366-7.

1585.—"So the 5th October we came to Cosmi, the territory of which, from side to side is full of woods, frequented by parrots, tigers, boars, apes, and other like creatures."—G. Balbi, f. 94.

1587.—"We entered the barre of Negrais, which is a brasse 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 fear of the Tygers, which be very many."—R. Pitch, in Haktl. ii. 390.

1613.—"The Portugese proceeded without putting down their arms to attack the Banha Delta’s (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Banho of Cosmin (a place adjoining Negrais) calling himself vassal of the King of Arracan."—Bocarro, 132.

COSPETIR, n.p. This is a name which used greatly to perplex us on the 16th and 17th century maps of India, e.g. in Blaeu’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 Κασπάρυος of Herodotus, which was certainly going far afield! The difficulty was solved by the sagacity of the deeply-lamented Prof. Blochmann, who has pointed out (J. As. Soc. Beng., xlii. pt. i. 224) that Cospetir represents the Bengali genitive of Gajpati, ‘Lord of Elephants,’ the traditional title of the Kings of Orissa. The title Gajpati was that one of the Four Great Kings who, according to Buddhist legend, divided the earth among them in times when there was no Chakravartti, or Universal Monarch (see Chuckerbutty). Gajpati rules the South; Aśvakpati (Lord of Horses) the North; Chhatrapati (Lord of the Umbrella) the West; Narapatī (Lord of Men) the East. In later days these titles were variously appropriated (see Lassen, ii. 27 seg.). And Akbar, as will be seen below, adopted these names, with others of his own devising, for the suits of his pack of cards. There is a Raja Gajpati, a chief Zamindar of the country north of Patna, who is often mentioned in the wars of Akbar (see Elliot, v. 399 and passim, vi. 55, &c.) who is of course not to be confounded with the Orissa Prince.

c. 700 (!).—"In times when there was no Chakravartti King ... Chen-pu (Samba-dyev) was divided among four lords. The southern lord was Lord of Elephants (Gajpati), &c. ..."—Introduct. to Si-yu-ki (in Pélérins Bouddh., ii. lxv.

1553.—"On the other or western side, over against the Kingdom of Orixa, the Bengalies (as Bengales) hold the Kingdom of Cospetir, whose plains at the time of the risings of the Ganges are flooded after the fashion of those of the River Nile."—Barros, Dec. IV. ix. cap. 1.

This and the next passage compared show that Barros was not aware that Cospetir and Gajpati were the same.

"... of this realm of Bengal, and of other four realms its neighbours, the Genoos and Moors of those parts say that God has given to each its peculiar gift: to Bengal infantry numberless; to the Kingdom of Orixa elephants; to that of Bissanag men most skilful in the use of sword and shield; to the Kingdom of Dely multitudes of cities and towns; and to Cou a vast number of horses. And so naming them in this order they give them these other names, viz.: Espaty, Gaspay, Noropaty, Buapaty, and Coapaty."—Barros, ibid. [These titles appear to be Aśvakpati, "Lord of Horses"; Gajpati; Narapatī, "Lord of Men"; Bhāpati, "Lord of Earth"; Gopati, "Lord of Cattle."]

c. 1590.—"His Majesty (Akbar) plays with the following suits of cards. 1st. Aśvakpati, the lord of horses; the highest card represents a king on horseback, resembling the King of Dihi. . . . 2nd. Gajpati, the King whose power lies in the number of his elephants, as the ruler of Orisah. . . . 3rd.
COSS.

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Narpate, a King whose power lies in his infantry, as is the case with the rulers of Bijápur, &c.—Āīn, i. 306.

c. 1500.—"Orissa contains one hundred and twenty-nine brick forts, subject to the command of Gujputty."—Ayeeen (by Gladwin), ed. 1800, ii. 11; [ed. Jarrett, ii. 126].

1753.—"Herodote fait aussi mention d'une ville de Caspetirius 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 Caspetirius."—D'Arville, 4 seq.

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 kroṣa, which also is a measure of distance, but originally signified a 'call,' hence the distance at which a man's call can be heard.*

In the Pali vocabulary called Abhiddhānaappadipikā, which is of the 12th century, the word appears in the form kossa; and nearly this, kos, is the ordinary 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 Wrangell, the Yakuts of N. Siberia reckon distance by koses (a word which, considering the Russian way of writing Turkish and Persian words, must be identical with kos). With them this measure is "indicated by the time necessary to cook a piece of meat." Kossa is = to about 5 verst, or 1 1/4 miles, in hilly or marshy country, but on plain ground to 7 verst, or 2 1/2 miles.†

The Yakuts are a Turk people, and their language is a Turki dialect. The suggestion arises whether the form kos may not have come with the Mongols into India, and modified the previous kroṣa? But this is met by the existence of the word kos in Pali, as mentioned above.

In ancient Indian measurement, or estimation, 4 kroṣas went to the 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 7 1/2 or 8, Ferguson 6; but taking Elliot's estimate as a mean, the ancient kos would be 1 1/4 miles.

The kos as laid down in the Āīn [ed. Jarrett, iii. 414] was of 5000 gaz [see GUDGE]. The official decision of the British Government has assigned the length of Akbar's Ḫāli gaz as 33 inches, and this would make Akbar's kos = 2 m. 4 f. 153¾ yards. Actual measurement of road distances between 5 pair of Akbar's kos-minārs,* near Delhi, gave a mean of 2 m. 4 f. 158 yards.

In the greater part of the Bengal Presidency the estimated kos is about 2 miles, but it is much less as you approach the N.W. In the upper part of the Doab, it is, with fair accuracy, 1 1/4 miles. In Bundelkhand again it is nearly 3 m. (Carnegy), or, according to Beames, even 4 m. [In Madras it is 2 1/2 m., and in Mysore the Sulṭānī kos is about 4 m.] Reference may be made on this subject to Mr. Thomas's ed. of Princep's Essays, ii. 129; and to Mr. Beames's ed. of Elliot's Glossary ("The Races of the N.-W. Provinces," ii. 194). The latter editor remarks that in several parts of the country there are two kinds of kos, a pakkā and a kōchā kos, a double system which pervades all the weights and measures of India; and which has prevailed also in many other parts of the world [see PUCK].

c. 500.—"A garvith (or league—see GOW) is two krośas."—Makarakoṣa, ii. 2, 18.

c. 600.—"The descendant of Kukulstha (i.e., Rāma) having gone half a kroṣa. . . ."—Raghuvamsa, xii. 79.

c. 1340.—"As for the mile it is called among the Indians al-Kurth."—Ibn Batuta, iii. 83.

"The Sultan gave orders to assign me a certain number of villages. . . ."

* "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 hoo' implies the space over which a man can be heard when shouting that particular moneysyllable at the pitch of his voice."—Tennent's Ceylon, ii. 582. In S. Canada also to this day such expressions as "a horn's blow," "a man's call," are used in the estimation of distances. [See under GOW.]

† Le Nord de la Sibérie, i. 82.

‡ dieses Verzeichnis könnte die monotonen und ausgiebigen Arbeiten von Sir Henry M. Elliott und anderen Autoren über die Entfernungen in Indien und Nepal kleines Interesse haben.
They were at a distance of 16 Kuruhs from Delhi."—Ibn Batuta, 388.

c. 1470.—"The Sultan sent ten viziers to encounter him at a distance of ten Kors (a kor is equal to 10 verses)."—Ath. Niki- tin, 26, in India in the X1Vt. Cent.

"From Chivil to Jooner it is 20 Kors; from Jooner to Beder 40; from Beder to Kulongher, 9 Kors; from Beder to Koluberg, 9."—Ibid. p. 12.

1528.—"I directed Chikmâk Beg, by a writing under the royal hand and seal, to measure the distance from Agra to Kâbul; that at every nine kos he should raise a minâr or turret, twelve gez in height, on the top of which he was to construct a pavilion. . . ."—Baber, 393.

1537.—". . . that the King of Portugal should hold for himself and all his descendents, from this day forth for aye, the Port of the City of Manguaral (in Guzerat) with all its privileges, revenues, and jurisdiction, with 24 couces round about. . . ."—Treaty in S. Botelho, Tombo, 225.

c. 1550.—"Being all unmanned by their love of Raghoba, they had gone but two Kos by the close of day, then scanning land and water they halted."—Râmâyana of Tulât Dâs, by Groose, 1878, p. 119.

[1604.—"At the rate of four kos (Coces) the league by the calculation of the Moors."—Conto, Dec. XII., Bk. I. cap. 4.]

1616.—"The three and twentieth arrived at Adsmere, 219 Courses from Bram-poor, 418 English miles, the Courses being longer than towards the Sea."—Sir T. Roe, in Purchas, i. 541; [Hak. Soc. i. 105].

"The length of these forenamed Provinces is North-West to South-East, at the least 1000 Courses, every Indian Course being two English miles."—Ferry, in Purchas, ii. 1468.

1623.—"The distance by road to the said city they called seven cos, or cori, which is all one; and every cos or cori is half a ferseeg or league of Persia, so that it will answer to a little less than two Italian [English] miles."—P. della Valle, ii. 504; [Hak. Soc. 23].

1648.—". . . which two Cos are equiva- lent to a Dutch mile."—Van Twist, Gen. Beschrijv. 2.

1666.—". . . une cosse qui est la me- sure des Indes pour l'espace des lieux, est environ d'une demi-lieue."—Thercom, 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 Kazak, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Turki. [Schuyler, Turkis- tan, i. 8.] It appears in Pave de Courteille's Dict. Turk-Oriental as

"vogabond; aventurier . . . ; ouagre que ses compagnons chassent loin d'eux." But in India it became common in the sense of 'a predatory horseman' and freebooter.

1366.—"On receipt of this bad news I was much dispirited, and formed to myself three plans; 1st. That I should turn Cos- sack, and never pass 24 hours in one place, and plunder all that came to hand."—Mem. of Timur, tr. by Stewart, p. 111.

[1609.—In A Letter from the Company to the factors at Bantam mention is made of one "Sophony Cosuke," or as he is also styled in the Court Minutes "the Russe."—Birdwood, First Letter Book, 288.]

1618.—"Cossacks (Cossachi) . . . 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 cruisings by land and sea to the detriment of their nearest enemies, i.e. of the Turks and other Mahometans. . . . As I have heard from them, they promise themselves one day the capture of Constantinople, saying that Fate has reserved for them the liberation of that country, and that they have clear prophecies to that effect."—P. della Valle, i. 614 seq.

c. 1752.—"His kuzzaks . . . were likewise appointed to surround and plunder the camp of the French. . . ."—Hist. of Hydar Nâk, tr. by Miles, p. 36.

1813.—"By the bye, how do Clarke's friends the Cossacks, who seem to be a band of Circassians and other Sarmatians, come to be called by a name which seems to belong to a great Toorkee tribe on the banks of the Jaxartes? Kuzzauk is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic Mahalligh (exaggeration) from kizk (plunder) applied to all predatory tribes?"—Elphinston, 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 Kuzzauk, might still give us an infinite deal of trouble."—Ibid. ii. 68.

c. 1823.—"The term Cossack is used be- cause it is the one by which the Mahrattas describe their own species of warfare. In their language the word Cossâk (borrowed like many more of their terms from the Moghuls) means predatory."—Malcolm, Central India, 3d ed. i. 69.

COSSID, s. A courier or running messenger; Arab. kâsid.

1682.—"I received letters by a Cossid from Mr. Johnson and Mr. Catchpole,
 dated ye 18th instant from Meuxoodarul, Bulchund’s residence."—Hedges, Diary, Dec. 20th; [Hak. Soc. i. 58].

[1687.—“Having detained the Cossettas 4 or 5 Dales.”—Ibid. ii. ixix.] 1690.—“Therefore December the 2d. in the evening, word was brought by the Broker to our President, of a Cosset’s Arrival with Letters from Court to the Vaci-narish, injoyning our immediate Release.”—Ovington, 416.

1748.—“The Tappies [dák runners] on the road to Ganjam being grown so exceedingly indolent that he has called them in, being convinced that our packets may be forwarded much faster by Cassids [mounted postmen *].”—In Long, p. 3.

c. 1759.—“For the performance of this arduous . . . duty, which required so much care and caution, intelligencers of talent, and Kasids or messengers, who from head to foot were eyes and ears . . . were stationed in every quarter of the country.”—H. of Hyder Naik, 126.

1803.—“I wish that you would open a communication by means of cassids with the officer commanding a detachment of British troops in the fort of Songhr.”—Wellington, H. 159.

COSSIMBAZAR, n.p. Properly Kāštimābāzār. A town no longer existing, which closely adjoined the city of Murshidábâd, but preceded the latter. It was the site of one of the most important factories of the East India Company in their mercantile days, and was indeed a chief centre of all foreign trade in Bengal during the 17th century. ["In 1658 the Company established a factory at Cossinbazara, ‘Castle Bazaar.’"]—(Birdwood Rep. on Old Rec. 219.) Fryer (1673) calls it Castle Buzzara (p. 38).

1665.—“That evening I arrived at Casen-Basar, where I was welcom’d by Menheir Arnold van Wackendorck, Director of all Holland-Factories in Bengal.”—Tavernier, E.T., ii. 59; [ed. Ball, i. 131. Bernier (E.T. p. 141; ed. Constable, 419) has Kassem-Bazar; in the map, p. 454, Kasembazar.]

1676.—“Kassembasar, a Village in the Kingdom of Bengola, sends abroad every year two and twenty thousand Bales of Silk; every Bale weighing a hunder’d pound.”—Tavernier, E.T. ii. 126; [Ball, ed. ii. 2].

1678.—“Casumbazar.” See quotation under DADNY.]

COSSYA, n.p. More properly Kāśiā, but now officially Khaṣi; in the language of the people themselves ki-

Kāṣī, the first syllable being a prefix denoting the plural. The name of a hill people of Mongoloid character, occupying the mountains immediately north of Silhet in Eastern Bengal. Many circumstances in relation to this people are of high interest, such as their practice, down to our own day, of erecting rude stone monuments of the menhir and dolmen kind, their law of succession in the female line, &c. Shillong, the modern seat of administration of the Province of Assam, and lying midway between the proper valley of Assam and the plain of Silhet, both of which are comprehended in that government, is in the Kāśiā country, at a height of 4,000 feet above the sea. The Kāśiās seem to be the people encountered near Silhet by Ibn Batuta as mentioned in the quotation:

c. 1346.—“The people of these mountains resemble Turks (i.e. Tartars), and are very strong labourers, so that a slave of their race is worth several of another nation.”—Ibn Batuta, iv. 216. [See KHASYA.]

1780.—“The first thing that struck my observation on entering the arena was the similarity of the dresses worn by the different tribes of Cusseahs or native Tartars, all dressed and armed agreeable to the custom of the country or mountain from whence they came.”—Hon. R. Lindsay, in Lives of the Lindseys, iii. 182.

1789.—“We understand the Cossyahs who inhabit the hills to the north-westward of Sylhet, have committed some very daring acts of violence.”—In Seton-Karr, ii. 218.

1790.—“Agreed and ordered, that the Trade of Sylhet . . . be declared entirely free to all the natives . . . under the following Regulations:—1st. That they shall not supply the Cossyahs or other Hill-people with Arms, Ammunition or other articles of Military store . . .” —In Seton-Karr, ii. 31.

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 H. khat and khatav, both used in this sense, the latter also in Sanskrit; in the south, Tam. and Malayal. kottil, a form adopted by the Portuguese. The quotations show, however, no Anglo-Indian use of the word in any form but cot.

The question of origin is perhaps further perplexed by the use of quatre as a Spanish term in the West Indies (see Tom Cringle below). A Spanish lady tells us that catre, or catre de tigera (“scissors-cot”) is applied to a bedstead with X-trestles. Catre is also common Portuguese for a wooden bedstead, and is found as such in a dictionary of 1611. These forms, however, we shall hold to be of Indian origin; unless it can be shown that they are older in Spain and Portugal than the 16th century. The form quatre has a curious analogy (probably accidental) to chârpati.

1559.—“The Camarij (Zamorin) who was at the end of a house, placed on a bedstead, which they call catle . . .”—De Barros, Dec. I. liv. iv. cap. viii.

1557.—“The king commanded his men to furnish a tent on that spot, where the interview was to take place, all carpeted inside with very rich tapestries, and fitted with a sofa (catle) covered over with a silken cloth.”—Alboquerque, Hak. Soc. ii. 294.

1666.—“The king was set on a catel (the name of a kind of field bedstead) covered with a cloth of white silk and gold . . .”—Damian de Goës, Chron. del R. Dom Emanuel, 48.

1600.—“He retired to the hospital of the sick and poor, and there had his cell, the walls of which were of coarse palm-mats. Inside there was a little table, and on it a crucifix of the wood of St. Thomé, covered with a cloth, and a breviary. There was also a catre of coir, with a stone for pillow; and this completes the inventory of the furniture of that house.”—Lucena, Y. do P. P. Xavier, 199.

1613.—“Here hired a catele and 4 men to have carried me to Agra.”—Davies, Letters, i. 277.

1634.—“The better sort sleep upon cots, or Beds two foot high, matted or done with girth-web.”—Sir T. Herbert, Trav. 149. N. E.D.]

1648.—“Indian bedsteads or Cades.”—Van Twist, 64.

1673.—“. . . where did sit the King in State on a Cott or Bed.”—Fryer, 18.

1678.—“Upon being thus abused the said 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 cott (Pallanneen fashion).”—Hedges, Diary, July 29; [Hak Soc. i. 203].

1688.—“In the East Indies, at Fort St. George, also Men take their Cotts or little Field-Beds and put them into the Yards, and go to sleep in the Air.”—Dampier’s Voyages, ii. Pt. iii.

1690.—“. . . the Cott or Bed that was by . . .”—Ovington, 211.

1711.—In Canton Price Current: “Bamboo Cotts for Servants each . . . 1 mace.”—Lockyer, 150.

1768.71.—“We here found the body of the deceased, lying upon a kadell, or couch.”—Stacominus, E.T., i. 442.

1794.—“Notice is hereby given that sealed proposals will be received . . . for supplying . . . the different General Hospitals with clothing, cotts, and bedding.”—In Seton-Karr, ii. 115.

1824.—“I found three of the party insisted upon accompanying me the first stage, and had despatched their camp-cotts.”—Seely, Ellora, ch. iii.

c. 1830.—“After being . . . furnished with food and raiment, we retired to our quaters, a most primitive sort of couch, with a piece of canvas stretched over it.”—Tom Cringle’s Log, ed. 1863, p. 100.

1872.—“As Badan was too poor to have a khat, that is, a wooden bedstead with tester frames and mosquito curtains.”—Goenka Samanta, i. 140.

COTAMALUCO, n.p. The title by which the Portuguese called the kings of the Golconda Dynasty, founded, like the other Mahomedan kingdoms of S. India, on the breaking up of the Bahmani kingdom of the Deccan. It was a corruption of Kuth-ul-Mulk, the designation of the founder, retained as the style of the dynasty by Mahomedans as well as Portuguese (see extract from Akbar-nama 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 Izam Maluco (see NIZAMALUCO), his neighbour and friend . . . and made matrimonial ties with the Izam Maluco, marrying his daughter, on which they arranged together; and there also came into this concert the Madremaluco, and Cotamaluco, and the
COTIA, s. A fast-sailing vessel, with two masts and lateen sails, employed on the Malabar coast. Kotia is used in Malayal.; [the Madras Gloss. writes the word kotiel, and says that it comes from Ceylon;] yet the word hardly appears to be Indian. Bluteau however appears to give it as such (iii. 590).

1552.—"Among the little islands of Goa he embarked on board his fleet, which consisted of about a dozen cotias, taking with him a good company of soldiers."—Cotan-kota, iii. 23. See also pp. 47, 48, 228, &c.

1580.—"In the gulf of Naguana... I saw some Cutias."—Priyam e Hours, &c., f. 73.

1602.—"... embarking his property on certain Cotias, which he kept for that purpose."—Conto, Dec. IV. liv. i. cap. viii.

COTTA, s. H. kutha. A small land-measure in use in Bengal and Bahar, being the twentieth part of a Bengal bigha (see BEEGAR), and containing eighty square yards.

1767.—"The measurement of land in Bengal is thus estimated: 16 Guntas make 1 Cotta; 20 Cottas, 1 Bopa, or about 16,000 square feet."—Verelst, View of Bengal, 221, note.

1784.—"... An upper roomed House standing upon about 5cottahs of ground. ..."—Selon-Karr, i. 34.

COTTON, s. We do not seem to be able to carry this familiar word further back than the Ar. kutn, kutun, or kutman, having the same meaning, whence Prov. coton, Port. cotao, It. cotone, Germ. Kattu. The Sp. keeps the Ar. article, algodon, whence old Fr. augueton and hoqueton, a coat quilted with cotton. It is only by an odd coincidence that Pliny adduces a like-sounding word in his account of the arbores lanigerae: "ferunt mali cotonei amplitudine cucurbitas, quae maturit-at ruptae ostendunt lanuginis pilas, ex quibus vestes pretioso linteo faciunt."—xii. 10 (21). [On the use and cultivation of cotton in the ancient world, see the authorities collected by Frazer, Pausanias, iii. 470, seqq.]

1830.—"The dress of the great is on the Persian model; it consists of a shirt of kuttaen (a kind of linen of a wide texture, the best of which is imported from Aleppo, and the common sort from Persia). ..."—Elphinstone's Cawul, i. 351.

COTTON-TREE, SILK. (See SEEMUL.)

COTWAL, CUTWAUL, s. A police-officer; superintendent of police; native town magistrate. P. kotwal, 'a seneschal, a commandant of a castle or fort.' This looks as if it had been first taken from an Indian word, kotwal; [Skt. kotha- or koshtha pala 'castle-porter']; but some doubt arises whether it may not have been a Turki term. In Turki it is written kotowal, kotòval, and seems to be regarded by both Vambah and Pavet de Courtelle as a genuine Turki word. V. defines it as: "Kotwal, garde de forteresse, chef de la garnison; nom d'un tribu d'Ozbegs;" P. "kotowal, kotòval, gardien d'une citadelle." There are many Turki words of analogous form, as kardwal, 'a vedette,' barkowal, 'a table-steward,' yasowal, 'a chamberlain,' tangoval, 'a patrol,' &c. In modern Bokhara Kotaul is a title conferred on a person who superintends the Amir's buildings (Khaniéoff, 241). On the whole it seems probable that the title was originally Turki, but was shaped by Indian associations.

[The duties of the Kotowal, as head of the police, are exhaustively laid down in the Ain (Jarrett, ii. 41). Amongst other rules: "He shall amputate the hand of any who is the pot-companion of an executioner, and the finger of such as converse with his family."]

The office of Kotowal in Western and Southern India, technically speaking, ceased about 1862, when the new police system (under Act, India, V. of 1861, and corresponding local
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Acts) was introduced. In Bengal the term has been long obsolete. [It is still in use in the N.W.P. to designate the chief police officer of one of the larger cities or cantonments.]

c. 1040.—"Bu-Ali Kotwal (of Ghazni) returned from the Khilj expedition, having adjusted matters."—Bashkhi, in Elliot, ii. 151.

1406-7. —"They fortified the city of Astarābād, where Abū Leith was placed with the rank of Kotwal."—Abdurrazākī, in Not. et Extr. xiv. 123.

1553.—"The message of the Camorij arriving, Vasco da Gama landed with a dozen followers, and was received by a noble person whom they called Catual ..."—Barros, Dec. i. liv. iv. ch. vii.

1572.—"Na praya hum regedor do Regno estava. Que na sua lingua Catual se chamava."—Camões, vii. 44.

By Burton:

"There stood a Regent of the Realm ashore, a chief, in native parlance 'Catual' height."

also the plural:

"Mas aquelles avaros Catuais. Que o Gentilico povo governavam."—Ibid. viii. 56.

1616.—Roe has Cutwall passim; [e.g. Hak. Soc. i. 90. &c.].

1727.—"Mr. Boucher being bred a Druggist in his youth, presently knew the Poison, and carried it to the Cutwaul or Sheriff, and showed it."—A. Hamilton, ii. 199. [In ed. 1744, ii. 199, cutwal.]

1763.—"The Catwal is the judge and executor of justice in criminal cases."—Orme (ed. 1803), i. 26.

1812.—"... an officer retained from the former system, denominated cutwal, to whom the general police of the city and regulation of the market was entrusted."—Fifth Report, 44.

1847.—"The Kutwal ... seems to have done his duty resolutely and to the best of his judgment."—G. O. by Sir C. Napier, 121.

[1890.—"The son of the Raja's Kotwal was the prince's great friend."—Miss Stokes, Indian Fairy Tales, 209.]

COUNSEILLE, s. This is the title by which the natives in Calcutta generally designate English barristers. It is the same use as the Irish one of Counsellor, and a corruption of that word.

COUNTRY, adj. This term is used colloquially, and in trade, as an adjective to distinguish articles produced in India (generally with a sub-indication of disparagement), from such as are imported, and especially imported from Europe. Indeed Europe (q.v.) was, and still occasionally is, used as the contrary adjective. Thus, 'country harness' is opposed to 'Europe harness'; 'country-born' people are persons of European descent, but born in India; 'country horses' are Indian-bred in distinction from Arabs, Walers (q.v.). English horses, and even from 'stud-breds,' which are horses reared in India, but from foreign sires; 'country ships' are those which are owned in Indian ports, though often officered by Europeans; country bottled beer is beer imported from England in cask and bottled in India; ['country-wound' silk is that reeled in the crude native fashion]. The term, as well as the H. desā, 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 Cica disticha in Bombay gardens is called 'Country gooseberry'; Convolvulus batatas, or sweet potato, is sometimes called the 'country potato.' It was, equally with our quotidian root which has stolen its name, a foreigner in India, but was introduced and familiarised at a much earlier date. Thus again desā bāddām, or 'country almond,' is applied in Bengal to the nut of the Terminaria Catappa. On desā, which is applied, among other things, to silk, the great Ritter (dornraitis Homerus) makes the odd remark that desā 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. 'açafrao da terra,' 'country saffron,' i.e. safflower, otherwise called bastard saffron, the term being sometimes applied to turmeric. But the source of the idiom is general, as the use of desā shows. Moreover the Arabic baladi, having the same literal meaning, is applied in a manner strictly analogous, including the note of disparagement, insomuch that it has been naturalised in Spanish as indicating 'of little or no value.' Illustrations of the mercantile use of beledi (i.e. baladi) will be found in a note to Marco Polo, 2nd ed. ii. 370. For the Spanish use we may quote the Dict.
of Cobarruvias (1611): "Baladi, the thing which is produced at less cost, and is of small duration and profit." (See also Dozy and Engelmann, 232 seq.)

1516.—"Beledyn 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 (Gengivere Beledin)."—Barbona, 221 seq.

[1530.—"I at once sent some of these country men (homines valadis) to the Thanas."—Alboquerque, Cartas, p. 148.]

1582.—"The Nayres maye not take anye Countrie women, and they also doe not marrie."—Castañeda, (by N. L.), f. 36.

[1608.—"The Country here are at dis- sension among themselves." —Dawers, Letters, i. 20.]

1619.—"The twelfth in the morning Master Methwall came from Misselipaitain in one of the Country Boats."—Irving, in Purchas, i. 658.

1683.—"The inhabitants of the Gentoo Town, all in arms, bringing with them also elephants, kettle-drums, and all the Country music."—Wheeler, i. 140.

1747.—"It is resolved and ordered that a Sergeant with two Troopers and a Party of Country Horse, to be sent to Markismah Purnam to patroll. . . ."—Pt. St. David Council of War, Dec. 25. —MS. Records in India Office.

1752.—"Captain Clive did not despair . . . and at ten at night sent one Shirhum, a sergeant who spoke the country languages, with a few sepoyos to reconnoitre."—Orme, i. 211 (ed. 1803).

1769.—"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 chearing songs; at work in hoisting, or in their boats a rowing."—Forrest, V. to N. Guinea, 305.

"1783.—"The jolting springs of country-made carriages, or the grants of country-made carriers, commonly called patankensoyos."—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. Valentina, 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."—Raffles, H. of Java, i. 210.

[1882.—"There was a country-born European living in a room in the bungalow."—Sanderson, Thirteen Years, 256.]

COUNTRY-CAPTAIN, s. This is in Bengal the name of a peculiar dry kind of curry, often served as a breakfast dish. We can only conjecture that it was a favourite dish at the table of the skippers of 'country ships,' who were themselves called 'country captains,' as in our first quotation. In Madras the term is applied to a satch-cock dressed with onions and curry stuff, which is probably the original form. [Riddell says: "Country-captain.—Cut a fowl in pieces; shred an onion small and fry it brown in butter; sprinkle the fowl with fine salt and curry powder and fry it brown; then put it into a stewpan with a pint of soup; stew it slowly down to a half and serve it with rice" (Ind. Dom. Econ. 176).]

1792.—"But now, Sir, a Country Captain is not to be known from an ordinary man, or a Christian, by any certain mark what- ever."—Madras Courier, April 26.

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 Capt- in.'"—The Punkree at Canton (1882), p. 33.

COURSE, s. The drive usually frequented by European gentlemen and ladies at an Indian station.

1853.—"It was curious to Oakfield to be back on the Ferozepore course, after a six months' interval, which seemed like years. How much had happened in these six months!"—Oakfield, ii. 124.

COURTALLUM, n.p. The name of a town in Tinnevelly [used as an European sanatorium (Stuart, Mon. of Tinnevelly, 96)]; written in vernacular Kattālam. We do not know its etymology. [The Madras Gloss, gives Trīkūtākāla, Skt., the 'Three-peaked Mountain.]

COVENANTED SERVANTS. This term is specially applied to the regular Civil Service of India, whose members used to enter into a formal covenant with the East India Company, and do now with the Secretary of State for India. Many other classes of servants now go out to India under a variety of contracts and covenants, but the term in question continues to be appropriated as before. [See CIVILIAN.]
1757.—"There being a great scarcity of covenanted servants in Calcutta, we have entertained Mr. Hewitt as a monthly writer... and beg to recommend him to be covenanted upon this Establishment."—Letter in Long, 112.

COVID, s. Formerly in use as the name of a measure, varying much locally in value, in European settlements not only in India but in China, &c. The word is a corruption, probably an Indo-Portuguese form, of the Port. covado, a cubit or ell.

[1612.—"A long covad within 1 inch of our English yard, wherewith they measure cloth, the short covad is for silks, and containeth just as the Portuguese covad."—Dawers, Letters, i. 241.

[1616.—"Clothes of gould... were worth 100 rupies a cobde."—Sir T. Roe, Hak. Soc. i. 203.

[1617.—Cloth "here affordeth at a rupie and two in a cobdee vnder ours."—Ibid. ii. 409.]

1672.—"Measures of Surat are only two; the Lesser and the Greater Coveld [probably a misprint for Cowed], 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 Divers, Merchant, in Wheeler, ii. 393.

[1728.—"Cobidos." See quotation under LOONGHEE.]

c. 1790.—According to Grose the covid at Surat was 1 yard English [the greater coved of Fryer], at Madras ½ a yard; but he says also: "At Bengal the same as at Surat and Madras."

1794.—"To be sold, on very reasonable terms, About 3000 covita of 2-inch Calcutt Planks."—Bombay Courier, July 19.

The measure has long been forgotten under this name in Bengal, though used under the native name hath. From Milburn (i. 334, 341, &c.) it seems to have survived on the West Coast in the early part of last century, and possibly may still linger.

[1612.—"½ corge of pintados of 4 hastas the piece."—Dawers, Letters, i. 232.]

COVL, s. Tam. kō-ū-il, 'God-house; a Hindu temple; and also (in Malabar) a palace, [also in the form Colghun, for Kovilagam]. In colloquial use in S. India and Ceylon. In S. India it is used, especially among the French, for 'a church'; also among the uneducated English.

[1786.—"I promise to use my utmost endeavours to procure for this Raja the collofhum of Pych for his residence..."—Treaty, in Logan, Malabar, iii. 254.]

COWCOLLY, n.p. The name of a well-known lighthouse and landmark at the entrance of the Hooghly, in Midnapur District. Properly, according to Hunter, Geonkhâl. In Thornton's English Pilot (pt. iii. p. 7, of 1711) this place is called Cockoly.

COW-ITCH, s. The irritating hairs on the pod of the common Indian climbing herb Mucuna pruriens, D.C., N. O. Leguminosae, and the plant itself. Both pods and roots are used in native practice. The word is doubtless the Hind. kevâinch (Skt. kapâkchchhum), modified in Hobson-Jobson fashion, by the 'striving after meaning.'

[1773.—"Cow-itch. This is the down found on the outside of a pod, which is about the size and thickness of a man's little finger, and of the shape of an Italian S."—Ives, 494.]

COWLE, s. A lease, or grant in writing; a safe-conduct, amnesty, or in fact any written engagement. The Emperor Sigismund gave Cowle to John Huss—and broke it. The word is Ar. kaul, 'word, promise, agreement,' and it has become technical in the Indian vernaculars, owing to the prevalence of Mahommedan Law.

[1611.—"We desired to have a cowl of the Shahbunder to send some persons alond."—Dawers, Letters, i. 133.

[1613.—"Procured a cowl for such ships as should come."—Foster, Letters, i. 17.]

1680.—"A Cowle granted by the Right Worshipful Streynsham Master, Esq., Agent and Governor for affairs of the Honorable East India Company in Fort St. George at Chinapatnam, by and with the advice of his Councell to all the Pegu Ruby Merchants..."—Fort St. George Cons. Feb. 23, in Notes and Extracts, No. iii. p. 10.

1688.—"The President has by some correspondence procured a Cowle for renting the Town and customs of S. Thomé."—Wheeler, i. 176.

1758.—"The Nawab... having mounted some large guns on that hill... sent to the Killadar a Kowl-nama, or a summons and terms for his surrender."—H. of Hyder Nâik, 128.
1780.—“This [cowry] was confirmed by another King of Gingy . . . of the Braham Caste.”—Duna, 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. 1837), i. 59. 

1804.—“On my arrival in the neighbour- hood of the pettah I offered cowle to the inhabitants.”—Ibid. ii. 193. 

COWRY, s. Hind. kauri (kawiḍī), Mahr. kavaḍī, Skt. kapardha, kapar-dika. The small white shell, Cypraea moneta, current as money extensively in parts of S. Asia and of Africa. 

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous “Tribute of Yü” (or Yü-Kung); in the Shu-King (about the 14th cent. B.C.); and in the “Book of Poetry” (Shi-King), in an ode of the 10th cent. B.C. The Chinese seem to have adopted the use from the aborigines in the East and South; and they extended the system to tortoise-shell, and to other shells, the cowry remaining the unit. In 338 B.C., the King of Ts’in, the supply of shells failing, suppressed the cowry currency, and issued copper coin, already adopted in other States of China. The usurper Wang Mang, who ruled A.D. 9-23, tried to revive the old systems, and issued rules instituting, in addition to the metallic money, ten classes of tortoise-shell and five of smaller shells, the value of all based on the cowry, which was worth 3 cash.* [Cowries were part of the tribute paid by the aborigines of Puanit to Metesouphis I. (Maspero, Dawn of Civ., p. 427.)] 

The currency of cowries in India does not seem to be alluded to by any Greek or Latin author. It is mentioned by Masāfida (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them pourcelettes, the name by which this kind of shell was known in Italy (porcellane) and France. When the Mahomedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of cowries, and in some remote districts this continued to the beginning of the last century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interesting details in connection with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (Lives of the Lindsays, iii. 170). 

The Sanskrit vocabulary called Trikāṇḍaśeṣha (iii. 3, 206) makes 20 kapardikas (or kauris)=½ pana; and this value seems to have been pretty constant. The cowry table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Milburn as in Calcutta use in the beginning of last century, and up to 1854 or thereabouts it continued to be the same: 

4 kauris = 1 ganda 
20 gandas = 1 pana 
4 pana = 1 āna 
4 ānas = 1 kāhan, or about ¼ rupee. 

This gives about 5120 cowries to the Rupee. We have not met with any denomination of currency in actual use below the cowry, but it will be seen that, in a quotation from Mrs. Parkes, two such are indicated. It is, however, Hindu idiosyncracy to indulge in imaginary submultiples as well as imaginary multiples. (See a parallel under LACK). 

In Bastar, a secluded inland State between Orissa and the Godavery, in 1870, the following was the prevailing table of cowry currency, according to Sir W. Hunter’s Gazetteer: 

28 kauris = 1 bori 
12 boris = 1 dugānī 
12 dugānis = 1 Rupee, i.e. 2880 cowries. 

Here we may remark that both the pana in Bengal, and the dugānī in this secluded Bastar, were originally the names of pieces of money, though now in the respective localities they represent only certain quantities of cowries. (For pana, see under FANAM; and as regards dugānī, see Thomas’s Patan Kings of Delhi, pp. 218 seq.). [“Up to 1865 bee-a or cowries were in use in Siam; the value of these was so small that from 800 to 1500 went to a fuang (7½ cents).”]—Hallett, A Thousand Miles on an Elephant, p. 164. Mr. Gray has an interesting note on cowries in
his ed. of *Pyramid de Laval, Hak. Soc.* i. 236 seqq.

Cowries were at one time imported into England in considerable quantities for use in the African slave-trade. "For this purpose," says Milburn, "they should be small, clean, and white, with a beautiful gloss" (i. 273). The duty on this importation was £53, 16s. 3d. per cent. on the sale value, with \( \frac{1}{2} \) 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-wuda), which are the money of the country."—Moaydā'i, i. 385.

c. 1020.—"These isles are divided into two classes, according to the nature of their chief products. The one are called Dervā-Kamtha, 'the Isles of the Cowries,' because of the Cowries that they collect on the branches of coco-trees planted in the sea."—Albirā'ī, in *J. As.*, Ser. IV. tom. iv. 296.

c. 1240.—"It has been narrated on this island that as in that country (Bengal), the kauri [ed.] is current in place of silver, the least gift he used to bestow was a lāk of kauri. The Almighty mitigate his punishment [in hell]!"—Ṭabākāt-Nāṣirī, by Razvī, 555 seq.

c. 1350.—"The money of the Islanders (of the Maldives) consists of cowries (al-wuda). 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 sugāh, and 700 fāl; 12,000 they call kuta; and 100,000 kūta. Bargains are made with these cowries at the rate of 4 bustā for a gold dinār. [This would be about 40,000 for a rupee.] Sometimes the rate falls, and 12 bustā 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 Mālī and Gūgā [on the Niger] at the rate of 1150 for a gold dinār."—Ibn Batūta, iv. 122.

c. 1420.—"A man on whom I could rely assured me that he saw the people of one of the chief towns of the Said employ as currency, in the purchase of low-priced articles of provision, kaudās, which in Egypt are known as wuda, just as people in Egypt use fals."—Makrizī, *S. de Syrie, Chríst. Arab.*, 2nd ed. i. 252.

[1510.—Mr. Whiteway writes: "In an abstract of an unpublished letter of Alboquerque which was written about 1510, and abstracted in the following year, occurs this sentence:—'The merchandize which they carry from Cairo consists of snails (caurīes) of the Twelve Thousand Islands.' He is speaking of the internal caravan-trade of Africa, and these snails must be *cowries."]

1554.—At the Maldives: "Cowries 12,000 make one cota; and 4\\(^\prime\) cotās of average size weigh one quintal; the big ones something more."—A. Nīkēs, 55.

"In these isles . . . are certain white little shells which they call caurīs."—*Codexheda*, iv. 7.

1561.—"Which vessels (grandas, or palm-wood boats from the Maldives) come loaded with coir and caurī, which are certain little white shells found among the islands in such abundance that whole vessels are laden with them, and which make a great trade in Bengal, where they are current as money."—Correa, i. 341.

1586.—"In Bengal are current those little shells that are found in the islands of Mal- 

diva, called here *courim*, and in Portugal *Buzia."—Souset, in *De Gubernatis*, 205.

[c. 1590.—"Four kos from this is a well, into which if the bone of any animal be thrown it petrifles, like a cowrie shell, only smaller."—Aīn, ed. Jerritt, ii. 299.]

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 navires. Ceux des Maldives les appellent Bolî, et les autres Indiens Caurī.-Pyramid de Laval, i. 517; see also p. 165; Hak. Soc. i. 438; also comp. i. 78, 157, 228, 236, 240, 250, 299; Bolî is Singh. 

bella, a cowry."—

1664.—". . . lastly, it (Indostan) wants those little *sea-cockles* of the Maldives, which serve for common Coyne in *Bengale*, and in some other places . . ."—Bernier, E.T. 63; [ed. Constable, 204].

[c. 1665.—"The other small money consists of shells called Cowries, which have the edges inverted, and they are not found in any other part of the world save only the Maldives Islands. Close to the isle they give up to 80 for the paisa, and that diminishes as you leave the sea, on account of carriage; so that at Agra you receive but 50 or 55 for the paisa."—Tavernier, ed. Ball, i. 27 seq.]

1672.—"Cowreys, like sea-shells, come from Siam, and the Philippine Islands."—*Fryer*, 86.

1683.—"The Ship Britannia—from the Maldives, 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 permission to load what Cowries they would at Markett Price; so that in a few days time they sett sayle from thence for Surrat with above 60 Tunn of Cowreys."—*Hodges, Diary, July 1; Hak. Soc. i. 96.*

1705.—". . . Coris, qui sont des petits coquillages."—*Lutter*, 245.
1727.—"The Couries are caught by putting Branches of Cocoa-nut trees with their Leaves on, into the Sea, and in five or six Months the little Shell-fish stick to those leaves in Clusters, which they take off, and digging Pits in the Sand, put them in and cover them up, and leave them two or three Years in the Pit, that the Fish may putrefy, and then 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 Couries are sold for Money from 2500 to 3000 for a Rupee, or half a Crown English."—A. Hamilton [ed. 1744], i. 349.

1747.—"Formerly 12,000 weight of these cowries would purchase a cargo of five or six hundred Negroes: but those lucrative times are now no more; and the Negroes now set such a value on their countrymen, that there is no such thing as having a cargo under 12 or 14 tons of cowries.

"As payments of this kind of specie are attended with some intricacy, the Negroes, though at times more as to sell one another for shells, have contrived a kind of copper vessel, holding exactly 108 pounds, which is a great dispatch to business."—A Voyage to the I'd, of Ceylon on board a Dutch Indiaman in the year 1747, &c. &c. Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21 seq.

1749.—"The only Trade they deal in is Couries (or Blackamoor's Teeth as they call them in England), the King's sole Property, which the sea throws up in great abundance."—The Bickeren's Voyage to Bombay, by Philalethes (1750), p. 52.

1753.—"Our Hon'ble Masters having expressly directed ten tons of couries to be laden in each of their ships homeward bound, we ordered the Secretary to prepare a protest against Captain Cooke for refusing to take any on board the Admiral Vernon."—In Long, 41.

1762.—"The trade of the salt and butty wood in the Chuola of Sillett, has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 cowries of cowries. . . ."—Native Letter to Nabob, in Van Sittard, i. 203.

1770.—". . . millions of millions of lires, pounds, rupees, and cowries."—H. Walpole's Letters, v. 421.

1780.—"We are informed that a Copper Coinage is now on the Carpet . . . it will be of the greatest utility to the Public, and will totally abolish the trade of Couries, which for a long time has formed so expensive a field for deception and fraud. A grievance (sic) the poor has long groaned under."—Hicky's Bengal Gazette, April 29.

1786.—In a Calcutta Gazette the rates of payment at Pultah Ferry are stated in Rupees, Annas, Puns, and Gudus (i.e. of Couries, see above).—In Seton-Karr, i. 140.

1791.—"Notice is hereby given, that on or before the 1st November next, sealed proposals of Contract for the remittance in Dacea of the cowries received on account of the Revenues of Sylhet . . . will be received at the Office of the Secretary to the Board of Revenue . . . All persons who may deliver in proposals, are desired to specify the rates per cowan or cowans of cowries (see kahan above) at which they will engage to make the remittance proposed."—In Seton-Karr, ii. 53.

1803.—"I will continue to pay, without demur, to the said Government, as my annual pesdkosh or tribute, 12,000 kahans of cowries in a year, installments, as specified herein below."—Treaty Engagement by the Rajah of Kitta Keonghur, a Tributary subordinate to Cuttack, 16th December, 1803.

1833.—"May 1st. Notice was given in the Supreme Court that Messrs. Gould and Campbell would pay a dividend at the rate of nine gunadhaka, one cowrie, one cowry, and eighteen teed, in every sicca 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. 1835.—"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.

1833.—"Johnnie found a lovely cowrie two inches long, like mottled tortoise-shell, walking on a rock, with its red fleshy body covering half its shell, like a jacket trimmed with chenille fringe."—Letter (of Miss North's) from Seychelles Island, in Polli Maff Gazette, Jan. 21, 1834.

COWRY, s. Used in S. India for the yoke to carry burdens, the Bangy (q.v.) of N. India. In Tamil, &c., kāyādi, [kāyū, 'to carry on the shoulder', tadi, 'pole']

[1853.—"Cowrie baskets . . . a circular ratan basket, with a conical top, covered with green oil-cloth, and secured by a brass padlock."—Campbell, Old Forest Ranger, 3rd ed. 178.]

COWTAILS, s. The name formerly in ordinary use for what we now more euphoniously call chowries (q.v.).

c. 1664.—"These Elephants have then also . . . certain Cow-tails of the great Tibet, white and very dear, hanging at their

* A Kāy would seem here to be equivalent to ¼ of a cowry. Wilson, with (?) as to its origin (perhaps P. kik, 'minute'), explains it as "a small division of money of account, less than a gunadh of Kauris." Tīt is properly the sesame seed, applied in Bengal, Wilson says, "in account to 5 of a kauri." The Table would probably thus run: 20 til = 1 kāy, 4 kāy = 1 kauri, and so forth. And 1 rupee = 409,600 til!
Ears like great Mustachios. . .—Bernier, E.T., 84; [ed. Constable, 261].

1665.—"Now that this King of the Great Tibet knows, that Auren'z-Zeh is at Kuchenire, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Country, as Chryстал, and those dear White Cow-tails. . ."—Ibid. 185; [ed. Constable, 422].

1774.—"To send one or more pair of the cattle which bear what are called cowtails."—Warren Hastings, Instruction to Bogle, in Markham's Tibet, s.

"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 Saucki 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. . ."—Chardin's Ayen Akbery (ed. 1800) ii. 17; [ed. Jarrett, ii. 172].

CRAN, s. Pers. krān. A modern Persian silver coin, worth about a franc, being the tenth part of a Toman.

1880.—"A couple of mules came clattering into the courtyard, driven by one muleteer. Each mule carried 2 heavy sacks . . . which jingled pleasantly as they were placed on the ground. The sacks were afterwards opened in my presence, and contained no less than 35,000 silver krans. The one muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran."—MS. Letter from Col. Bateman-Champlain, R.E.

[1891.—"I on my arrival took my servants' accounts in tomans and kerans, afterwards in keruys and shabies, and at last in kerans and puls."—Wills, Land of the Lion, 63.]

CRANCHEE, s. Beng. H. karān-chī. This appears peculiar to Calcutta, [but the word is also used in N. India]. A kind of ricketty and sordid carriage resembling, as Bp. Heber says below, the skeleton of an old English hackney-coach of 1800-35 (which no doubt was the model), drawn by wretched ponies, harnessed with rope, and standing for native hire in various parts of the city.

1893.—" . . a considerable number of caranchies, or native carriages, each drawn by two horses, and looking like the skeletons of hackney coaches in our own country."—Heber, i. 28 (ed. 1844).

1834.—"As Lady Wroughton guided her horse through the crowd to the right, a kuranchy, or hackney-coach, suddenly passed her at full speed."—The Baboo, i. 228.

CRANGANORE, n.p. Properly (according to Dr. Gundert), Koduvilār, more generally Kodungalār, [the Madras Gloss. gives Mal. Kotamallār, kota, 'west,' kōrīl, 'palace,' īn, 'village']. An ancient city and port of Malabar, identical with the Māyūri-kkōṇu of an ancient copper-plate inscription,* with the Mokṣāk of Ptolemy's Tables and the Periplus, and with the Muziriā prīnum emporium Indiæ of Pliny (bk. vi. cap. 23 or 26) [see Logan, Malabar, i. 80]. "The traditions of Jews, Christians, Brahmans, and of the Kērāla Ulpatti (legendary History of Malabar) agree in making Kodungalār the residence of the Perumnāls (ancient sovereigns of Malabar), and the first resort of Western shipping." (Dr. Gundert in Madras Journal, vol. xiii. p. 120). It was apparently the earliest settlement of Jew and Christian immigrants. It is prominent in all the earlier narratives of the 16th century, especially in connection with the Malabar Christians; and it was the site of one of the seven churches alleged in the legends of the latter to have been founded by St. Thomas.† Cranganor was already in decay when the Portuguese arrived. They eventually established themselves there with a strong fort (1523), which the Dutch took from them in 1662. This fort was dismantled by Tippoo's troops in 1790, and there is now hardly a trace left of it. In Baldaeus (Malabar und Coromandel, p. 109, Germ. ed.) there are several good views of Cranganore as it stood in the 17th century. [See SHINKALI.]

C. 774. A.D.—"We have given as eternal possession to Irvin Corttan, the lord of the town, the brokerage and due customs . . . namely within the river-mouth of Codangalūr."—Copper Charter, see Madr. Journ. xiii. And for the date of the inscription, Burnett, in Ind. Antiq. iii. 315.

(Before 1500, see as in above quotation, p. 334.)—"I Erveh Barman . . . sitting this day in Cangamur. . ." (Madras Journal, xiii. pt. ii. p. 12). This is from an old Hebrew translation of the 8th century copper-grant to the Jews, in which the Tamil has "The

* See Madras Journal, xiii. 127.
† Ind. Ant. iii. 309.
CRANNY.

king . . . Sri Bhaskara Ravi Varman . . .
on the day when he was pleased to sit in
Muyirik-kodu . . ."—thus identifying Muyirik
or Muziris with Cranganore, an identification
afterwards verified by tradition ascertained
on the spot by Dr. Burnell.

1498.—"Quorongoliz belongs to the Chris-
tians, and the king is a Christian; it is 3
days distant from Calcut by sea with fair
wind; this king could muster 4,000 fighting
men; here is much pepper. . . ."—Roteiro
de Vasco da Gama, 108.

1508.—"Nostra autem regio in qua Chris-
tianorum commorantur Malabar appellatur,
habetque xx circiter urbes, quorum tres
celebres sunt et firmes, Carangoly, Palor,
et Colon, et aliae illis proxime sunt."—Letter
of Nestorian Bishops on mission to
India, in Asseman, iii. 594.

1516.—". . . a place called Crongolor,
belonging to the King of Calicut . . . there
live in it Gentiles, Moors, Indians, and
Jews, and Christians of the doctrine of St.
Thomas."—Barbosa, 154.

c. 1355.—"Crancanor fu antichamente
honorata, e buon porto, tiento molte genti . . .
la città e grande, ed honorata con grà
trafico, anatì che si faceasse Cochin, o la venuta
di Portoghesi, nobile."—Somnario de'Regni,
&c. Ramusio, i. f. 322c.

1554.—"Item . . . paid for the mainte-
nance of the boys in the College, which is
kept in Cranguanor, by charter of the King
our Lord, annually 100,000 reis . . ."—S.
Botelho, Tombo, &c., 27.

c. 1570.—". . . prior to the introduction
of Islamism into this country, a party of
Jews and Christians had found their way to
a city of Malabar called Cadungaloor."—
Tókát Ul-Mujah襞, 47.

1572.—
"A hum Cochin, a outro Cananor,
A qual Chale, a qual a ilha da pimenta,
A qual Couloá, a qual da Crangolar,
E os mais, a quem o mais serve e con-
tenta."
Camões, vii. 35.

1614.—"The Great Samorine's Deputy
came aboard . . . and . . . earnestly
persuaded vs to stay a day or two, till he might
send to the Samorine, then at Crangeler,
besieging a Castle of the Portugals."—Peiglos,
in Purchas, i. 531.

C. 1806.—"In like manner the Jews
of Kranghir (Crangagor), observing the
weakness of the Sàmuri . . . made a great
many Mahomedans drink the cup of mar-
tyrdom. . . ."—Mahabhat Khân (writing of
events in 16th century), in Elliot, viii. 388.

CRANNY, s. In Bengal commonly
used for a clerk writing English, and
tence vulgarly applied generically to
the East Indians, or half-caste class,
from among whom English copyists
are chiefly recruited. The original is
Hind. karâní, kirâní, which Wilson
derives from Skt. karun, 'a doer.'

Karanâ is also the name of one of
the (so-called) mixt castes of the
Hindus, sprung from a Sudra mother
and Vaisya father, or (according to
some) from a pure Kashtriya mother
by a father of degraded Kashtriya
origin. The occupation of the mem-
bers of this mixt caste is that of
writers and accountants; [see Risley,
Tribes and Castes of Bengal, i. 424 seqq.]

The word was probably at one time
applied by natives to the junior mem-
ers of the Covenanted Civil Service
"Writers," as they were designated.
See the quotations from the "Seir
Mutagheryn" and from Hugh Boyd.
And in our own remembrance the
"Writers' Buildings" in Calcutta,
where those young gentlemen were
at one time quartered (a range of
apartments which has now been trans-
figured into a splendid series of public
offices, but, wisely, has been kept to
its old name), was known to the natives
as Karâni ki Bârik.

C. 1350.—"They have the custom that
when a ship arrives from India or elsewhere,
the slaves of the Sultan . . . carry with
them complete suits . . . for the Robeen
or skipper, and for the kirâni, who is the
ship's clerk."—Ibn Battuta, ii. 198.

"The second day after our ar-
ival at the port of Kailâkuri, the princess
escorted the nakhoodâh (or skipper), the
kirânî, or clerk. . . ."—Ibid. iv. 250.

C. 1590.—"The Karrâni is a writer who
keeps the accounts of the ship, and
serves out the water to the passengers."—Av
(Blockmann), i. 280.

C. 1610.—"Le Secrétaire s'appelle carans
. . ."—Pyrard de Laval, i. 152; [Hak. Soc.
i. 214].

[1611.—"Doubt you not but it is too true,
howsoever the Cranny flatters you with
better hopes."—Danvers, Letters, i. 117, and
see also f. 190.

[1884.—"Ye Noseda and Crannee."—
Pringle, Diary of Ft. St. George, iii. 111.]

C. 1781.—"The gentlemen likewise, other
than the Military, who are in high offices
and employments, have amongst themselves
degrees of service and work, which have not
come minutely to my knowledge; but the
whole of them collectively are called
Carrani."—Seir Mutagheryn, ii. 543.

1793.—"But, as Gay has it, example gains
where precept fails. As an encouragement
therefore to my brother crannies, I will offer
an instance or two, which are remembered as
good Company's jokes."—Hugh Boyd,
The Indian Observer, 42.

1810.—"The Cranny, or clerk, may be
either a native Armenian, a native Portu-
guese, or a Bengallese."—Williamson, V. M.
i. 209.
1834.—"Nazir, see bail taken for 2000 rupees. The Crany will write your evidence, Captain Forrester."—The Baboo, i. 311

It is curious to find this word explained by an old French writer, in almost the modern application to East Indians. This shows that the word was used at Goa in something of its Hindu sense of one of mixt blood.

1633.—"Les karanes sont engendres d’un Mestis, et d’une Indienne, lesquels sont oliustres. Ce mot de Karanes vient a mon avis de Kara, qui signifie en Turqu la terre, ou bien la couleur noire, comme si l’on voulait dire par karanes les enfans du pays, ou bien les noirs; ils ont les mêmes avantages dans leur professions que les autres Mestis."—De la Boullaye-le-Gon, ed. 1657, p. 226. Compare in M. Polo, Bk. i., ch. 18, his statement about the Caranaos, and note thereon.

CRAPE, s. This is no Oriental word, though crape comes from China. It is the French crêpe, i.e. crespe, Lat. crispus, meaning frizzed or minutely curled. As the word is given in a 16th century quotation by Littré, it is probable that the name was first applied to a European texture. [Its use in English dates from 1633, according to the N.E.D.]

"I own perhaps I might desire
Some shawls of true Cashmere—
Some narrow crapes of China silk,
Like wrinkled skins, or scalded milk."

O. W. Holmes, 'Contentment.'

CREASE, CRIS, &c., s. A kind of dagger, which is the characteristic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, krîs, kirîs, or kres (see Favre, Dict. Javanais-Français, 137b, Crawford's Malay Dict. s.v., Jansen, Jawaansch-Nederl. Woordenboek, 202). The word has been generalised, and is often applied to analogous weapons of other nations, as 'an Arab crese,' &c. It seems probable that the H. word kirîch, applied to a straight sword, and now almost specifically to a sword of European make, is identical with the Malay word krîs. See the form of the latter word in Barboa, almost exactly kirîch. Perhaps Turkî kirîch is the original. [Platts gives Skt. kritt, 'a sort of knife or dagger."

If Reinaud is right in his translation of the Arab Relations of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to krîs, 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 kirî, 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 Reinanu, p. 156; and see Arabic text, p. 120, near bottom.

It is curious to find the cris adopted by Alboquerque as a piece of state costume. When he received the ambassadors of Shâh Ismael, i.e. the Shah of Persia, Ismael Sûfi, at Ormuz, we read:

1515.—"For their reception there was prepared a daís 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 daís the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered."—Correa, ii. 423.

The portrait of Alboquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the cris is missing. [The Malay Creese is referred to in iii. 86.]

1516.—"They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call quercis."—Barbosa, 189.

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.

1572.—"... assentada
Lá no gremio da Aurora, onde nasceste,
Opulenta Malaca nomeada!
As settas venenosas que fízeste!
Os crises, com que já te vejo armada. ..."

Oamôes, x. 44.

By Burton:

"... so strong thy site
there on Aurora's bosom, whence they rise,
thou Home of Opulence, Malaca hight! The poysened arrows which thine art supplies to the kries thirsting, as I see, for fight. ..."

1580.—A vocabulary of "Words of the naturall language of laun." in the voyage of
Sir Fr. Drake, has Cricke, ‘a dagger.’—Hakl. iv. 248.

[1584.—“Crise.” See quotation under A MUCK.]

1586–88.—“The custom is that whenever the King (of Java) doth die ... the wives of the said King ... every one with a dagger in her hand (which dagger they call a creese, and is as sharp as a razor) stab themselves to the heart.”—Cavendish, in Hakl. iv. 337.

1591.—“Furthermore I enjoin and order in the name of our said Lord ... that no servant go armed whether it be with staves or daggers, or crisses.”—Procl. of Viceroy Mathias d’Alboquerque in Archiv. Port. Oriental, fasc. 3, p. 325.

1598.—“In the Western part of the Island (Sumatra) is Mananabo where they make Poinyards, which in India are called Cryses, which are very well accounted and esteemed of.”—Linschoten, 33; [with some slight differences of reading, Hak. Soc. i. 110].

1602.—“... Chinesische Dolchen, so sie Cris nennen.”—Hulsius, i. 33.

C. 1610.—‘Ceux-la ont d’ordinaire à leur costé vn poignard ondé qui s’appele cris, et qui vient d’Achen en Sumatra, de Iaua, et de la Chine.’—Pyrard de Laval, i. 121; [Hak. Soc. i. 164]; also see ii. 101; [ii. 162, 170].

1634.—“Malayos crisses, Arabes alfanges.”—Malac Conquistada, ix. 32.

1686.—“The Cresset is a small thing like a Haggonet which they always wear in War or Peace, at Work or Play, from the greatest of them to the poorest or meanest person.”—Dampier, i. 337.

1690.—“And as the Japanners ... rip up their Bowels with a Cric. ...”—Ovington, 172.

1727.—“A Page of twelve Years of Age ... (said) that he should shew him the Way to die, and with that he took a Cress, and ran himself through the body.”—A. Hamilton, ii. 99; [ed. 1744, ii. 98].

1770.—“The people never go without a poniard which they call cris.”—Raynal (tr. 1777), i. 97.

C. 1850–60.—“They (the English) chew hashish, cut themselves with poisoned creases ... taste every poison, buy every secret.”—Emerson, English Traits [ed. 1866, ii. 59].

The Portuguese also formed a word crisada, a blow with a (see Castanheda, iii. 379). And in English we find a verb to ‘crease’; see in Purchas, i. 532, and this:

1604.—“This Boyhog we tortured not, because of his confession, but cryossed him.”—Scott’s Discoverse of Java, in Purchas, i. 175.

[1704.—“At which our people ... were most of them creesed.”—Yale, Hedges’ Diary, Hak. Soc. ii. cccxxxvii.]

Also in Bradem’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 dis- appeared miraculously.”—Sijara Malayu, in J. Ind. Arch. v. 318.

CREDERE, DEL. An old mercantile term.

1813.—“Del creedere, or guaranteeing the responsibility of persons to whom goods were sold—commission 2 per cent.”—Milborn, i. 235.

CREOLE, s. This word is never used in the English by a Scotch Planter by a French Creole, of one of the West India Islands, is as swarthy and ill-looking a man as is to be seen on the Portuguese Walk on the Royal Exchange.”—Price’s Observations, &c. in Price’s Tracts, i. 9.

CROCODILE, s. This word is seldom used in India; alligator (q.v.) being the term almost invariably employed.

C. 1328.—“There be also coquadridles, which are vulgarly called calcatic [Lat. calcatic, ‘a cockatrice’]... These animals be like lizards, and have a tail stretched over all like unto a lizard’s,” &c.—Friar Jordanus, p. 19.

1590.—“One Crocodile was so huge and greedy that he devoured an Alibamba, that is a chained company of eight or nine slaves; but the indigestible iron paid him his wages, and murthered the murtherer.”—Andrew Battel (West Africa), in Purchas, ii. 985.

[1870.—“... I have been compelled to amputate the limbs of persons seized by crocodiles (Mugger). ... The Alligator (gavral) sometimes devours children. ...”—Cheever, Med. Jurispr. in India, 366 seq.].
CRORE, s. One hundred lakhs, i.e. 10,000,000. Thus a crore of rupees was for many years almost the exact equivalent of a million sterling. It had once been a good deal more, and has now been for some years a good deal less. The H. is korar, Skt. कोटि.

CRORE, c. 1315. — "Kales Dewar, the ruler of Ma'bar, enjoyed a highly prosperous life. . . . His coffers were replete with wealth, in so much as in the city of Mardit (Madura) there were 1200 crores of gold deposited, every crore being equal to a thousand laks, and every lak to one hundred thousand dinars." — Wassaf, in Elliot, iii. 52. N.B.—The reading of the word crore is however doubtful here (see note by Elliot in loco). In any case the value of crore is misstated by Wassaf.

C. 1343.—"They told me that a certain Hassan fanned the revenue of the city and its territories (Danlatábad) for 17 korar . . . as for the karor it is equivalent to 100 lak, and the lak to 100,000 dinars." — Ibn Battuta, iv. 49.

C. 1350.—"In the course of three years he had misappropriated about a koror of tankas from the revenue." — Zá'd-ud-dín-Barní, in Elliot, iii. 247.

C. 1500.—"Zealous and upright men were put in charge of the revenues, each over one kor of dama." (These, it appears, were called króris.) — Aín-i-Abári, i. 13.

1609.—"The King's yeerely Income of his Crowne Land is fittie Crow of Rupees, every Crow is an hundred Lecks, and every Leck is an hundred thousand Rupees." — Hawkins, in Purchas, i. 216.

1628.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to six arbs and thirty korors of dama. One arb is equal to a hundred korors (a koror being ten millions) and one hundred korors of dama are equivalent to two korors and fifty lacs of rupees." — Muhammad Sharif Hanafi, in Elliot, vii. 138.

1690.—"The Nabob or Governor of Bengal was reputed to have left behind him at his Death, twenty Courous of Roupies: A korou is an hundred thousand lacs." — Ovington, 189.

1757.—"In consideration of the losses which the English Company have sustained . . . I will give them one crore of rupees." — Orme, ii. 162 (ed. 1803).

C. 1785.—"The revenues of the city of Decca, once the capital of Bengal, at a low estimation amount annually to two kherore." — Caraccioli's Life of Clive, i. 172.

C. 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 Bimbhásra's realm, and then The vast flat world with crores on crores of folk.'" — Sir E. Arnold, The Light of Asia, iii.

[CROI, s. "The possessor or collector of a kror, or ten millions, of any given kind of money; it was especially applied as an official designation, under the Mohammedan government, to a collector of revenue to the extent of a kror of dãms, or 250,000 rupees, who was also at various times invested with the general superintendence of the lands in his district, and the charge of the police." (Wilson.)

[c. 1590.—See quotation under CRORE.]

[1675. — "Nor does this exempt them from piskoaching the Nabob's Crewry or Governour:—'Yule, Hedges' Diary, Hak. Soc. ii. cexxxix."

CROTHEY, KURACHEE, properly Karáthí, the sea-port and chief town of the province of Sind, which is a creation of the British rule, no town appearing to have existed on the site before 1725. In As Suuytí's History of the Caliphs (E.T. p. 229) the capture of Kirakh or Kiraj is mentioned. Sir H. M. Elliot thinks that this place was probably situated in if not named from Kachh. Jarrett (Áín, ii. 344, note) supposes this to be Karáthí, which Elliot identified with the Krokala of Arrian. Here, according to Curtius, dwelt the Arabioi or Arabaiti. The harbour of Karáthí was possibly the Poras Alexandri, where Nearchus was detained by the monsoon for twenty-four days (see McCrindle, Ancient India, 167, 263).

[1812.—"From Crotchey to Cape Monze the people call themselves Balouches." — Morter, Journey through Persia, p. 5.

[1839.—". . . spices of all kinds, which are carried from Bombay . . . to Karachi or other ports in Sind." — Elphinstone's Caubul, i. 384."

CROW-PHEASANT, s. The popular Anglo-Indian name of a somewhat ignoble bird (Fam. Cuculidae), common all over the plains of India, in Burma, and the Islands, viz. Cen-
CUBEB, s. The fruit of the Piper Cubeba, a climbing shrub of the Malay region. [Its Hind. name kabab chini marks its importation from the East by Chinese merchants.] The word and the articles were well known in Europe in the Middle Ages, the former being taken directly from the Arab, kababah. It was used as a spice like other peppers, though less common. The importation into Europe had become infinitesimal, when it revived in last century, owing to the medicinal power of the article having become known to our medical officers during the British occupation of Java (1811-15). Several particulars of interest will be found in Hanbury and Flückiger's Pharmacog. 526, and in the notes to Marco Polo, ii. 380.

c. 943.—"The territories of this Prince (the Maharaja of the Isles) produce all sorts of spices and aromatics. . . . The exports are camphor, lign-aloes, clove, sandal-wood, betel-nut, nutmeg, cardamom, cubeb (al-kababah). . . .":—Maşa‘id, 1. 341 seq.

13th cent.—
"Theo canel and the licoris
And swete savoury meynete I wis,
Theo gilfore, quybine and mace."


1298.—"This Island (Java) is of surpassing wealth, producing black pepper, nutmegs, spikenard, galangale, cubebes, cloves. . . .

—Marco Polo, ii. 254.

c. 1328.—"There too (in Java) are produced cubebes, and nutmegs, and mace, and all the other finest spices except pepper."

—Friar Jordanus, 31.

c. 1340.—"The following are sold by the pound. Raw silk; saffron; clove-stalks and cloves; cubebes; lign-aloes. . . .":—Pegolotti, in Cathay, &c., p. 305.

"Cubebes are of two kinds, i.e., domestic and wild, and both should be entire and light, and of good smell; and the domestic are known from the wild in this way, that the former are a little more brown than the wild; also the domestic are round, whilst the wild have the lower part a little flattened underneath like flattened buttons."

—Pegolotti, in Cathay, &c.; in orig. 374 seq.

c. 1390.—"Take fresh pork, seethe it, chop it small, and grind it well; put to it hard yolks of eggs, well mixed together, with dried currants, powder of cinnamon, and maces, cubebes, and cloves whole."—Recipe in Wright's Domestic Manners, 350.

1563.—"R. Let us talk of cubebes; although, according to Sepulveda, we seldom use them alone, and only in compounds.

"O. 'Tis not so in India; on the contrary they are much used by the Moors soaked in wine . . . and in their native region, which is Java, they are habitually used for coldness of stomach; you may believe me they hold them for a very great medicine."—García, f. 80-80r.

1572.—"The Indian physicians use cubebes as cordials for the stomach. . . .":—Aosta, p. 138.

1612.—"Cubebes, the pound . . . xvi. s."

—Rates and Valuations (Scotland).

1874.—"In a list of drugs to be sold in the . . . city of Ulm, A.D. 1596, cubebes are mentioned . . . the price for half an ounce being 8 kreuzers."—Hanb. & Flück. 527.

CUBEER BURR, n.p. This was a famous banyan-tree on an island of the Nerbuuda, some 12 m. N.E. of Baroch, and a favourite resort of the English there in the 18th century. It is described by Forbes in his Or. Mem. i. 28; [2nd ed. i. 16, and in Pandurang Hari, ed. 1873, ii. 137 seqq.] Forbes says that it was thus called by the Hindus in memory of a favourite saint (no doubt Kabir). Possibly, however, the name was merely the Ar. kabir, 'great,' given by some Mahomedan, and misinterpreted into an allusion to the sectarian leader.

[1623.—"On an other side of the city, but out of the circuit of the houses, in an open place, is seen a great and fair tree, of that kind which I saw in the sea coasts of Persia, near Ormuz, called there Lul, but here Ber."

—P."della Valle, Hak. Soc. i. 35. Mr. Grey identifies this with the CUBEER BURR.]

1818.—"The popular tradition among the Hindus is that a man of great sanctity named Kubeer, having cleaned his teeth, as is practised in India, with a piece of stick, stuck it into the ground, that it took root, and became what it now is."—Copley, in Tr. Lit. Soc. Bo. i. 290.

CUCUYA, CUCUYADA, s. A cry of alarm or warning; Malayul. kikuyuji, 'to cry out'; not used by English, but found among Portuguese writers, who formed cucuyada from the native
word, as they did Crisada from kris (see CREASE). See Correa, Lendas, ii. 2. 926. See also quotation from Tennent, under COSS, and compare Australian cocoey.

1525.—"On this immediately some of his Nairs who accompanied him, desired to smite the Portuguese who were going through the streets; but the Regedor would not permit it; and the Caimal approaching the King's palace, without entering to speak to the King, ordered those cries of theirs to be made which they call cucuyadas, and in a few minutes there gathered together more than 2000 Nairs with their arms. . . ."—Correa, ii. 926.

1543.—"At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came troopine with bows and arrows and a few matchlocks, raising great cries and cucuyadas, such as they employ to call each other to war, just like canes when they are going to take wing."—Ibid, iv. 327.

CUDDALORE, n.p. A place on the marine backwater 16 m. S. of Pondicherry, famous in the early Anglo-Indian history of Coromandel. It was settled by the Company in 1682-3, and Fort St. David's was erected there soon after. Probably the correct name is Kadal-ur, 'Sea-Town.' [The Madras Gloss gives Tam. kādāl, 'junction,' ur, 'village,' because it stands on the confluence of the Kadilam and Paravanar Rivers.]

[1773.—"Fort St. David is . . . built on a rising ground, about a mile from the Black-Town, which is called Cuddalore."—Ives, p. 18.]

CUDDAPAH, n.p. Tel. kadapa, ['threshold,' said to take its name from the fact that it is situated at the opening of the pass which leads to the holy town of Tripatty (Gribble, Man. of Cuddapah, p. 3); others connect it with Skt. kṛpā, 'pity,' and the Skt. name is Kṛpanagāra]. A chief town and district of the Madras Presidency. It is always written Kurpah in Kirkpatrick's Translation of Tippoos Letters, [and see Wilks, Mysore, ed. 1869, i. 303]. It has been suggested as possible that it is the KAPITH (for KAPÎÎI) of Ptolemy's Tables. [Kurpah indigo is quoted on the London market.]

1768.—"The chiefs of Shanoor and Kirpa also followed the same path."—H. of Hydor Naik, 189.

CUDDOOO, s. A generic name for pumpkins, [but usually applied to the musk-melon, cucurbita moschata (Watt, Econ. Dict. ii. 640)]. Hind. Kadūdū.

[1870.—"Pumpkin, Red and White—Hind. Kadūddō. This vegetable grows in great abundance in all parts of the Deccan."—Reidell, Ind. Dom. Econ. 568.]

CUDDY, s. The public or captain's cabin of an Indian 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. ka}"ute, which has the same signification. This is also the Scandinavian languages, Sw. in ka}"utja, Dan. kahøl, and Grimm quotes ka}"ute, "Casteria," from a vocabulary of Saxon words used in the first half of 15th century. It is perhaps originally the same with the Fr. cahute, 'a novel,' which Littré quotes from 12th century as quaîute. Ducange has L. Latin cahua, 'casa, tugurium,' but a little doubtfully. [Burton (Ar. Nights, xi. 169) gives P. kadah, 'a room,' and compares Cumra. The N.E.D. leaves the question doubtful.]

1726.—"Neither will they go into any ship's Caynutt so long as they see any one in the Skipper's cabin or on the half-deck."—Valentijn, Chorom. (and Pegu), 134.

1769.—"It was his (the Captain's) invariable practice on Sunday to let down a canvas curtain at one end of the cuddy . . . and to read the church service,—a duty which he considered a complete clearance of the sins of the preceding week."—Life of Lord Teignmouth, i. 12.

1843.—"The youngsters among the passengers, young Chaffers of the 15th, and poor little Kickets, coming home after his third fever, used to draw out Sedley at the cuddy-table, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon."—Vanity Fair, ed. 1867, ii. 255.

CULGEE, s. A jewelled plume surmounting the sirpesh or aigrette upon the turban. Shakespeare gives kalghā as a Turki word. [Platte gives kalghā, kalghā, and refers to Skt. kalās, 'a spire.']

CULGEE, s. A type of hat worn on the cap or turban on great occasions. Also see Punjab Trade Report, App., p. ccxv., are of the heron's feathers.—Baber, 154.

1715.—"John Surman received a vest and Culgee set with precious stones."—Wheeler, ii. 246.
1759.—"To present to Omed Roy, viz.:
1 Cugah . . . . . . . . . . . . . 1200 0 0
1 Surpage (sirpešh, or aigrette) . 600 0 0
1 Killot (see Killut) . . . . . . . 250 0 0"

1786.—"Three Kulgies, three Surpasishes
(sirseph) and three Prataks (f) [padék, H.
' a badge, a flat piece of gold, a neck
ornament] of the value of 36,320 rupees
have been despatched to you in a casket."—
Tippero's Letters, 263.

[1892.—Of a Banjara ox—"Over the
beast's forehead is a shaped frontlet of
cotton cloth bordered with patterns in
colour with pieces of mirror sewn in,
and crowned by a kalgi or aigrette of peacock
feather tips."—L. Kipling, Beast and Man
in India, 147.

The word was also applied to a rich
silk cloth imported from India.

[1714.—In a list of goods belonging to
sub-governors of the South Sea C.—"A pair
of culgee window curtains."—2 ser. Notes &
Q. VI. 244.]

CULMUREEA, KOORMUREEA.

s. Nautical H. kalmaríya, 'a calm,' taken
direct from Port. calmaria (Roe-
buck).

CULSEY. s. According to the
quotiation 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
Bhúj, kalsí. And we find H. Drummond
gives it: "Kulsee or Culsey (Guz.).
A weight of sixteen maunds" (the Guzerat
maunds are about 40 lbs., therefore
kalsí = about 640 lbs.). [The word is probably
Skt. kalaśi, 'a water jar,' and hence a grain measure.
The Madras Gloss, gives Can. kalaśi as a measure of
capacity holding 14 Seers.]

1813.—"So plentiful are mangos...
that during my residence in Guzerat they
were sold in the public markets for one
rupee the culsey; or 600 pounds in English
weight."—Forbes, Orient. Mem. i. 30; [2d.
ed. i. 20].

CUMBLEY, CUMLY, CUMMUL.

s. A blanket; a coarse woolen cloth.
Skt. kambala, appearing in the vernac-
ulars in slightly varying forms, e.g.
H. kami. Our first quotation shows a
curious attempt to connect this word
with the Arab. khammāl, 'a porter' (see
HUMMAUL), and with the camel's hair
of John Baptist's raiment. The word
is introduced into Portuguese as cam-
bolim, 'a cloak.'

1830.—"It is customary to make of
these fibres wet-weather mantles for those
rusties whom they call camallī, whose
business it is to carry burdens, and also to
carry men and women on their shoulders in
palankins (le tęcis). 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 Mariquand, in
Catley, 366.

1606.—"We wear nothing more fre-
quently than those cambolins."—Guevera,
f. 132.

[c. 1610.—"Of it they make also good
store of cloaks and capes, called by the
Indians Manxus, and by the Portuguese
Ornus camboalis."—Ferard de Lavall,
Hak. Soc. ii. 240.]

1673.—"Leaving off to wonder at
the natives quivering and quaking after Sunset
wearing themselves in a combly or Hair-
Cloth."—Fryer, 64.

1690.—"Camlees, which are a sort of
Hair Coat made in Persia . . . ."—Ovington,
455.

1718.—"But as a body called the Cammul-
pothes, or blanket wearers, were going to
join Qandharan, their commander, they fell
in with a body of troops of Mahatta
horse, who forbade their going further."
—Sir Mutaguerin, i. 143.

1751.—"One comley as a covering . .
A fanam, 6 duha, 0 cash."—Prison. Expenses
of Hon. J. Lindsay, Lives of Lindsays, iii.

1798.—". . . a large black Kummul,
or blanket."—G. Farther, Travels, i. 194.

1800.—"One of the old gentlemen, ob-
severing that I looked very hard at his cumly,
was alarmed lest I should think he possessed
numerous flocks of sheep."—Letter of Sir
T. Munro, in Life, i. 281.

1813.—Forbes has cameleens.—Or. Mem.
i. 195; [2d. ed. i. 108].

CUMMERBUND. s. A girdle.
H. from P. kamar-band, i.e. 'loin-band.'
Such an article of dress is habitually
worn by domestic servants, peons, and
irregular troops; but any waist-belt is so
termed.

[1584.—"And tying on a cummerbund
(cumamabanda) of yellow silk."—Corret, iii.
588. Cumarabandha in Dalboquerque, Comm.,
Hak. Soc. iv. 104.]

1552.—"The Governor arriving at Goa
received there a present of a rich cloth of
Persia which is called comarabados, being
of gold and silk."—Cortanchois, iii. 386.

* Camallī (=fuchina) survives from the Arabic
in some parts of Sicily.
CUMQUOT.

—Cocks's Diary, i. 147.

CUMSHAW, s. Chin. Pigeon-English for **bucksheesh** (q.v.), or a present of any kind. According to Giles it is the Amoy pron. (kam-sid) of two characters signifying ‘grateful thanks.’ Bp. Moule suggests **kan-siu** (or Cantonese) käm-sau, ‘thank-gift.’

1879.—"... they pressed upon us, blocking out the light, uttering discordant cries, and clamouring with one voice, Kum-sha, i.e. bucksheesh, looking more like demons than living men."—Miss Bird's Golden Chersones, 70.

1882.—"As the ship got under weigh, the Compradore's **cumshas**, according to 'olo custom,' were brought on board... dried lychee, Nankin dates... baskets of oranges, and preserved ginger."—The Fankwoe, 103.

CURIA MURIA, n.p. The name of a group of islands off the S.E. coast of Arabia (Kharyän Maryän, of Edrisi).

1597.—"Thus as they sailed, the ship got lost upon the shore of Fartaque in (the region of) **Curia Muria**; and having swum ashore they got along in company of the Moors by land to Calayata, and thence on to Ormuz."—Correa, iii. 562; see also i. 366.

c. 1555.—"Dopo Adem è Fartaque, e l'isole **Curia, Muria**..."—Sommario de' Regni, in Ramusio, f. 325.

1540.—"We letted not to discover the Isles of **Curia, Muria**, and **Avedalcuria** (in orig. Abedalcuria)."—Mendes Pinto, E.T. p. 4.

[1553.—See quotation under **ROSALGAT**.]

1554.—"... it is necessary to come forth between Síkara and the islands **Khûr** or **Muria** (Khôr Möriya)."—The Mohit, in Jour. As. Soc. Beng. v. 459.
Curnum, s. Tel. karṇānuma; a village accountant, a town-clerk. Acc. to Wilson from Skt. karana; (see Cranney). [It corresponds to the Tam. kanakan (see Conicopoly).]

1827.—"Very little care has been taken to preserve the survey accounts. Those of several villages are not to be found. Of the remainder only a small share is in the Collector's cutcherry, and the rest is in the hands of Curnums, written on cadjana."—Minutes by Sir T. Munro, in Arbuthnot, i. 285.

Currounda, s. H. karuvndā. A small plum-like fruit, which makes good jelly and tarts, and which the natives pickle. It is borne by Carissa carandas, L., a shrub common in many parts of India (N.O. Apocynaceae).

[1870.—Riddell gives a receipt for kur- under jelly, Ind. Dom. Econ. 338.]

Curirig Jema, adj. A corr. of H. khādri jama, "separated or detached from the rental of the State, as lands exempt from rent, or of which the revenue has been assigned to individuals or institutions" (Wilson).

[1887.—"... that whenever they have a mind to build Factory, satisfying for the land where it was Currig Jema, that is over measure, not entred in the King's books, or paying the usual and accustomed Rent, no Government should molest them."—Ynde, Hodges, Diary, Hak. Soc. ii. lxiii.]

Currumshaw Hills, n.p. This name appears in Rennell's Bengal Atlas, applied to hills in the Gaya district. It is ingeniously supposed by F. Buchanan to have been a mistake of the geographer's, in taking Karna-Chaupār ('Karna's place of meeting or teaching'), the name of an ancient ruin on the hills in question, for Karnachau Pahār (Pahār = Hill).—(Eastern India, i. 4).

Curry, s. In the East the staple food consists of some cereal, either (as in N. India) in the form of flour baked into unleavened cakes, or boiled in the grain, as rice is. Such food having little taste, some small quantity of a much more savoury preparation is added as a relish, or 'kitchen,' to use the phrase of our forefathers. And this is in fact the proper office of curry in native diet. It consists of meat, fish, fruit, or vegetables, cooked with a quantity of bruised spices and turmeric [see Mussalla]; and a little of this gives a flavour to a large mess of rice. The word is Tam. kari, i.e. 'sauce'; [kari, v. 'to eat by biting']. The Canarese form karil was that adopted by the Portuguese, and is still in use at Goa. It is remarkable in how many countries a similar dish is habitual; pilão [see Pillau] is the analogous mess in Persia, and kuskuusu in Algeria; in Egypt a dish well known as ruzz mufalsal [Lane, Mod. Egypt, ed. 1871, i. 185], or "peppered rice." In England the proportions of rice and "kitchen" are usually reversed, so that the latter is made to constitute the bulk of the dish.

The oldest indication of the Indian cuisine in this kind, though not a very precise one, is cited by Athenaeus from Megasthenes: "Among the Indians, at a banquet, a table is set before each individual . . . and on the table is placed a golden dish on which they throw, first of all, boiled rice . . . and then they add many sorts of meat dressed after the Indian fashion" (Athen., by Yonge, iv. 39). The earliest precise mention of curry is in the Mahavansa (c. A.D. 477), where it is said of Kassapo that "he partook of rice dressed in butter, with its full accompaniment of curries." This is Turnour's translation, the original Pali being sāpa.

It is possible, however, that the kind of curry used by Europeans and Mahomedans is not of purely Indian origin, but has come down from the spiced cookery of medieval Europe and Western Asia. The medieval spiced dishes in question were even coloured like curry. Turmeric, indeed, called by Garcia de Orta, Indian saffron, was yet unknown in Europe, but it was represented by saffron and sandalwood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"soden full hastily
With powder and with spysory,
And with saffron of good colour."
Moreover, there is hardly room for doubt that *capsicum* or red pepper (see CHILLY) was introduced into India by the Portugese (see Hanbury and Flückiger, 407); and this spice constitutes the most important ingredient in modern curries. The Sanskrit books of cookery, which cannot be of any considerable antiquity, contain many recipes for curry without this ingredient. A recipe for curry (caril) is given, according to Bluteau, in the Portuguese Arte de Cozinha, p. 101. This must be of the 17th century.

It should be added that kari was, among the people of S. India, the name of only one form of 'kitchen' for rice, viz. of that in consistency resembling broth, as several of the earlier quotations indicate. Europeans have applied it to all the savoury concoctions of analogous spicy character eaten with rice. These may be divided into three classes—viz. (1), that just noticed; (2), that in the form of a stew of meat, fish or vegetables; (3), that called by Europeans 'dry curry.' These form the successive courses of a Hindu meal in S. India, and have in the vernaculars several discriminating names.

In Java the Dutch, in their employment of curry, keep much nearer to the original Hindu practice. At a breakfast, it is common to hand round with the rice a dish divided into many sectoral spaces, each of which contains a different kind of curry, more or less liquid.

According to the *Fankvae at Canton* (1882), the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form käärle (p. 62).

1502.—"Then the Captain-major commanded them to cut off the hands and ears of all the crews, and put all that into one of the small vessels, into which he ordered them to put the friar, also without ears or nose or hands, which he ordered to be strung round his neck with a palm-leaf for the King; on which he told him to have a curry (caril) made to eat of what his friar brought him."—Correa, *Three Voyages*, Hak. Soc. 331. The "Friar" was a Brahman, in the dress of a friar, to whom the odious ruffian Vasco da Gama had given a safe-conduct.

1563.—"They made dishes of fowl and flesh, which they call caril."—Garcia, f. 68.

c. 1580.—"The victual of these (renegade soldiers) is like that of the barbarous people; that of Moors all *bragüe* (birgí, 'rice'); that of Gentoes *rice-carril*."—Primor e Honra, &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 sour, as if it were sodden in gooseberries, or unripe grapes, but it tasteth well, and is called *Carriel* [v.l. *Carril*], which is their daily meat."—Linschoten, 88; [Hak. Soc. ii. 11]. This is a good description of the ordinary tamarind curry of S. India.

1606.—"Their ordinary food is boiled rice with many varieties of certain soups which they pour upon it, and which in those parts are commonly called *carril*."—Gouveia, 61v.

1608-1610.—"... me disoit qu'il y auoit plus de 40 ans, qu'il estoit escalea, et auoit gagné bon argent à celuy qui le possedoit; et toute fois qu'il ne luy donnoit pour tout viure qu'une mesure de riz cru par jour sans autre chose... et qu'on y faisait aussi... carri qu'il put aller avec le riz."—Morel, *Voyages*, 337.

1623.—"In S. India they give the name of *carril* to certain messes made with butter, with the kernel of the coco-nut (in place of which might be used in our part of the world milk of almonds)... with spices of every kind, among the rest cardamom and ginger... with vegetables, fruits, and a thousand other condiments of sorts;... and the Christians, who eat everything, put in also flesh or fish of every kind, and sometimes eggs... with all which things they make a kind of broth in the fashion of our *guazzetti* (or hotch-potch).... and this broth with all the said condiments in it they pour over a good quantity of rice boiled simply with water and salt, and the whole makes a most savoury and substantial mess."—P. della Valle, ii. 799; [Hak. Soc. ii. 328].

1681.—"Most sorts of these delicious Fruits they gather before they be ripe, and boil them to make *Carrees*, to use the Portuguese word, that is somewhat to eat with and relish their Rice."—Knoz, p. 12. This perhaps indicates that the English curry is formed from the Port. *caris*, plural of *caril*.

c. 1690.—"Currama in India tam ad cibum quam ad medicinam adhibetur, Indi enim... adoe ipsi adsueti sunt ut cum cunctis admiscet condimentis et piscibus, praesertim autem isti quod karri ipsi vocatur."—Rumphius, *Pars Vta*, p. 166.

c. 1759-60.—"The *currees* are infinitely various, being a sort of fricaces to eat with rice, made of any animals or vegetables."—Grose, i. 150.

1781.—"To-day have curry and rice for my dinner, and plenty of it as C—, my messmate, has got the grieves, and cannot eat his hearty."—Hon. J. Lindsay’s *Imprisonment*, in Lives of Lindsays, iii. 296.

1794-97.—"The Bengal squad he fed so wondrous nice, Baring his *currie* took, and Scott his rice."—

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. 1890.—"J'ai substitué le lait à l'eau pour boisson... c'est une sorte de contre-poison pour l'essence de feu que forme la sauce enragée de mon sempiternel cari."—Jaqueymont, *Correspondance*, i. 196.

1848.—"Now we have seen how Mrs. Sedley had prepared a fine *curry* for her son."— *Vanity Fair*, ch. iv.

1860.—"... Vegetables, and especially farinaceous food, are especially to be commended. The latter is indeed rendered attractive by the unrivalled excellence of the Singhalese in the preparation of innumerable *curries*, each tempered by the delicate creamy juice expressed from the flesh of the coco-nut, after it has been reduced to a pulp."—Tennent's *Ceylon*, i. 77. N.B. Tennent is misled (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. 434.

The Dutch use the word as *Kerrie* or *Karrie*; and *Kari* à l'Indienne has a place in French cartes.

**CURRY-STUFF**, s. Onions, chillies, &c.; the usual material for preparing curry, otherwise *mussalla* (q.v.), represented in England by the preparations called *curry-powder* and *curry-paste*.

1860.—"... with plots of esculents and *curry-stuffs* of every variety, onions, chillies, yams, cassavas, and sweet potatoes."—Tennent's *Ceylon*, i. 468.

**CUSBAH**, s. Ar.—H. *kuša*, kašaba; the chief place of a *pergunnah* (q.v.).

1548.—"And the *çaçabe* of *Tanai* is rented at 4450 *pardas*."—S. Botelho, *Tombo*, 150.

[c. 1590.—"In the fortieth year of his Majesty's reign, his dominions consisted of one hundred and five *Sirçars*, sub-divided into two thousand seven hundred and thirty-seven *kusbals*."—*Ayên*, tr. *Glavius*, ii. 1; *Jarrett*, ii. 115.]

1844.—"On the land side are the houses of the *Wazodor* (!) or Possessor of the *Casabe*, which is as much as to say the town—or *aldea* of Mombaym (Bombay). This town of Mombaym is a small and scattered affair."— *Bocarro*, MS. fol. 227.

c. 1844-45.—"In the centre of the large *Cusbah* of *Steevygoontum* exists an old mud *fort*, or rather wall of about 20 feet high, surrounding some 120 houses of a body of people calling themselves *Kotir Velladas*,—that is 'Fort Vellulas.' 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 Tinnevelly, quoted in *Lord Stanhope's Miscellaneous*, 2nd Series, 1872, p. 132.

**CUSCUSS, CUSS**, s. Pers.—H. khaskhas. The roots of a grass [called in N. India *santá* or *tín,*] which abounds in the drier parts of India, *Anathemerum muricatum* (Beauv.), *Andropogon muricatus* (Retz.), used in India during the hot dry winds to make screens, which are kept constantly wet, in the window openings, and the fragrant evaporation from which greatly cools the house (see TATTY). This device seems to be ascribed by Abul Fażl to the invention of Akbar. These roots are well known in France by the name *vetiver*, which is the Tam. name *vetivarv*, 'the root which is dug up.' In some of the N. Indian vernaculars *khaskha* is 'a poppy-head'; [but this is a different word, Skt. *khashasa*, and compare P. *kashkhashi*].

c. 1590.—"But they (the Hindus) were notorious for the want of cold water, the intolerable heat of their climate... His Majesty remedied all these evils and defects. He taught them how to cool water by the help of salt-petre... He ordered mats to be woven of a cold odoriferous root called *Khuss...* and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer."— *Ayên* (*Glavius*, 1800), ii. 196; [ed. *Jarrett*, iii. 9].

1663.—"*Kas* _kanaya._" See quotation under TATTY.

1810.—"The *Kuss-Kuss*... when fresh, is rather fragrant, though the scent is somewhat *tartaceus*."— *Williamson*, V. M. i. 295.

1824.—"We have tried to keep our rooms cool with 'tatties,' which are mats formed of the *Kuskos*, a peculiar sweet-scented grass..."— *Heber*, ed. 1844, i. 59.

It is curious that the coarse grass which covers the more naked parts of the Islands of the Indian Archipelago appears to be called *kusu-kusu* (*Wallace*, 2nd ed. ii. 74). But we know not if there is any community of origin in these names.
CUSTARD-APPLE.

[1832.—“The sirrrakee (airki) and santurh (sen’ha) are two specimens of one genus of jungle grass, the roots of which are called secundah (airkandah) or khuss-khuss.”—Mrs. Meer Haasan Ali, Observations, &c., ii. 208.]

In the sense of poppy-seed or poppy-head, this word is P.; De Orta says Ar.; [see above.]

1563.—“... at Cambaiete, seeing in the market that they were selling poppy-heads big enough to fill a canada, and also some no bigger than ours, and asking the name, I was told that it was cacazex (cashcash)—and that in fact is the name in Arabic—and they told me that of these poppies was made opium (amjūdo), cuts being made in the poppy-head, so that the opium exudes.”
—Garcia De Orta, f. 155.

1621.—“The 24th of April public proclamation was made in Isphahan by the King’s order... that on pain of death, no one should drink covner, which is a liquor made from the husk of the capsule of opium, called by them khash-khash.”—P. della Valle, ii. 299; [covner is P. koknār.]

CUSPADORE, s. An old term for a spittoon. Port. cuspadéira, from cuspir, [Lat. conspurre], to spit. Cuspidor would be properly qui mulium spirit.

[1554.—Speaking of the greatness of the Sultan of Benaulim, he says to illustrate it—“From the camphor which goes with his spittle when he spits into his gold spittoon (cospidor) his chamberlain has an income of 2000 cruzados.”—Custanheda, Bk. iv. ch. 83.]

1672.—“Here maintain themselves three of the most powerful lords and Naiks of this kingdom, who are subject to the Crown of Velour, and pay it tribute of many hundred Pagodas... viz. Vitipa-naik of Madura, the King’s Cuspidor-bearer, 200 Pagodas, Cristipa-naik of Chengier, the King’s Betel-server, 300 pagodas, the Naik of Tanjower, the King’s Warder and Umbrella-carer, the King’s Pagodas...”—Baldaews, Germ. ed. 158.

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, &c. (at Magindanau), 235.

[1900.—“The royal cuspadore” is mentioned among the regalia at Selangor, and a “cuspadore” (ketor) is part of the marriage appliances.—Skeat, Malay Magic, 26, 374.]

CUSTARD-APPLE, s. The name in India of a fruit (Anona squamosa, L.), originally introduced from S. America, but which spread over India during the 16th century. Its commonest name in Hindustan is sharifa, i.e. ‘noble’; but it is also called Sitap’hal, i.e. ‘the Fruit of Sitā,’ whilst another Anona (‘bullock’s heart,’ A. reticulata, L.), the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband Rāma. And the Sitap’hal and Rām’hal have become the subject of Hindu legends (see Forbes, Or. Mem., iii. 410). The fruit is called in Chinese Fan-li-chī, i.e. foreign leechee.

A curious controversy has arisen from time to time as to whether this fruit and its congeners were really imported from the New World, or were indigenous in India. They are not mentioned among Indian fruits by Baber (c. A.D. 1530), but the translation of the Ain (c. 1590) by Prof. Blochmann contains among the “Sweet Fruits of Hindustan,” Custard-apple (p. 66). On referring to the original, however, the word is sadāphal (fructus perenvis), 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 BAEI). 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 Aratica. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the custard-apple and the sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name Anona, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them under different parts of the East, is an indication. Crawford, it is true, in his Malay Dictionary explains nona or buah- (“fruit”) nona in its application to the custard-apple as fructus virginalis, from nona, the term applied in the Malay countries (like missy in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharut sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies.
from wall-paintings at Ajanta (as pointed out by Sir G. Birdwood in 1874, see *Athenaeum*, 26th October), [Bombay Gazetteer, xii. 490]) there is a fruit represented which is certainly very like a custard-apple (though an abnormally big one), and not very like anything else yet pointed out. General Cunningham is convinced that it is a custard-apple, and urges in corroboration of his view that the Portuguese in introducing the fruit (which he does not deny) were merely bringing coals to Newcastle; that he has found extensive tracts in various parts of India covered with the wild custard-apple; and also that this fruit bears an indigenous Hindi name, *ātā* or *āt*, from the Sanskrit *ātripya*.

It seems hard to pronounce about this *ātripya*. A very high authority, Prof. Max Müller, to whom we once referred, doubted whether the word (meaning 'delightful') ever existed in real Sanskrit. It was probably an artificial name given to the fruit, and he compared it aptly to the fictitious Latin of *aurum malum* for "orange," though the latter word really comes from the Sanskrit *nāranga*. On the other hand, *ātripya* is quoted by Raja Rádhakant Deb, in his Sanskrit dictionary, from a medieval work, the *Dravyaguna*. And the question would have to be considered how far the MSS. of such a work are likely to have been subject to modern interpolation. Sanskrit names have certainly been invented for many objects which were unknown till recent centuries. Thus, for example, Williams gives more than one word for *cactus*, or prickly pear, a class of plants which was certainly introduced from America (see *Vidara* and *Viśvasaraka*, in his Skt. Dictionary).

A new difficulty, moreover, arises as to the indigenous claims of *ātā*, which is the name for the fruit in Malabar as well as in Upper India. For, on turning for light to the splendid works of the Dutch ancients, Rheede and Rumphius, we find in the former (*Hortus Malabaricus*, part iv.) a reference to a certain author, 'Reechus de Plantis Mexicanis', as giving a drawing of a custard-apple tree, the name of which in *Mexico* was *ahat* or *át*, "fructu apud Mexicanos praeellentii arbor nobilis" (the expressions are noteworthy, for the popular Hindustani name of the fruit is *sharifa* = "nobilis"). We also find in a *Manilla Vocabulary* that *ate* or *atte* is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the *ātā* was sometimes called by a native name meaning "the *Manilla* jack-fruit"; whilst the *Anona reticulata*, or sweet-sop, was called by the Malabars "the *Parangi* (i.e. *Firingi* or Portuguese) jack-fruit."

These facts seem to indicate that probably the *ātā* and its name came to India from Mexico *viā* the Philippines, whilst the *anona* and its name came to India from Hispaniola *viā* the Cape. In the face of these probabilities the argument of General Cunningham from the existence of the tree in a wild state loses force. The fact is undoubted and may be corroborated by the following passage from "*Observations on the nature of the Food of the Inhabitants of South India,* 1864, p. 12:—"I have seen it stated in a botanical work that this plant (*Anona sq.*) is not indigenous, but introduced from America, or the W. Indies. If so, it has taken most kindly to the soil of the Deccan, for the jungles are full of it": [also see Watt, *Écon. Dict.* ii. 259 seq., who supports the foreign origin of the plant]. The author adds that the wild custard-apples saved the lives of many during famine in the Hyderabad country. But on the other hand, the *Argemone Mexicana*, a plant of unquestioned American origin, is now one of the most familiar weeds all over India. The cashew (*Anacardium occidentale*), also of American origin, and carrying its American name with it to India, not only forms tracts of jungle now (as Sir G. Birdwood has stated) in Canara and the Konkan (and, as we may add from personal knowledge, in Tanjore), but was described by P. Vincenzo Maria, more than two hundred and twenty years ago, as then abounding in the wilder tracts of the western coast.

The question raised by General Cunningham is an old one, for it is alluded to by Rumphius, who ends by leaving it in doubt. We cannot say that we have seen any satisfactory suggestion of another (Indian) plant as that represented in the ancient sculpture of Bharhut. [Dr. Watt says: "They may prove to be conventional representations of the jack-fruit tree
or some other allied plant; they are not unlike the flower-heads of the sacred \textit{kadamba} or \textit{An tho cephalus}, (loc. cit. i. 260). But it is well to get rid of fallacious arguments on either side.

In the \textit{Materia Medica of the Hindus} by Udo Chand Dutt, with a Glossary by G. King, M.B., Calc. 1877, we find the following synonymy given:

\begin{quote}
\textit{Anona reticulata}: Skt. \textit{Lavali}; Beng. \textit{Loudi}.\end{quote}

1672.—"The plant of the \textit{Atta} in 4 or 5 years comes to its greatest size . . . the fruit . . . under the rind is divided into so many wedges, corresponding to the external compartments. . . The pulp is very white, tender, delicate, and so delicious that it unites to agreeable sweetness a most delightful fragrance like rose-water . . . and if presented to one unacquainted with it he would certainly take it for a blamange . . . The \textit{Anona}," &c., &c.—P. Vincenzo Maria, pp. 346-7.

1690.—"They (Hindus) feed likewise upon Pine-Apples, \textit{Custard-apples}, so called because they resemble a Custard in Colour and Taste. . ."—Orington, 303.

c. 1830.—". . . the \textit{custard-apple}, like russet bags of cold puddling."—Tom Cringle's \textit{Log}, ed. 1863, p. 140.

1875.—"The gushing \textit{custard-apple} with its crust of stones and luscious pulp."—Ph. Robinson, \textit{In my Indian Garden}, [49].

\textbf{CUSTOM}, s. Used in Madras as the equivalent of \textit{Dustoor, Dustoo ry}, of which it is a translation. Both words illustrate the origin of \textit{Customs} in the solemn revenue sense.

1683.—"Threder and Barker positively denied ye overweight, ye Merchants proved it by their books; but ye skynye out of every draught was confess, and claimed as their due, having been always the \textit{custom}.

—\textit{Hedges, Diary}, Hak. Soc. i. 83.

1788-71.—"Banyans, who . . . serve in this capacity without any fixed pay, but they know how much more they may charge upon every rupee, than they have in reality paid, and this is called \textit{costumado}."—\textit{Stanourius}, E.T., i. 522.

\textbf{CUSTOMER}, s. Used in old books of Indian trade for the native official who exacted duties. [The word was in common use in England from 1448 to 1748; see \textit{N.E.D}.]

\begin{quote}
[1609.—"His houses . . . are seized on by the \textit{Customer}."—\textit{Dawers, Letters}, i. 25; and comp. Foster, \textit{ibid.} ii. 225.]

[1615.—"The \textit{Customer} should come and visit them."—\textit{Sir T. Roe, Hak. Soc.} i. 44.]

1682.—"The several affronts, insolences, and abuses dayly put upon us by Bluechound, our chief \textit{Customer}.—\textit{Hedges, Diary}, [Hak. Soc. i. 33].

\textbf{CUTC H}, s. See \textit{CATE CHU}.

\textbf{CUTCH}, n.p. Properly \textit{Kachchh}, a native State in the West of India, immediately adjoining Sind, the Rajput ruler of which is called the \textit{Rao}. The name does not occur, as far as we have found, in any of the earlier Portuguese writers, nor in Linschoten, [but the latter mentions the gulf under the name of \textit{Jaqueta} (Hak. Soc. i. 56 seq.)]. The Skt. word \textit{kachchha} seems to mean a morass or low, flat land.

c. 1030.—"At this place (Mansura) the river (Indus) divides into two streams, one empties itself into the sea in the neighbourhood of the city of Ladharni, and the other branches off to the east to the borders of \textit{Kach}."—Al-Biruni, \textit{i.} Hak. Soc. i. 49.

Again, \textit{Kach}, the country producing \textit{gum} (\textit{i.e.} mukal or \textit{beedullam}), p. 96.

The port mentioned in the next three extracts was probably \textit{Mandavi} (this name is said to signify \textit{Custom-House}); [\textit{ma\textacute{u}d\textacute{w}i}, a temporary hut, is a term commonly applied to a bazaar in N. India].


[1612.—"The other ship which proved of \textit{Cuts-nagana}."—\textit{Dawers, Letters}, i. 178.]

1615.—"Francisco Sodre . . . who was serving as captain-major of the fortress of Dio, went to \textit{Cach}, with twelve ships and a \textit{sangucel}, to inflict chastisement for the arrogance and insolence of these blacks (". . . pela soberbia e desaforos d'estes negros . . ."; "Of these niggers!"), thinking that he might do it as easily as Gaspar de Mello had punished those of Por."—Bocarro, 257.

[c. 1661.—"Daur . . . traversing with speed the territories of the Raja \textit{Katche} soon reached the province of Guzarate . . ."—Berrier, ed. \textit{Constable}, 73.]

1727.—"The first town on the south side of the Indus is \textit{Cutch-naggen}."—\textit{A. Hamilton}, i. 131; [ed. 1744].

* Sir Joseph Hooker observes that the use of the terms \textit{Custard-apple}, Bullock's heart, and \textit{Sweet-sop} has been so indiscriminate or uncertain that it is hardly possible to use them with unquestionable accuracy.
CUTCH GUNDAVA, n.p. Kachchh Gandava or Kachchh, a province of Biluchistán, under the Khan of Kelát', adjoining our province of Sind; a level plain, subject to inordinate heat in summer, and to the visitation of the simâm. Across the northern part of this plain runs the railway from Sukkur to Sibi. Gandâva, the chief place, has been shown by Sir H. Elliot to be the Kandhâbel or Gandhâbel 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 Chachâm-nâmah, or H. of the Conquest of Sind, made in A.D. 1216 (see Elliot, i. 166).

CUTCHA, KUTCHA, adj. Hind. kachchâ, ‘raw, crude, unripe, uncooked.’ This word is with its opposite pûcka (see PUCKA) among the most constantly recurring Anglo-Indian colloquial terms, owing to the great variety of metaphorical applications of which both are susceptible. The following are a few examples only, but they will indicate the manner of use better than any attempt at comprehensive definition:

A cutcha Brick is a sun-dried brick.
" House is built of mud, or of sun-dried brick.
" Road is earthwork only.
" Appointment is acting or temporary.
" Settlement is one where the land is held without lease.
" Account or Estimate, is one which is rough, superficial, and untrustworthy.
" Maund, or Seer, is the smaller, where two weights are in use, as often happens.
" Major is a brevet or local Major.
" Colour is one that won't wash.
" Pêer is a simple auge or a light attack.
" Pice generally means one of those amorphous coppers, current in up-country bazars at varying rates of value.
" Coss—see analogy under Maund above.
" Roof. A roof of mud laid on beams; or of thatch, &c.
" Scoumdrel, a limp and fatuous knave.
" Seam (silâd) is the tailor's task for trying on.

1763.—"Il paraît que les catcha cosses sont plus en usage que les autres cosses dans le gouvernement du Decan."—Lettres Edithantes, xv. 190.

1863.—"In short, in America, where they cannot get a pucka railway they take a cutcha one instead. This, I think, is what we must do in India."—Lord Elgin, in Letters and Journals, 432.

Captain Burton, in a letter dated Aug. 26, 1879, and printed in the "Academy" (p. 177), explains the gypsy word gorjio, for a Gentile or non-Rommany, as being kachhâ or cutcha. This may be, but it does not carry conviction.

CUTCHEEEY, and in Madras CUTCHERY, s. An office of administration, a court-house. Hind. kachhâri; used also in Ceylon. The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called dufter, but it is applied to the office of an Indigo-Planter or a Zemindar, the business in which is
more like that of a Magistrate's or Collector's Office. In the service of Tipoo Sahib cutcherry was used in peculiar senses besides the ordinary one. In the civil administration it seems to have been used for something like what we should now call Department (see e.g. Tipoo's Letters, 292); and in the army for a division or large brigade (e.g. ibid. 332; and see under JYSHE and quotation from Wilks below).

1610.—"Over against this seat is the Cichery or Court of Rolls, where the King's Visor sits every morning some three hours, by whose hands passe all matters of Rents, Grants, Lands, Firmans, Debts, &c."—Hawkins, in Purchas, i. 439.

1673.—"At the lower End the Royal Exchange or Queshery . . . opens its folding doors."—Fryer, 281.

[1792.—"But not making an early escape themselves were carried into the Cutcherry or publick Gaol."—Hedges, Diary, Hak. Soc. ii. cvi.]

1763.—"The Secretary acquaints the Board that agreeably to their orders of the 9th May, he last Saturday attended the Court of Cutcherry; and acquainted the Members with the charge the President of the Court had laid against them for non-attendance."—In Long, 316.

"The protection of our Komastahs and servants from the oppression and jurisdiction of the Zemindars and their cutcherries has been ever found to be a liberty highly essential both to the honour and interest of our nation."—From the Chief and Council at Dacca, in Van Sittart, i. 247.

c. 1765.—"We can truly aver that during almost five years that we presided in the Cutcherry Court of Calcutta, never any murder or atrocious crime came before us but it was proved in the end a Bream was at the bottom of it."—Holwell, Interesting Historical Events, Pt. II. 152.

1783.—"The moment they find it true that the English Government shall remain as it is, they will divide sugar and sweetmeats among all the people in the Cutcheree; then every body will speak sweet words."—Native Letter, in Forbes, Or. Mem. iv. 227.

1786.—"You must not suffer any one to come to your house; and whatever business you may have to do, let it be transacted in our Kuchurry."—Tipoo's Letters, 303.

1791.—"At Seringapatam General Matthews was in confinement. James Skurry was sent for one day to the Kutcherry there, and some pewter plates with marks on them were shown to him to explain; he saw on them words to this purport, 'I am indebted to the Malabar Christians on account of the Public Service 40,000 Rs.; the Company owes me (about) 30,000 Rs.; I have taken Poison and am now within a short time of Death; whoever communicates this to the Bombay Govt. or to my wife will be amply rewarded." (Signed) Richard Matthews."—Narrative of Mr. William Drake, and other Prisoners (in Mysore), in Madras Courier, 17th Nov.

c. 1796.—". . . the other Asaf Mirán Hassein, was a low fellow and a debauchee, . . . who in different . . . towns was carried in his palki on the shoulders of dancing girls as ugly as demons to his Kutcherry or hall of audience."—H. of Tipã 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 Kutchery, or brigade, was named after him, and orders were issued for his release, it was to no purpose."—Ibid. 248.

[c. 1810.—"Four appears to have been the fortunate number (with Tipoo; four companies (sic), one battalion (top), four keep one cuzzoon (see KOSHOON): . . . four cuzzoons, one Cutcherry. The establishment . . . of a cutcherry . . . 5,688, but these numbers fluctuated with the Sultan's caprices, and at one time a cuzzoon, with its cavalry attached, was a legion of about 3,000."—Wilks, Mysore, ed. 1859, ii. 132.]

1834.—"I mean, my dear Lady Wroughton, that the man to whom Sir Charles is most heavily indebted, is an officer of his own Kucheree, the very sircar who cringes to you every morning for orders."—The Buboo, ii. 126.

1860.—"I was told that many years ago, what remained of the Dutch records were removed from the record-room of the Colonial Office to the Cutcherry of the Government Agent."—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."—C. Radlee, in Bosworth Smith's Lord Lawrence, i. 59.

CUTCHNAR. s. Hind. kachnar, Skt. kanchandra (kanchana, 'gold') the beautiful flowering tree Bauhinia variegata, L., and some other species of the same genus (N. O. Leguminosae).

1855.—"Very good fireworks were exhibited . . . among the best was a sort of maypole hung round with minor fireworks which went off in a blaze and roll of smoke, leaving suspended a tree hung with quivering flowers of purple flame, evidently intended to represent the Kachnar of the Burmese forests."—Yule, Mission to Ava, 95.
CUTTACK, n.p. The chief city of Orissa, and district immediately attached. From Skt. kataka, ‘an army, a camp, a royal city.’ This name Al-kataka is applied by Ibn Batuta in the 14th century to Deogir in the Deccan (iv. 46), or at least to a part of the town adjoining that ancient fortress.

c. 1567.—“Citta di Catheca.”—Cesare Federici, in Ramusio, iii. 392. [Catecha, in Hakl. ii. 358.]

[c. 1590.—“Attock on the Indus is called Atak Benares in contra distinction to Katak Benares in Orissa at the opposite extremity of the Empire.”—Ain, ed. Jarrett, s. 311.]

1633.—“The 30 of April we set forward in the Morning for the City of Coteka (it is a city of seven miles in compass, and it standeth a mile from Mal candy where the Court is kept.”—Brunton, in Hakl. v. 49.

1726.—“Cattek.”—Valentijn, v. 158.

CUTTANEE, s. Some kind of piece-goods, apparently either of silk or mixed silk and cotton. Kuttan, Pers., is flax or linen cloth. This is perhaps the word. [Kattan is now used in India for the waste selvage in silk weaving, which is sold to Patwas, and used for stringing ornaments, such as joshans (armlets of gold or silver beads) bazabands (armlets with folding bands), &c. (Yusuf Ali, Mon. on Silk Fabrics, 66.)] Cutanees appear in Milburn’s list of Calculuta piece-goods.

[1598.—“Cotonias, which are like canvas.”—Linschoten, Hak, Soc. i. 60.]

[1648. — “Contenija.” See under AL-CATIF.]

[1673.—“Cutane breeches.” See under ATLAS.]

[1690.—“... rich Silks, such as Atlases, Cutanees...” —See under ALLEJA.]

[1734.—“They manufacture ... in cotton and silk called Cutanees.”—A. Hamilton, i. 126; ed. 1744.]

CUTTRYY. See KHUTTRY.

CYRUS, SYRAS, SARUS, &c. A common corruption of Hind. saras, [Skt. sarasa, the ‘lake bird,’] or (corruptly) sathans, the name of the great gray crane, Grus Antigone, L., generally found in pairs, held almost sacred in some parts of India, and whose “fine trumpet-like call, uttered when alarmed or on the wing, can be heard a couple of miles off” (Jerdon). [The British soldier calls the bird a “Serious,” and is fond of shooting him for the pot.]

1672. — “... peculiarly Brand-geese, Colum [see COOLUNG], and Sarass, a species of the former.”—Friar, 117.

1807.—“The argeelak as well as the cyrus, and all the aquatic tribe are extremely fond of snakes, which they ... swallow down their long throats with great despatch.”—Williamson, Or. Field Sports, 27.

[1809.—“Saras.” See under COOLUNG.]

1813.—In Forbes’s Or. Men. (ii. 277 seqq.; [2nd ed. i. 502 seqq.]), there is a curious story of a Cyrrus or Sahras (as he writes it) which Forbes had tamed in India, and which nine years afterwards recognised its master when he visited General Conway’s menagerie at Park Place near Henley.

1840.—“Bands of gobbling pelicans” (see this word, probably ADJUTANTS are meant) “and groups of tall cyruses in their half-Quaker, half-lancer plumage, consulted and conferred together, in seeming perplexity as to the nature of our intentions.”—Mrs. Mackenzie, Storms and Sunshine of a Soldier’s Life, i. 108.

DABUL, n.p. Dabhol. In the later Middle Ages a famous port of the Konkan, often coupled with Choul (q.v.), carrying on extensive trade with the West of Asia. It lies in the modern dist. of Ratnagiri, in lat. 17° 34’, on the north bank of the Anjanel or Vashishti R. In some maps (e.g. A. Arrowsmith’s of 1816, long the standard map of India), and in W. Hamilton’s Gazetteer, it is confounded with Dapoli, 12 m. north, and not a seaport.

c. 1475.—“Dabyl is also a very extensive seaport, where many horses are brought from Mysore,* Rabast [Arabistan? i.e. Arabia], Khorassan, Turkistan, Noghestan.”—Nikitin, p. 20. “It is a very large town, the great meeting-place for all nations living along the coast of India and of Ethiopia.”—Ibid. 30.

1502.—“The gale abated, and the caravels reached land at Dabul, where they rigged their latten sails, and mounted their artillery.”—Correa, Three Voyages of V. da Gama, Hak. Soc. 308.

1510.—“Having seen Cevel and its customs, I went to another city, distant from it two days journey, which is called Dabul. ... There are Moorish merchants here in very great numbers.”—Varthema, 114.

* Mysore is nonsense. As suggested by Sir J. Campbell in the Bombay Gazetteer, Mys (Egypt) is probably the word.
1516.—"This Dabul has a very good harbour, where there always congregate many Moorish ships from various ports, and especially from Mekkah, Aden, andOrmuz with horses, and from Cambay, Diu, and the Malabar country."—Barboza, 72.

1554.—"23d Voyage, from Dabul to Aden."—The Moku, in J. As. Soc. Beng., v. 464.

1672.—See Cambes, x. 72.

[c. 1665.—"The King of Bijapur has three good ports in this kingdom: these are Raja-pur, Dabol, and Kereputtan."—Tavernier, ed. Bull, i. 181 seq.]

DACCA. n.p. Properly Dhakā, ['the wood of dhāk (see DHAWK) trees'; the Imp. Gaz. suggests Dhakeswari, 'the concealed goddess']. A city in the east of Bengal, once of great importance, especially in the later Mahomedan history; famous also for the "Dacca muslins" woven there, the annual advances for which, prior to 1801, are said to have amounted to £250,000. [Taylor, Decr. and Hist. Account of the Cotton Manufacture of Dacca in Bengal].

Dāka is throughout Central Asia applied to all muslins imported through Kabul.

c. 1612.—"... liberos Osmanis ascensutos vivos cepit, eosque cum elephantis et omnibus thesauris defuncti, post quam Daeck Bengalae metropolim est reversus, misit ad regem."—De Laet, quoted by Blochmann, Ann., i. 521.

[c. 1617.—"Dekaka" in Sir T. Roe’s List, Hak. Soc. ii. 538.]

c. 1660.—"The same Robbers took Sultan-Sijah at Daka, to carry away in their Galleasses to Rakan..."—Bernier, E.T. 55; [ed. Constable, 195].

1665.—"Daca is a great Town, that extends itself only in length; every one coveting to have an House by the Ganges side. The length... is above two leagues. These Houses are properly no more than paltry Huts built up with Bambone's, and daub'd over with fat Earth."—Tavernier, E.T. ii. 55; [ed. Bull, i. 128].

1682.—"The only expedient left was for the Agent to go himself in person to the Nabob and Dwan at Decca."—Hedges, Diary, Oct. 9; [Hak. Soc. i. 33].

DACOIT, DACOO, s. Hind. dākāit, dākāt, dākā; 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. Beamess derives the word from dākā, 'to shout,' a sense not in Shakespear's Diet. [It is to be found in Platts, and Fallon gives it as used in E. H. It appears to be connected with Skt. dasṭa, 'pressed together.']

1810.—"Dcoits, or water-robbers."—Williamson, V. M. ii. 396.

1812.—"Dacoits, a species of depredators who infest the country in gangs."—Fifth Report, p. 9.

1817.—"The crime of dacoity" (that is, robbery by gangs), says Sir Henry Strachey, "... has, I believe, increased greatly since the British administration of justice."—Mill, H. of B. I., v. 466.

1834.—"It is a conspiracy! a false warrant!—they are Dakkoos! Dakkoos!"—The Baboo, ii. 202.

1872.—"Daroga! Why, what has he come here for? I have not heard of any dacoity or murder in the Village."—Govinda Samanta, i. 264.

DADNY, s. H. dāḍnī, [P. dāḍan, 'to give']; an advance made to a craftsman, a weaver, or the like, by one who trades in the goods produced.

1678.—"Wee met with Some trouble About ye Investment of Taffaties with hath Continued ever Since, Soc ye we had not been able to give out any daudne on Muxa-davad Side many weanours absenting themselves..."—MS. Letter of 3d June, from Cussumbazar Factory, in India Office.

1683.—"Chuttermull and Deepchund, two Cussumbazar merchants this day assured me Mr. Charnock gives out all his new Sico Rupees for Dady at 2 per cent., and never gives the Company credit for more than ½ rupee—by which he gains and puts in his own pocket Rupees 4½ per cent. of all the money he pays, which amounts to a great Summe in ye Yeare: at least £1,000 sterling."—Hedges, Diary, Oct. 2; [Hak. Soc. i. 121, also see i. 83].

1748.—"The Sets being all present at the Board inform us that last year they dissented to the employment of Flibuck Chund, Gosserrain, Ocone, and Otteram, they being of a different caste, and consequently they could not do business with them, upon which they refused Danday, and having the same objection to make this year, they propose taking their shares of the Danday."—Pt. William Cons., May 23. In Long, p. 9.

1772.—"I observe that the Court of Directors have ordered the yomastahs to be withdrawn, and the investment to be provided by Dandey merchants."—Warren Hastings to J. Purling, in Gleig, i. 227.

DAGBAIL, s. Hind. from Pers. ddīqh-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 dâgaba, from Pâli dhâtugabba, and Sânsk. dhâtu-garbha, ‘Relic-receptacle’; applied to any dome-like Buddhist shrine (see TOPE, PAGODA). Gen. Cunningham alleges that the Chaitâja was usually an empty tope dedicated to the Adi-Buddha (or Supreme, of the quasi-Theistic Buddhists), whilst the term Dhâtu-garbha, or Dâgoba, was properly applied only to a tope which was an actual relic-shrine, or repository of ashes of the dead (Bhilsa Topes, 9).

["'The Shan word 'Hpit,' or 'Tat,' and the Siamese 'Sat-oop,' for a pagoda placed over portions of Gaudama's body, such as his flesh, teeth, and hair, is derived from the Sanskrit 'Dhâtu-garbha,' a relic shrine" (Hallett, A Thousand Miles, 308).]

We are unable to say who first introduced the word into European use. It was well known to William von Humboldt, and to Ritter; but it has become more familiar through its frequent occurrence in Fergusson's Hist. of Architecture. The only surviving example of the native use of this term on the Continent of India, so far as we know, is in the neighbourhood of the remains of the great Buddhist establishments at Nalanda in Behar. See quotation below.

1806.—"In this irregular excavation are left two dagopas, or solid masses of stone, bearing the form of a cupola."—Salt, Caes of Salisbury, in Tr. Lit. Soc. Bo. i. 47, pub. 1819.

1823.—"... from the centre of the screen or walls, projects a daghope."—Des. of Caes near Nâsîk, by Lt.-Col. Delamain in As. Journal, N.S. 1830, vol. iii. 276.

1834.—"... Mihindu-Kumara... preached in that island (Ceylon) the Religion of Buddha, converted the aforesaid King, built Dâgobas (Dagops, i.e. sanctuaries under which the relics or images of Buddha are deposited) in various places."—Ritter, Aсен, Bd. iii. 1162.

1835.—"The Temple (cave at Nâsîk)... has no interior support, but a rock-ceiling richly adorned with wheel-ornaments and lions, and in the end-niche a Dâgop..."

—Ibid. iv. 683.

1836.—"Although the Dagops, both from varying size and from the circumstance of their being in some cases independent erections and in others only elements of the internal structure of a temple, have very different aspects, yet their character is universally recognised as that of closed masses devoted to the preservation or concealment of sacred objects."—W. v. Humboldt, Kevi-Sprache, i. 114.

1840.—"We performed pradakshîna round the Dâgobas, reclining on the living couches of the devotees of Nirwân."—Letter of Dr. John Wilson, in Life, 282.

1853.—"At the same time he (Sakya) foresaw that a dâgoba would be erected to Kantaka on the spot..."—Hardy, Manual of Buddhism, 160.

1855.—"All kinds and forms are to be found... the bell-shaped pyramid of dead brickwork in all its varieties... the bluff knob-like dome of the Ceylon Dagobas..."—Yule, Mission to Ava, 35.

1872.—"It is a remarkable fact that the line of mounds (at Nalanda in Bihar) still bears the name of 'dagop' by the country people. Is not this the dâgoba of the Pâli annals?"—Broadley, Buddh. Remains of Bihâr, in J.A.S.B. xi., 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 dâgoba there, called Shwe (Golden) Dagôn. Some have suggested that it is a corruption of dâgoba, but this is merely guesswork. In the Pâli language tâkhân signifies 'athwart,' and, after the usual fashion, a legend had grown up connecting the name with the story of a tree lying athwart the hill-top, which supernaturally indicated where the sacred relics of one of the Buddhas had been deposited (see J.A.S.B. xxviii. 477). Prof. Forchhammer recently (see Notes on Early Hist. and Geog. of Burma, No. 1) explained the true origin of the name. Towns lying near the sacred site had been known by the successive names of Asitaâna-nagara and Ukkalanagara. In the 12th century the last name disappears and is replaced by Trikumbha-nagara, or in Pâli form Tikumhaba-nagara, signifying '3-Hill-city.' * The Kâlyâni inscription near Pegu contains both forms. Tikumhaba gradually in popular utterance became Tikum, Takum, and Tâkum, whence Dagon. The classical name of the great Dagoba is Tikumhaba-chetri, and this is still in daily Burman use.

* Kâlyâni means an earthen pot, and also the "frontal globe on the upper part of the forehead of the elephant." The latter meaning was, according to Prof. Forchhammer, that intended, being applied to the hillocks on which the town stood, because of their form. But the Burmese applied it to 'alms-bowls,' and invented a legend of Buddha and his two disciples having buried their alms-bowls at this spot.
When the original meaning of the word Tākum had been effaced from the memory of the Talaiings, they invented the fable alluded to above in connection with the word tākkān. [This view has been disputed by Col. Temple (Ind. Ant., Jan. 1893, p. 27). He gives the reading of the Kalyāni inscription as Tīgumpānagara and goes on to say: "There is more in favour of this derivation (from dagoba) than of any other yet produced. Thus we have dağoba, Singhalése, admitted from dhātugabbha, and as far back as the 16th century we have a persistent word tīgumpa or digumpa (dagon, dagon) in Burma with the same meaning. Until a clear derivation is made out, it is, therefore, not unsafe to say that dagon represents some medieval Indian current form of dhātugabbha. This view is supported by a word gompa, used in the Himalayas about Sikkim for a Buddhist shrine, which looks primò vicie like the remains of some such word as gabbha, the latter half of the compound dhātugabbha. . . .

Neither Trikumbha-nagara in Skt. nor Tīkumbo-nagara in Pali would mean ‘Three-hill-city,’ kumbha being in no sense a ‘hill’ which is kāta, and there are not three hills on the site of the Shwe-Dagon Pagoda at Rangoon."

c. 1548.—"He hath very certaine intelligence, how the Zemindoo hath raised an army, with an intent to fall upon the Towns of Cosmin and Dala (DALA), and to gain all along the rivers of Digon and Meido, the whole Province of Danaptea, even to An-sela (hod. Donabyu and Henzada)."—F. M. Pinto, tr. by H. C. 1653, p. 288.

c. 1585.—"After landing we began to walk, on the right side, by a street some 50 paces wide, all along which we saw houses of wood, all gilt, and set off with beautiful gardens in their fashion, in which dwell all the Talapins, which are their Friars, and the rulers of the Papole or Varella of Dogon."—Gaspar Balbi, f. 96.

c. 1587.—"About two days journey from Pegu there is a Varella (see VARELLA) or Pagode, which is the pilgrimage of the Peguans: it is called Dogonne, and is of a wonderfull bignesse and all gilded from the foot to the toppe."—R. Fitch, in Hakl. ii. 398, [389].

c. 1755.—Dagon and Dagon occur in a paper of this period in Dalrymple's Oriental Repository, i. 141, 177; [Col. Temple adds: "The word is always Digon in Flouest's account of his travels in 1756 (Tayung Paq, vol. i. Les Francais en Birmanie au xviie Siècle, pavis). It is always Digon (except once: "Digone capitale del Pegh," p. 149) in Qurialis's Vitae di Monstignor G. M. Percoto, 1781; and it is Digon in a map by Antonio Zultae e figli Venezia, 1785. Symes, Embassy to Ava, 1803 (pp. 18, 23) has Dagon. Crawford, 1829, Embassy to Ava (pp. 346-7), calls it Dagong. There is further a curious word, "Too Degon," in one of Mortier's maps, 1740."]

DAIBUL, n.p. See DIULSIND.

DAIMIO, s. A feudal prince in Japan. The word appears to be approximately the Jap. pronunciation of Chin. taiming, 'great name.' ["The Daimyōs were the territorial lords and barons of feudal Japan. The word means literally 'great name.' Accordingly, during the Middle Ages, warrior chiefs of less degree, corresponding as one might say, to our knights or baronets, were known by the correlative title of Shōmyō, that is, 'small name.' But this latter fell into disuse. Perhaps it did not sound grand enough to be welcome to those who bore it." (Chamberlain, Things Japanese, 101 seq.).]

DAISEYE, s. This word, representing Desai, repeatedly occurs in Kirkpatrick's Letters of Tipoo (e.g. p. 196) for a local chief of some class. See DESSAYE.

DALA, n.p. This is now a town on the (west) side of the river of Rangoon, opposite to that city. But the name formerly applied to a large province in the Delta, stretching from the Rangoon River westward.

1546.—See Pinto, under DAGON.

1585.—"The 2d November we came to the city of Dala, where among other things there are 10 halls full of elephants, which are here for the King of Pegu, in charge of various attendants and officials."—Gaspar Balbi, f. 95.

DALAWAY, s. In S. India the Commander-in-chief of an army; [Tam. talawāyi, Skt. dala, 'army,' valh, 'to lead?'; Can. and Mal. dhalawāyi and dalawāyi. Old Can. dhala, H. dal, 'an army.'

1615.—"Caeterum Deleuans... vehe- menter à rege contendit, ne comitteret vt vltum condenda nova hac urbe Arcomaganosis portus antiquissimus detrimentum caperet."—Jarric, Theaurum, i. p. 179.

1700.—"Le Talavai, c'est le nom qu'on donne au Prince, qui gouverne aujourd'hui
DAM.

le Royaume sous l'autorité de la Reine."—

Letters Edif. x. 162. See also p. 178 and xi. 90.

c. 1747.—"A few days after this, the Dulwai sent for Hydar, and seating him on a musnad with himself, he consulted with him on the re-establishment of his own affairs, complaining bitterly of his own distress for want of money."—H. of Hydar Nâkî, 44. (See also under DHURMA.)

1754.—"You are imposed on, I never wrote to the Maissore King or Dolloway any such thing, nor they to me; nor had I a knowledge of any agreement between the Nabob and the Dolloway."—Letter from Gov. Saunders of Madras to French Deputies in Cambridge's Act. of the War, App. p. 29.

1763-78.—He (Haidar) has lately taken the King (Mysore) out of the hands of his Uncle, the Dolloway."—Orme, iii. 636.

[1810.—"Two manuscripts... preserved in different branches of the family of the ancient Dolloways of Mysoor."—Willis, Mysore, Pref. ed. 1869, p. x.]

DALOYET, DELOYET, s. An armed attendant and messenger, the same as a Peon. H. dhâlât, dhâlayût, from dhâl, 'a shield.' The word is never now used in Bengal and Upper India.

1772.—"Suppose every farmer in the province was enjoined to maintain a number of good serviceable bullocks... obliged to furnish the Government with them on a requisition made to him by the Collector in writing (not by sepoys, déleâcts (sic), or hercarras") (see HURCARA.)—W. Hastings, to G. Vansittart, in Glegy, i. 257.

1809.—"As it was very hot, I immediately employed my deleâ奇特 to keep off the crowd."—Lt. Valention, i. 399. The word here and elsewhere in that book is a misprint for delogets.

DAM, s. H. dâm. Originally an actual copper coin, regarding which we find the following in the Aîn, i. 31, ed. Blochmann:—"1. The Dâm weighs 5 tôâns, i.e. 1 toleah, 8 máshâs, and 7 surkhs; it is the fortieth part of a rupee. At first this coin was called Paisah, and also Baâlahi; now it is known under this name (dâm). On one side the place is given where it was struck, on the other the date. For the purpose of calculation, the dâm is divided into 25 parts, each of which is called a jétdal. This imaginary division is only used by accountants.

2. The adhelah is half of a dâm.
3. The Pârsâlah is a quarter of a dâm.
4. The damrî is an eighth of a dâm."

It is curious that Akbar's revenues were registered in this small currency, viz. in laks of dâmîs. We may compare the Portuguese use of réis [see REAS].

The tendency of denominations of coins is always to sink in value. The jétdal [see JEETUL], which had become an imaginary money of account in Akbar's time, was, in the 14th century, a real coin, which Mr. E. Thomas, chief of Indian numismatologists, has unearthed [see Chron. Pathan Kings, 281]. And now the dâm itself is imaginary. According to Elliot the people of the N.W.P. not long ago calculated 25 dâmîs to the paisa, which would be 1600 to a rupee. Carney gives the Oudh popular currency table as:

<table>
<thead>
<tr>
<th>26 kaurîs = 1 damrî</th>
<th>1 damrî = 3 dâm</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 &quot; = 1 ândî</td>
<td>25 dâm = 1 pice.</td>
</tr>
</tbody>
</table>

But the Calcutta Glossary says the dâm is in Bengal reckoned 14 of an ândî, i.e. 320 to the rupee. ["Most things of little value, here as well as in Bhagalpur (writing of Behar) are sold by an imaginary money called Tâkâ, which is here reckoned equal to two Paysâs. There are also imaginary monies called Chadâm and Damrî; the former is equal to 1 Paysâ or 25 cowries, the latter is equal to one-eighth of a Paysâ." (Buchanan, Eastern Ind. i. 382 seq.)]. We have not in our own experience met with any reckoning of dâmîs. In the case of the damrî the denomination has increased instead of sinking in relation to the dâm. For above we have the damrî=3 dâmîs, or according to Elliot (Beames, ii. 296)= 3â4 dâmîs, instead of 4 of a dâmîs as in Akbar's time. But in reality the damrî's absolute value has remained the same. For by Carney's table 1 rupee or 16 anas would be equal to 320 damrîs, and by the Aîn, 1 rupee = 40 x 8 damrîs=320 damrîs. Damrî 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 dumrey!" with but a vague notion what a damrî 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 däm!" 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):

"—he rauht he not a kere,"

which means, "he recked not a crown" (ne floci quidem); an expression which is also found in Piers Plowman:

"Wisdom and witte is nowe not worthe a kresse."

And this we doubt not has given rise to that other vulgar expression, "I don't care a curse";—curiously parallel in its corruption to that in illustration of which we quote it.

[This suggestion about däm was made by a writer in Asiat. Res., ed. 1803, vii. 461: "This word was perhaps in use even among our forefathers, and may innocently account for the expression 'not worth a fig,' or a dam, especially if we recollect that ba-dam, an almond, is to-day current in some parts of India as small money. Might not dried figs have been employed anciently in the same way, since the Arabic word fooaloos, a halfpenny, also denotes a cassia bean, and the root fals means the scale of a fish. Mankind are so apt, from a natural depravity, that 'flesh is heir to,' in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture our using the word curse in vulgar language in lieu of dam." The N.E.D. disposes of the matter: "The suggestion is ingenious, but has no basis in fact." In a letter to Mr. Ellis, Macaulay writes: "How they settle the matter I care not, as the Duke says, one twopenny damma"; and Sir G. Trevelyan notes: "It was the Duke of Wellington who invented this oath, so disproportionately to the greatness of its author." (Life, ed. 1878, ii. 257.)]}

1628.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to 6 arbs and 30 krons of dams. One arb is equal to 100 krons (a kror being 10,000,000), and a hundred krons of dams are equal to 2 krons and 50 lacs of rupees."—Muhammad Sharif Haniyi, in Elliot, vii. 138.

c. 1840.—"Charles Greville saw the Duke soon after, and expressing the pleasure he had felt in reading his speech (commending the conduct of Capt. Charles Elliot in China), added that, however, many of the party were angry with it; to which the Duke replied,—'I know they are, and I don't care a damn. I have no time to do what is right.'

"A twopenny damn was, I believe, the form usually employed by the Duke, as an expression of value: but on the present occasion he seems to have been less precise."—Autobiography of Sir Henry Taylor, i. 296. The term referred to arms curiously to preserve an unconscious tradition of the pecuniary, or what the idiotical jargon of our time calls the 'monetary,' estimation contained in the expression.

1881.—"A Bavarian printer, jealous of the influence of capital, said that if Gladstone baid millions of money to the beeble to fote for him, and Beegonsfeel would not bay them a tam, so they fote for Gladstone."—A Socialistic Picnic, in St. James's Gazette, July 6.

[1900.—"There is not, I dare wager, a single bishop who cares one twopenny-halfpenny dime' for any of that plenteousness for himself."—H. Bell, Vicar of Muncaster, in Times, Aug. 31.]

**DAMAN, n.p.** Damān, one of the old settlements of the Portuguese which they still retain, on the coast of Guzerat, about 100 miles north of Bombay; written by them Dāmān.

1554.—"... the pilots said: 'We are here between Diu and Damān; if the ship sinks here, not a soul will escape; we must make sail for the shore.'"—Sidi 'Ali, 80.

[1607-8.—"Then that by no means or ships or men can goo safflie to Suratt, or thare expect any quiett trade for the many dangers likele to happen unto them by the Portugals Cheef Comanders of Diu, and Damān, and places there aboute. ..."—Birdwood, First Letter Book, 247.]

1623.—"Il capitan ... sperava che potessimo esser vicini alla città di Daman; lafà estro dentro il golfo di Cambaia a man destra. ..."—P. della Valle, ii. 499 [Hak. Soc. i. 15].

**DAMANI, s.** Applied to a kind of squall. (See ELEPHANTA.)

**DAMMER, s.** This word is applied to various resins in different parts of India, chiefly as substitutes for pitch. The word appears to be Malayo-Javanese damar, used generically for resins, a class of substances the origin of which is probably often uncertain. [Mr. Skeat notes that the Malay damar means rosin and a torch made of rosin, the latter consisting of a regular cylin-
drical case, made of bamboo or other suitable material, filled to the top with resin and ignited.] To one of the dammer-producing trees in the Archipelago the name Dammar a alba, Rumph. (N. O. Coniferae), has been given, and this furnishes the East India Dammer of English varnish-makers. In Burma the dammer used is derived from at least three different genera of the N. O. Dipterocarpaceae; in Bengal it is derived from the sal tree (see SAUL-WOOD) (Shorea robusta) and other Shoreae, as well as by importation from transmarine sources. In S. India "white dammer," "Dammer Pitch," or Piney resin, is the produce of Valeria indica, and "black dammer" of Canarium strictum; in Cutch the dammer used is stated by Liett. Leech. (Bombay Selections, No. xv. p. 215-216) to be made from chandras (or chandras =copal) boiled with an equal quantity of oil. This is probably Fryer's 'rosin taken out of the sea' (infra). [On the other hand Mr. Pringle (Diary, &c., Fort St. George, 1st ser. iv. 178) quotes Crawfurd (Malay Archip. i. 455): (Dammer) "exudes through the bark, and is either found adhering to the trunk and branches in large lumps, or in masses on the ground, under the trees. As these often grow near the sea-side or on banks of rivers, the damar is frequently floated away and collected at different places as drift' ; and adds: "The dammer used for caulking the masula boats at Madras when Fryer was there, may have been, and probably was, imported from the Archipelago, and the fact that the resin was largely collected as drift may have been mentioned in answer to his enquiries." Some of the Malay dammer also seems, from Major McNair's statement, to be, like copal, fossil. [On this Mr. Skeat says: "It is true that it is sometimes dug up out of the ground, possibly because it may form on the roots of certain trees, or because a great mass of it will fall and partially bury itself in the ground by its own weight, but I have never heard of its being found actually fossilised, and I should question the fact seriously.] The word is sometimes used in India [and by the Malays, see above] for 'a torch,' because torches are formed of rags dipped in it. This is perhaps the use which accounts for Haex's explanation below.

1584. — "Demmar (for dammar) from Siaca and Blinton" (i.e. Siak and Billiton). — Barret, in Halk. ii. 43.

1631. — In Haex's Malay Vocabulary: "Damar, Lumen quod accenditur."

1673. — "The Boat is not strengthened with Knee-Timbers as ours are, the headed Planks are sewed together with Rope-yarn of the Cocode, and calked with Dammar (a sort of Rosin taken out of the sea)."— Fryer, 37.

"The long continued Current from the Inland Parts (at Surat) through the vast Wildernesses of huge Woods and Forests, wafts great Rafts of Timber for Shipping and Building: and Dammar for Pitch, the finest sented Bitumen (if it be not a gum or Rosin) I ever met with."— Ibid. 121.

1727. — "Damar, a gum that is used for making Pitch and Tar for the use of Shipping."— A. Hamilton, ii. 73; [ed. 1744, ii. 72].

1775. — "A Demar-Boy (Torch-boy)."— Ives, 50.

1817. — "This dammar, which is the general Malayan name for resin, is dug out of the forests by the Malayse, and seems to be the fossilised juices of former growth of jungle."— McNair, Peruk, &c., 188.

1885. — "The other great industry of the place (in Sumatra) is dammar collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and dipterocarpous trees . . . out of the stem . . . the native cuts large notches up to a height of 40 or 50 feet from the ground. The tree is then left for 3 or 4 months when, if it be a very healthy one, sufficient dammar will have exuded to make it worth while collecting; the yield may then be as much as 94 Amsterdam pounds."— H. O. Forbes, A Naturalist's Wanderings, p. 135.

DANA, s. H. dãna, literally 'grain,' and therefore the exact translation of gram in its original sense (q.v.). It is often used in Bengal as synonymous with graine, thus: "Give the horse his dãnã." We find it also in this specific way by an old traveller:

1616. — "A kind of graine called Donna, somewhat like our Pease, which they boyle, and when it is cold give them mingled with coarse Sugar, and twice or thrice in the Weeke, Butter to scourne their Bodies." — Terry, in Purchas, ii. 1471.

DANCING-GIRL, s. This, or among the older Anglo-Indians, Dancing-Wench, was the representative of the (Portuguese Bailadeira) Bayadãre, or Nautch-girl (q.v.), also Cunchunee. In S. India dancing-girls are all Hindus, [and known as Devadãsi or Bhogam-dãsi;] in N. India they are both Hindu, called Rûm-jânî (see RUM-JOHNNY), and Mussulman, called
Kanchanī (see CUNCHUNEE). In Dutch the phrase takes a very plain-spoken form, see quotation from Valentijn; [others are equally explicit, e.g. Sir T. Roe (Hak. Soc. i. 145) and P. della Valle, ii. 282.]

1606.—See description by Gouvea, t. 39.

1673.—"After supper they treated us with the Dancing Wenches, and good soops of Brandy and Delf Beer, till it was late enough."—Fryer, 152.

1701.—"The Governor conducted the Nabob into the Consultation Room...after dinner they were diverted with the Dancing Wenches."—In Wheeler, i. 377.

1726.—"Wat de dans-Hoeren (anders Devatasthi (Deva-dasi) ... gemaamd, en an de Goden hunner Pagoden als getrouwd) belaengd."—Valentijn, Chor. 54.

1763-78.—"Mandelslow tells a story of a Nabob who cut off the heads of a set of dancing girls...because they did not come to his palace on the first summons."—Orme, i. 28 (ed. 1803).

1789.—"...dancing girls who display amazing agility and grace in all their motions."—Mauro, 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 cithdra."—Mrs. Sherwood's Autobiog. 423.

[1813.—Forbes gives an account of the two classes of dancing girls, those who sing and dance in private houses, and those attached to temples.—Or. Mem. 2nd ed. i. 61.]

1815.—"Dancing girls were once numerous in Persia; and the first poets of that country have celebrated the beauty of their persons and the melody of their voices."—Malcolm, II. of Persia, ii. 557.

1838.—"The Maharajah sent us in the evening a new set of dancing girls, as they were called, though they turned out to be twelve of the ugliest old women I ever saw."—Osborne, Court and Camp of Runjeet Singh, 154.

1845.—"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 Sommuth Proclamation.

DANDY, s.

(a). A boatman. The term is peculiar to the Gangetic rivers. H. and Beng. dándi, from dán or dánd, 'a staff, an oar.'

1685.—"Our Dandees (or boatmen) boiled their rice, and we mopped here."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 175].

1763.—"The oppressions of your officers were carried to such a length that they put a stop to all business, and plundered and seized the Dandies and Mangies" [see MANEE] vessel."—W. Hastings to the Nawab, in Long, 347.

1809.—"Two naked dandys paddling at the head of the vessel."—Ed. Valentia, i. 67.

1824.—"I am indeed often surprised to observe the difference between my dandees (who are nearly the colour of a black teapot) and the generality of the peasants whom we meet."—Bp. Heber, i. 149 (ed. 1844).

—(b). A kind of ascetic who carries a staff. Same etymology. See Salkuns, who gives a plate of such an one.

[1828.—"...the Dandi is distinguished by carrying a small dand, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre, in which the Brahmancal cord is supposed to be ensnared, attached to it."—H. H. Wilson, Sketch of the Religious Sects of the Hindoos, ed. 1861, i. 193.]

—(c). H. same spelling, and same etymology. A kind of vehicle used in the Himalaya, consisting of a strong cloth slung like a hammock to a bamboo staff, and carried by two (or more) men. The traveller can either sit sideways, or lie on his back. It is much the same as the Malabar muncheel (q.v.), [and P. della Valle describes a similar vehicle which he says the Portuguese call Rete (Hak. Soc. i. 183)].

[1875.—"The nearest approach to travelling in a dandi I can think of, is sitting in a half-reeded top-sail in a storm, with the head and shoulders above the yard."—Wilson, Abode of Snow, 103.]

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.

DANGUR, n.p. H. Dhāngar, the name by which members of various tribes of Chittá Nagpūr, but especially of the Orāons, are generally known when they go out to distant provinces to seek employment as labourers ("coolies"). A very large proportion of those who emigrate to the tea-plantations of E. India, and also to Mauritius and other colonies, belong to the Orāon tribe. The etymology of the term Dhāngar is doubtful. The late Gen. Dalton says: "It is a word that from its apparent derivation (dāng or dāṅg, 'a hill') may mean any hill-
DARCHEEENE, s. P. *dār-chini*, "China-stick," i.e. cinnamon.

1563. — "... The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it *dār-chini*, which in Persian means 'wood of China,' and so they sold it in Alexandria. . . ."—Garcia, f. 59-60.

1621. — "As for cinnamon which you were called by the Arabs *dār-sini,* I assure you that the *dār-sini,* as the Arabs say, or *dār-chini* as the Persians and Turks call it, is nothing but our ordinary *cañella."—P. della Valle, ii. 206-7.

DARJEELING, DARJILING, n.p. A famous sanitarium in the Eastern Himalaya, the cession of which was purchased from the Raja of Sikkim in 1835; a tract largely added to by annexation in 1849, following on an outrage committed by the Sikkim Minister in imprisoning Dr. (afterwards Sir) Joseph Hooker and the late Dr. A. Campbell, Superintendent of Darjeeling. The sanitarium stands at 6500 to 7500 feet above the sea. The popular Tibetan spelling of the name is, according to Jaeschke, *T Dor-je-glín*, "Land of the Dorje," i.e. "of the Adamant or thunderbolt," the ritual sceptre of the Lamas. But according to several titles of books in the Petersburg list of MSS. it ought properly to be spelt *Dar-rgyas-glín* (Th. Eng. Dict. p. 287).

DARÓGA, s. P. and H. *dāroghá*. This word seems to be originally Mongol (see Kovalevsky's *Dict. No. 1673*). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to a Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of *dāroghá* 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 a superintendent, a manager: but in later times he is especially the head of a police, customs, or excise station." Under the British Police system, from 1793 to 1862-63, the *Darogha* was a local Chief of Police, or Head Constable, [and this is still the popular title in the N.W.P. for the officer in charge of a Police Station.] The word occurs in the sense of a Governor in a Mongol inscription, of the year 1314, found in the Chinese Province of Shen-si, which is given by Panthier in his *M. Pol.*, p. 773. "The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian Chronicles *Daroga* (see *Hammer, Golden Horde*, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as *Dároga* (ibid. 238-9). The Byzantine form and the passages below of 1404 and 1665 seem to imply some former variation in pronunciation. But Clavijo has also *derroga* in § cli.

c. 1220.—"Tuli Khan named as Darugha at Merv one called Barmas, and himself marched upon Nishapur."—*Abulpházi*, by *Desmasonse*, 135.

c. 1404.—"And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call *Derrega*, and he treated the said Ambassadors with much respect."—Clavijo, *xxxi*. Comp. *Markham*, 90.

c. 1411.—"... I reached the city of Kerman. . . . The *derogah* (governor) the Emir Hadji Mohamed Kalashirin, being then absent. . . ."—*Abdurrazzak*, in *India in the XVth Cent.*, p. 5.

c. 1500.—"The officers and servants attached to the Imperial Stables. 1. The *Atbegi* . . . 2. The *Darogha*. There is one appointed for each stable."—*Avn.,* tr. *Blockmann*, i. 137.

c. 1621.—"The 10th of October, the *darogá*, or Governor of Isphahan, Mir Abdulanzim, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman. . . ."—*P. della Valle*, ii. 166.

c. 1665.—"There stands a Derega, upon each side of the River, who will not suffer any person to pass without leave."—*Tavernier*, E.T., ii. 52; [ed. *Ball*], i. 117.

c. 1673.—"The Droger, or Mayor of the City, or Captain of the Watch, or the Rounds; It is his duty to preside with the Main Guard a-nights before the Palace-gates."—*Fryer*, 339.
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1673. — "The Droger being Master of his Science, persists; what comfort can I reap from your Disturbance?"—Fryer, 389.

1682. — "I received a letter from Mr. Hill at Rajemaul advising ye Droga of ye Mint would not obey a Copy, but required at least a sight of ye Original."—Hedges, Diary, Dec. 14; [Hak. Soc. i. 57].

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.

DATUNCH, s. This word is used in old books of Travel and Trade for a steel Yard employed in China and the Archipelago. It is given by Leyden as a Malay word for 'balance,' in his Comp. Vocab. of Barmah, Malay and Thai, Serampore, 1810. It is also given by Crawford as dachin, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect ch'eng is 'to weigh,' and also 'steel-yard,' and that in Amoy a small steel-yard is called ch'èn; and that in Canton dialect the steel-yard is called tok'êng. Some of the Dictionaries also give ta chêng, 'large steel-yard.' Datchin or dotchins may therefore possibly be a Chinese term; but considering how seldom traders' words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been adopted from Achin (d'Achîn); see the first quotation. [The N.E.D., following Prof. Giles, gives it as a corruption of the Cantonese name toh-chêng (in Court dialect toh-kêng) from toh 'to measure,' chêng, 'to weigh.' Mr. Skeat notes: "The standard Malay is doching, the Javaneese dachin (v. Klînkert, s.v.). He gives the word as of Chinese origin, and the probability is that the English word is from the Malay, which in its turn was borrowed from the Chinese. The final suggestion, d'Achîn, seems out of the question." Favre's Malay Dict. gives (in French) "daxing (Ch. pa-chen), steel-yard, balance," also "ber-daxing, to weigh," and Javan. "daxin, a weight of 100 kâtis." Gericke's Javan. Dict. also gives "datsin-Picol," with a reference to Chinese. [With reference to Crawford's statement quoted above, Mr. Pringle (Diary, F. St. George, 1st ser. iv. 179) notes that Crawford had elsewhere adopted the view that the yard and the designation of it originated in China and passed from whence to the Archipelago (Malay Archip. i. 275). On the whole, the Chinese origin seems most probable.]

1564. — At Malacca. "The baar of the great Dachem contains 200 cates, each cate weighing two arratels, 4 ounces, 5 eighths, 15 grains, 3 tenths... the Baar of the little Dachem contains 200 cates; each cate weighing two arratels."—A. Nunes, 39.

[1684-5. — "... he replied that he was now content yt ye Honble Company should solely enjoy ye Customes of ye Place on condition yt ye People of ye Place be free from all duties & Customes and yt ye Profit of ye Dutchin be his..."—Pringle, Diary, Pt. St. Geo. 1st ser. iv. 12.]

1696. — "For their Dotchin and Ballance they use that of Japan."—Bowyer'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.

..."In the Dotchin, an expert Weigher will cheat two or three per cent, by placing or shaking the Weight, and minding the Motion of the Pole only."—Ibid. 115.

..."... every one has a Chopchin and Dotchin to cut and weigh silver."—Ibid. 141.

1748. — "These scales are made after the manner of the Roman balance, or our English Stilliards, called by the Chinese Litang, and by us Dot-chin."—A Voyage to the E. Indies in 1747 and 1748, &c., London, 1762, p. 324. The same book has, in a short vocabulary, at p. 265, "English scales or dodgeons... Chinese Litang."

DATURĀ, s. This Latin-like name is really Skt. dhattūra, and so has passed into the derived, vernaculars. The widely-spread Datura Stramonium, or Thorn-apple, is well known worldwide, but is not regarded as indigenous to India; though it appears to be wild in the Himalaya from Kashmir to Sikkim. The Indian species, from which our generic name has been borrowed, is Datura alba, Nees (see Hanbury and Flückiger, 415) (D. fastuosa, L.). Garcia de Orta mentions the common use of this by thieves in India. Its effect on the victim was to produce temporary
alienation of mind, and violent laughter, permitting the thief to act unopposed. He describes his own practice in dealing with such cases, which he had always found successful. *Datura* was also often given as a practical joke, whence the Portuguese called it *Burladura* ("Jaker"). De Orta strongly disapproves of such pranks. The criminal use of *datura* by a class of Thugs is rife in our own time. One of the present writers has judicially convicted many. Coolies returning with fortunes from the colonies often become the victims of such crimes. [See details in *Chevers, Ind. Med. Jurispr.* 179 seqq.]

1563. "Maidservant. A black woman of the house has been giving *datura* to my mistress; she stole the keys, and the jewels that my mistress had on her neck and in her jewel box, and has made off with a black man. It would be a kindness to come to her help."—Garcia, *Colloquios*, f. 83.

1578. "They call this plant in the Malabar tongue *ummadu andha* (*ummadu-kibya*) . . . in Canarese *Datyro* . . ."—Avada, 87.


1598. "They name [have] likewise an herbe called *Duetra*, which beareth a seede, whereof bruising out the sap, they put it into a cup, or into a vessell, and give it to their husbands, eyther in meate or drink, and presently therewith the Man is as though hee were half out of his wits."—*Lischoten*, 60; [Hak. Soc. i. 209].

1605-10. "Mais ainsi de mesme les femmes quand elles s'ennuent que leurs maris en entretiennent quelqu'autre, elles s'en desfont par poison ou autrement, et se servent fort a celo de la seconde de *Datura*, qui est d'vne estrange vertu. Ce *Datura* ou *Duroa*, essece de *Stramonium*, est vne plante grande et haute qui porte des fleurs blanches en Campane, comme le *Cim 실효*, mais plus grande."—*Mocquet, Voyages*, 312.

1610. "In other parts of the Indies it is called *Dutroa*."—*Pygarg de Lavall*, Hak. Soc. ii. 114.

1621. "Garcias ab Horto . . . makes mention of an hearb called *Datura*, which, if it be eaten, for 24 hours following, takes away all sense of grief, makes them incline to laughter and mirth."—*Burton, Anatomy of Mel.*., Pt. 2, Sec. 5 Mem. 1. Subs. 5.

1673. "*Duty*, the deadliest sort of *Solanum* (*Solanum*) or *Nightshade*."—*Fryer*, 32.


1690. "And many of them (the Moors) take the liberty of mixing *Dutra* and Water together to drink . . . which will intoxicate almost to Madness."—*Ovington*, 235.

1810. "The *datura* that grows in every part of India."—*Williamson*, V. *M.* ii. 135.

1874. "*Datura*. This plant, a native of the East Indies, and of Abyssinia, more than a century ago had spread as a naturalized plant through every country in Europe except Sweden, Lapland, and Norway, through the aid of gipsy quacks, who used the seed as anti-spasmodics, or for more questionable purposes."—R. Brown in *Chin. Magazine*, i. 371. *Note.*—The statements derived from *Hamburgh and Pluckeger* in the beginning of this article disagree with this view, both as to the origin of the European *Datura* and the identity of the Indian plant. The doubts about the birthplace of the various species of the genus remain in fact undetermined. [See the discussion in *Watt, Econ. Dict.* iii. 29 seqq.]

**DAWAT, YELLOW, and YELLOW THISTLE.** These are Bombay names for the *Argemone mexicana*, *fico del inferno* of Spaniards, introduced accidentally from America, and now an abundant and pestilent weed all over India.

**DAWK, s.** H. and Mahr. *dak*, *Post,* *i.e.* properly transport by relays of men and horses, and thence the *mail* or letter-post, as well as any arrangements for travelling, or for transmitting articles by such relays. The institution was no doubt imitated from the *barīd*, or post, established throughout the empire of the Caliphs by Mo'āwia. The *barīd* is itself connected with the Latin *veredus*, and *verēdus*.

1310. "It was the practice of the Sultan (Alā-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 *kas* 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."—Ziā-uddin *Barnī*, in *Elliot*, iii. 203.

c. 1340. "The foot-post (in India) is thus arranged: every mile is divided into three equal intervals which are called *Dawah*, which is as much as to say 'the third part of a mile' (the mile itself being called in India *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.

1809.—"He advised me to proceed immediately by Dawk. . ."—La. Valentia, i. 62.

1824.—"The dāk or post carrier having passed me on the preceding day, I dropped a letter into his leathern bag, requesting a friend to send his horse on for me."—Sir J. 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."

Dawk. s. Name of a tree. See DHAWK.

Dawk, To lay a, v. To cause relays of bearers, or horses, to be posted on a road. As regards palankin bearers this used to be done either through the post-office, or through local chowdries (q.v.) of bearers. During the mutiny of 1857-58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, it is said that the Head of the Department to which they had reported themselves, directed them immediately to lay a dawk. One of them turned back from the door, saying: 'Would you explain, Sir; for you might just as well tell me to lay an egg?'

Dawk Bungalow. See under Bungalow.

Daye, Dhye, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. dāē, Skt. dātrikā; conf. Pers. dāγah, a nurse, a midwife. The word also in the earlier English Regulations is applied, Wilson states, to "a female commissioner employed to interrogate and swear native women of condition, who could not appear to give evidence in a Court."
DEANER.

[1568.—"No Christian shall call an infidel Dyaa at the time of her labour."—Archiv. Port. Orient. fasc. iv. p. 265.]

1578.—"The whole plant is commonly known and used by the Dayas, or as we call them comadres" ("gossips," 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 Eredoia, f. 37.

1782.—In a Table of monthly Wages at Calcutta, we have:—

"Dy (Wet-nurse) 10 Rs."

India Gazette, Oct. 12.

1808.—"If the bearer hath not strength what can the Daee (midwife) do?"—Guzerati Proverb, in Drummond's Illustrations, 1803.

1810.—"The Dyhe is more generally an attendant upon native ladies."—Willison, 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, 326.

[1887.—"I was much interested in the Dhaais ("midwives") class."—Lady Dufferin, Viceregal Life in India, 337.]

DEANER, s. This is not an Anglo-Indian, but it is a curious word of English Thieves' cant, signifying 'a shilling.' It seems doubtful whether it comes from the Italian donaro or the Arabic dinár (q.v.), but both eventually derived from the Latin denarius.

DEBAL, n.p. See DIUL-SIND.

DECCAN, n.p. and adj. Hind. Dakhn, Dakkhn, Dakhan, Dakhkan; dakchna, the Prakr, form of Skt. dakshina, 'the South'; originally 'on the right hand'; compare deker, dereš. The Southern part of India, the Peninsula, and especially the Table-land between the Eastern and Western Ghauts. It has been often applied also, politically, to specific States in that part of India, e.g. by the Portuguese in the 16th century to the 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 Hindústán, i.e. roundly speaking, the country south of the Nerbudda to that north of it. The term frequently occurs in the Skt. books in the form dakshinapatha ('Southern region,' whence the Greek form in our first quotation), and dakshinátya ('Southern'—qualifying some word for 'country'). So, in the Púchchatantra: "There is in the Southern region (dakshinátya janapada) a town called Mihiláropya."

c. A.D. 80-90.—"But immediately after Barygaza the adjoining continent extends from the North to the South, wherefore the region is called Dachinabádéś (Dákñva-bádha), for the South is called in their tongue Dachanos (Dákñvar)."—Periplus M.E., Geog. Gr. Min. i. 254.

1510.—"In the said city of Deccan there reigns a King, who is a Mahommedan."—Varthama, 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 Dacani, which the Indians call Deccan."—Barbosa, 69.

1552.—"Of Deccani or Daqué as we now call it."—Castanheda, ii. 50.

"He (Mahmúd Sháh) was so powerful that he now presumed to style himself King of Canara, giving it the name of Deccan. And the name is said to have been given to it from the combination of different nations contained in it, because Dacani in their language signifies 'monk.'"—De Barros, Dec. ii. liv. v. cap. 2. (It is difficult to discover what has led astray here the usually well-informed De Barros).

1608.—"For the Portugalls of Daman had wrought with an ancient friend of theirs a Raga, who was absolute Lord of a Province (betweene Daman, Guzerat, and Deccan) called Cruly, to be ready with 200 Horsemen to stay my passage."—Capt. W. Hawkins, in Purchas, i. 209.

[1612.—"The Desanins, a people bordering on them (Portuguese) have besieged six of their port towns."—Dawers, Letters, i. 258.]

1616.—"... his son Sultan Coron, who he designed, should command in Deccan."—Sir T. Roe.

["There is a resolution taken that Sultan Caronne shall go to the Deccan Warses."—Ibdt. Hak. Soc. i. 192.]

[1623.—"A Moor of Deccan."—P. della Valle, Hak. Soc. ii. 225.]

1667.—"But such as at this day, to Indians known, In Malabar or Deccan spreads her arms."—Paradise Lost, ix. [1102-3].

1726.—"Deccan [as a division] includes Decan, Coonhem, and Balagutta."—Valentijs, v. 1.
DECCANY, adj., also used as subst. Properly dakhini, dakhkini, dakhni. Coming from the Deccan. A (Mahommedan) inhabitant of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

1516.—"The Decani language, which is the natural language of the country."—Barbour, 77.

1572.—"... Decany, Orias, que e esperanca Tem de sua salvacao nas resonantes Aguas do Gange. ..."—Caesares, vii. 20.

1578.—"The Decanins (call the Betel-leaf) Pan."—Acosta, 189.

c. 1590.—"Hence Dakhinis are notorious in Hindustan for stupidity. ..."—Author quoted by Blochmann, Ain, i. 443.

[1813.—"... and the Decanne-bean (butea superbula) are very conspicuous."—Forbes, Or. Mem. 2nd ed. i. 195.]

1861.—"Ah, I rode a Deccanee charger, with a saddle-cloth gold laced, And a Persian sword, and a twelve-foot spear, and a pistol at my waist."—Sir A. C. Lyall, The Old Pindaree.

DECK, s. A look, a peep. Imp. of Hind. dekh-nd, 'to look.'

[1830.—"When on a sudden, coming to a check, Thompson's mahout called out, 'Dekhi! Sahib, Dekh!'"—Or. Sporting Mag., ed. 1873, i. 350.]

1854.—"... these formed the whole assemblage, with the occasional exception of some officer, stopping as he passed by, returning from his morning ride 'just to have a dekh at the steamer.' ..."—W. Arnold, Oakfield, i. 85.

DEEN, s. Ar. Hind. din, 'the faith.' The cry of excited Mahommedans, Din, Din!

c. 1580.—"... crying, as is their way, Dim, Dim, Mafumade, so that they filled earth and air with terror and confusion."—Primor et Honra, &c., f. 19.

c. 1760.—"The sound of ding Mahomed."—Orme, Military Trans. Madras reprint, ii. 339.

[1764.—"When our seapoys observed the enemy they gave them a ding or huza."

Carraccioli, Life of Clive i. 57.]

DELI, n.p. The famous capital of the great Moghuls, in the latter years of that family; and the seat under various names of many preceding dynasties, going back into ages of which we have no distinct record. Dilli is, according to Cunningham, the old Hindu form of the name; Dilli is that used by Mahommedans. According to Panjab Notes and Queries (ii. 117 seq.), Dilpat is traditionally the name of the Dilli of Prithvi Raja. Dil is an old Hind word for an eminence; and this is probably the etymology of Dilpat and Dilli. The second quotation from Correa curiously illustrates the looseness of his geography. [The name has become unpleasantly familiar in connection with the so-called 'Delli boat,' a form of Oriental sore, similar to Biskra Button, Aleppo Evil, Lahore or Multan Sore (see Delhi Gazetteer, 15, note.)]

1205.—(Muhammad Ghori marched "towards Delli (may God preserve its prosperity, and perpetuate its splendour!), which is among the chief (mother) cities of Hind."—Hasan Nizami, in Elliot, ii. 216.

c. 1321.—"Hanc terram (Tana, near Bombay) regunt Sarraceni, nunc subjecantes dal dilli. ... Audiens ipsa imperator dol Dali ... misit et ordinavit ut ipsa Lomelie 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 parasang runs a great river, not so big, however, as Euphrates."—Abulfeda, in Goldsmiester, 189 seq.

c. 1384.—"The wall that surrounds Dilli has no equal. ... The city of Dilli has 28 gates ..." &c.—Ibn Batuta, iii. 147 seq.

c. 1375.—The Carta Catalana of the French Library shows ciudad de Dilli and also Lo Rey Dilli, with this rubric below it: "Acu estra un soldat gran e poderos molt rics. Aquest soldat ha d'or i or efis i c multia homens a cavall sot a seu imperi. Ha encara paus seus nombre. ..."

1459.—Fra Mauro's great map at Venice shows Dili ciutade grandissima, and the rubrick Questa ciutade nobilissima zia dominava tuo el paese del Dili over India Prima.

1518.—"This king of Deli confines with Tatars, and has taken many lands from the King of Cambay; and from the King of
Delly, his servants and captains with many of his people, took much, and afterwards in time they revolted, and set themselves up as kings."—Barbosa, 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 the risings of one party against another, because the King was dead, and the sons were fighting with each other for the sovereignty."—Correa, iii. 500.

"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 Lequios) beyond China."—Ibid. iii. 572.

c. 1568.—"About sixteen years past this King (of Cuttaack), with his Kingdom, were destroyed by the King of Pat- tane, which was also King of the greatest part of Bengal. But to this tyrant that enjoyed his Kingdom but a small time, but was conquered by another tyrant, which was the great Mogol King of Agra, Delly, and of all Cambay."—Caesar Frederike, in Hakl. ii. 358.

1611.—"On the left hand is seen the carkasse of old Dely, called the nine castles and fittie-two gates, now inhabited only by Googers. . . . 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 hammock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burmese scholars, and is perhaps a Persian word. Meninski gives "deleng, adj. pendulus, suspensus." The thing seems to be the Malayalam Manchil. (See MUNKCHEE and DANDY.)

1569.—"Carried in a closet which they call Deling, in which a man shall be very well accommodated, with cushions under his head."—Caesar Frederike, in Hakl. 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 pouch or purse. These irons are attached to a very thick cane, and this is borne by four men. . . . When you go on a journey, a cushion is put at the head of this Delingo, and you get in, and lay your head on the cushion."&c.—Gasparo Bulbi, f. 990.

1587.—"From Cirion we went to Macao, which is a pretie towne, where we left our boats and Paroos, and in the morning taking Delingegees, 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. Fitch, in Hakl. ii. 391.

**DELLY, MOUNT.** n.p. Port. Monte D'Eli. A mountain on the Malabar coast which forms a remarkable object from seaward, and the name of which occurs sometimes as applied to a State or City adjoining the mountain. It is prominently mentioned in all the old books on India, though strange to say the Map of India in Keith Johnstone's Royal Atlas has neither name nor indication of this famous hill. [It is shown in Constable's Hand Atlas.] It was, according to Correa, the first Indian land seen by Vasco da Gama. The name is Malayal. 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 Skt. Mahatmyya or legend, who rendered the name Septasaiia, '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 Madras Gloss. gives the word as Mal. ezhimala, and explains it as 'Rat-hill,' 'because infested by rats.'] The position of the town and port of Ely or Hili mentioned by the older travellers is a little doubtful, but see Marco Polo, notes to Bk. III. ch. xxiv. The Ely-Maide of the Puntin- gerian 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 (Manjarir, i.e. Mangalore) there is a great hill which projects into the sea, and is descried by travellers from afar, the promontory called Hili."—Abulfeda, in Gildeemeister, 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 Facamuria, and the other Helly."—Niccolo Conti, in India in the XVth Cent. p. 6.

1516.—"After passing this place along the coast is the Mountain Delly, on the edge of the sea; it is a round mountain, very lofty, in the midst of low land; all the ships of the Moors and the Gentiles . . .
sight this mountain... and make their reckoning by it."—Barbosa, 149.

c. 1562.—"In twenty days they got sight of land, which the pilots foretold before that they saw it, this was a great mountain which is on the coast of India, in the Kingdom of Canaror, which the people of the country in their language call the mountain Deli, elly meaning 'the rat';* and they call it Mount Deli, because in this mountain there are so many rats that they could never make a village there."—Correa, Three Voyages, &c., Hak. Soc. 145.

1579.—"... Malik Ben Habebo... proceeded first to Quilion... and after erecting a mosque in that town and settling his wife there, he himself journeyed to [Hill Marâwî],..."—Rowlandson's Tr. of Tahfifat-Mujahidin, p. 54. (Here and elsewhere in this ill-edited book Hill Marâwî is read and printed Hadbace Maravee).

1623.—"... a high Hill, inland near the seashore, call'd Monte Deli."—P. della Valle, Hak. Soc. ii. 355.

1638.—"Sur le midy nous passassè le veiie de Monte-Leone, qui est vne haute montagne dont les Malabares soussourrent de loin les vaisseaux, qu'ils penuent attaquèr avec avantage."—Mandelslo, 275.

1727.—"And three leagues south from Mount Delly is a spacious deep River called Balliapatam, where the English Company had once a Factory for Pepper."—A. Hamilton, i. 291; [ed. 1744, ii. 293].

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, held at Mount Dilly."—Court's Letter of March 23. In Long, 198.

DEOLL, s. A broker; H. from Ar. dâllâl; 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 NEBLÂM.)

[c. 1665.—"He spared also the house of a deceased Delale or Gentile broker, of the Dutch."—Bernier, ed. Constable, 188. In the first English trans. this passage runs: "He has also regard to the House of the Deceased De Lade."]

1854.—"Five Delolls, or Brokers, of Decca, after they had been with me went to Mr. Beard's chamber. ..."—Hedges, Diary, July 25; [Hak. Soc. i. 152].

1754.—"Mr. Baillie at Jugdea, accused by these villains, our dulols, who carried on for a long time their most flagrant rascality. The Dulols at Jugdea found to charge the Company 15 per cent. beyond the price of the goods."—Fort Wm. Cons. In Long, p. 58.

1824.—"I was about to answer in great wrath, when a dalal, or broker, went by, loaded with all sorts of second-hand clothes, which he was hawking about for sale."—Hajji Buba, ed. i. 183; [ed. 1851, p. 81].

1835.—"In many of the shops in Cairo, auctions are held... once or twice a week. They are conducted by 'dellâls' (or brokers). The 'dellâls' carry the goods up and down, announcing the sums bidden by the cries of 'harig.'"—Lane, Mod. Egyptians, ed. 1860, p. 317; [5th ed. ii. 13].

DEMIJOHN, s. A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, but it is introduced here because it has been supposed to be the corruption of an Arabic word, and suggested to have been taken from the name of Damaghân in Persia. This looks plausible (compare the Persian origin of carboy, which is another name for just the same thing), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his Notes on Wedgwood's Dictionary, and by Dozy (Sup. aux Dict. Arabes). It may be noticed, as worthy of further enquiry, that Sir T. Herbert (192) speaks of the abundance and cheapness of wine at Damaghân. Niebuhr, however, in a passage quoted below, uses the word as an Oriental one, and in a note on the 5th ed. of Lane's Mod. Egyptians, 1860, p. 149, there is a remark quoted from Hammer-Purgstall as to the omission from the detail of domestic vessels of two whose names have been adopted in European languages, viz. the garra or jarra, a water 'jar,' and the demijahn or demijên, 'la dame-jeanne.' The word is undoubtedly known in modern Arabic. The Mohit of B. Bistânî, the chief modern native lexicron, explains Dâmijânâ as 'a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.* The vulgar use the forms damajânâ and daman-jânâ. Dame-jeanne appears in P. Richelet, Dict. de la Langue France. (1759), with this definition: "[Lagena amplior] Nom que les matelots donnent à une grande bouteille couverte

* A correction is made here on Lord Stanley's translation.

* Probably not much stress can be laid on this last statement. [The N.E.D. thinks that the Arabic word came from the West].
DEODAR, s. The name applied to a kind of fever. The term is of West Indian, not East Indian, origin, and has only become known and familiar in India within the last 30 years or more. The origin of the name which seems to be generally accepted is, that owing to the stiff unbending carriage which the fever induced in those who suffered from it, the negroes in the W. Indies gave it the name of 'dandy' fever; and this name, taken up by the Spaniards, was converted into dengy or dengue. [But according to the N.E.D. both 'dandy' and 'dengue' are corruptions of the Swahili term, ka denga peyo, 'sudden cramp-like seizure by an evil spirit.]

Some of its usual characteristics are the great suddenness of attack; often a red eruption; pain amounting sometimes to anguish in head and back, and shifting pains in the joints; excessive and sudden prostration; after-pains of rheumatic character. Its epidemic occurrences are generally at long intervals.

Omitting such occurrences in America and in Egypt, symptoms attach to an epidemic on the Coromandel coast about 1790 which point to this disease; and in 1824 an epidemic of the kind caused much alarm and suffering in Calcutta, Berhampore, and other places in India. This had no repetition of equal severity in that quarter till 1871-72, though there had been a minor visitation in 1853, and a succession of cases in 1868-69. In 1873 it was so prevalent in Calcutta that among those in the service of the E. I. Railway Company, European and native, prior to August in that year, 70 per cent. had suffered from the disease; and whole households were sometimes attacked at once. It became endemic in Lower Bengal for several seasons. When the present writer (H. Y.) left India (in 1862) the name dengue may have been known to medical men, but it was quite unknown to the lay European public.

1885.—THE CONTAGION OF DENGUE FEVER.

"In a recent issue (March 14th, p. 551) under the heading Dengue Fever in New Caledonia," you remark that, although there had been upwards of nine hundred cases, yet, "curiously enough," there had not been one death. May I venture to say that the 'curiosity' would have been much greater had there been a death? For, although this disease is one of the most infectious, and as I can testify from unpleasant personal experience, one of the most painful that there is, yet death is a very rare occurrence. In an epidemic at Bermuda in 1882, in which about five hundred cases came under my observation, not one death was recorded. In that epidemic, which attacked both whites and blacks impartially, inflammation of the cellular tissue, affecting chiefly the face, neck, and scrotum, was especially prevalent as a sequel, none but the lightest cases escaping. I am not aware that this is noted in the text-books as a characteristic of the disease; in fact, the descriptions in the books then available to me, differed greatly from the disease as I then found it, and I believe that was the experience of other medical officers at the time. . . . During the epidemic of dengue above mentioned, an officer who was confined to his quarters, convalescing from the disease, wrote a letter home to his father in England, about three days after the receipt of the letter, that gentleman complained of being ill, and eventually, from his description, had a rather severe attack of what, had he been in Bermuda, would have been called dengue fever. As it was, his medical attendant was puzzled to give a name to it. The disease did not spread to the other members of the family, and the patient made a good recovery."—Henry J. Barnes, Surgeon, Medical Staff, Fort Pitt, Chatam." From British Medical Journal, April 25.

DEODAR, s. The Cedrus deodara, Loud., of the Himalaya, now known as an ornamental tree in England for some seventy-five years past. The finest specimens in the Himalaya are often found in clumps shadowing a small temple. The Deodar is now regarded by botanists as a variety of Cedrus Libani. It is confined to the W. Himalaya from Nepal to Afghanistain; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges U
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 Deodur as yielding a kind of turpentine (see below). We may note that an article called Deodarwood Oil appears in Dr. Forbes Watson's "List of Indian Products." (No. 2941) and see Watt, Econ. Dict. ii. 235.

Deodar is by no means the universal name of the great Cedar in the Himalaya. It is called so (Dewdar, Dīdr, or Dydr [Drew, Jummo, 100]) in Kashmir, where the deodar pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (devadar, '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 Sthitha Indica, to Erythrozyon areolatum, and (on the Rāvī and Sutlej) to Cupressus torulosa.

The Deodar first became known to Europeans in the beginning of the last century, when specimens were sent to Dr. Roxburgh, who called it a Pīnus. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Melville in 1822.

c. 1030.—"Deudur (or rather Dīdur) est ex genere abbel (i.e. juniper) quae dieitur pinus Inda, et Syr deudur (Milk of Deodar) 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 deodar, that is a fir. He planted them both on the boundary of Kashmir."—Chack Nāma in Elliot, i. 134.

DERRISHACST, adj. This extraordinary word is given by C. B. P. (MS.) as a corruption of P. daryāšikast, 'destroyed by the river.'

DERVISH, s. P. darvāsh; a member of a Mahomedan religious order. The word is hardly used now among Anglo-Indians, fakīr [see FAKIR] having taken its place. On the Mahomedan confraternities of this class, see Herklots, 179 seqq.; Lane, Mod. Egyptians, Brown's Dervishes, or Oriental Spiritualism; Capt. E. de Neve, Les Kouans, Ordres Religieux chez les Musulmans (Paris, 1846).

c. 1540.—"The dog Cōna Aem... crying out with a loud voice, that every one might hear him... To them, To them, for as we are assured by the Book of Flowers, wherein the Prophet Noby doth promise eternal delights to the Dāroees of the House of Mecca, that he will keep his word both with you and me, provided that we bathe ourselves in the blood of these dogs without Lane!"—Pinto (cap. i.), in Cogan, 72.

1554.—"Hic multa didicius am monachis Turcicis, quos Dervis vocant."—Bisbeq, Epist. 1. p. 93.

1616.—"Among the Mahometans are many called Dervises, which relinquish the World, and spend their days in Solitude."—Terry, in Parkeas, ii. 1477.

[c. 1630.—"Dervissi." See TALISMAN.]

1653.—"Il estoit Dervische ou Fakir et menoit une vie solitaire dans les bois."—De la Boulaye-le-Gouz, ed. 1657, p. 182.

1670.—"Aureng-Zebe... was reserved, crafty, and exceedingly versed in dissembling, insomuch that for a long time he made profession to be a Fakire, that is, Poor, Dervich, or Devout, renouncing the World."—Berner, E.T. 3; [ed. Constable, 10].

1673.—"The Dervises professing Poverty, assume this Garb here (i.e. in Persia), but not with that state they ramble up and down in India."—Fryer, 392.

DESSAYE, s. Mahir. dēsā'ī; in W. and S. India a native official in charge of a district, often held hereditarily; a petty chief. (See DISSAVE.)

1590-91.—"... the Desayes, Mukaddams, and inhabitants of several parganahs made a complaint at Court."—Order in Mirat-ul-Ahkād (Bird's Tr.), 408.

[1811.—"Daisey."—Kirkpatrick, Letters of Tipppo, p. 196.]

1883.—"The Desai of Sawantwari has arrived at Delhi on a visit. He is accompanied by a European Assistant Political Officer and a large following. From Delhi His Highness goes to Agra, and visits Calcutta before returning to his territory, viz Madras."—Pioneer Mail, Jan. 24.

The regular title of this chief appears to be Sar-Desāīi.

DESTOOR, s. A Parsee priest; P. dastār, from the Pahlavi dastobār, 'a prime minister, councillor of State... a high priest, a bishop of the Parsees; a custom, mode, manner' (Hawy, Old Pahlavi and Paved Glossary). [See DUSTOOR.]
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DEUTI, DUTY, s. H. ditfi, deuti, deot, Skt. dida, ‘a lamp’; a lampstand, but also a link-bearer.

DEVIL-BIRD, s. A pettj whirlwind, or circular storm, is often so called. (See PISACHEE, SHAITAN, TYPHOON.)

DEVIL-BIRD, s. A name used in Ceylon for a bird believed to be a kind of owl—according to Haeckel, quoted below, the Symbrium Indutans of Sykes, or Brown Wolf Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a Podargus, or Night-hawk.

DEVA-DASI, s. H. ‘Slave-girl of the gods’; the official name of the poor girls who are devoted to dancing and prostitution in the idol-temples of Southern India especially. “The like existed at ancient Corinth under the name of ἱππόβουλος, which is nearly a translation of the Hindi name...” (See Strabo, VIII. 9.)

—Marco Polo, 2nd ed. ii. 338. These appendages of Aphrodite worship, borrowed from Phoenicia, were the same thing as the κέλδεσθος repeatedly mentioned in the Old Testament, e.g. Deut. xxiii. 18: “Thou shalt not bring the wages of a κέλδεσθος... into the House of Jehovah.” [See Cheyne, in Encycl. Bibl. ii. 1964 seq.] Both male and female ἱππόβουλος are mentioned in the famous inscription of Citium in Cyprus (Corp. Inscr. Semit. No. 86); the latter under the name of ‘alma, curiously near that of the modern Egyptian ‘alima. (See DANCING-GIRL.)

1702.—“Pett de temps aprés je baptisé une Deva-Dachi, ou Esclave Divine, c’est ainsi qu’on appelle les femmes dont les Prêtres des idoles abusent, sous prétexte que leurs dieux les demandent.”—Lettres Edifiantes, x. 245.

DEVI, s. 1790.—“La principale occupation des devedaschies, est de danser devant l’image de la divinité qu’elles servent, et de chanter ses louanges, soit dans son temple, soit dans les rues, lorsqu’on porte l’idole dans des processions. ...”—Hauffier ii. 105.

1868.—“The Dási, the dancing girls attached to Pagodas. They are each of them married to an idol when quite young. Their male children... have no difficulty in acquiring a decent position in society. The female children are generally brought up to the trade of their mothers.... It is customary with a few castes to present their superfluous daughters to the Pagodas....”—Nelson’s Madura, Pt. 2, p. 79.

DEVI, s. A petty whirlwind, or circular storm, is often so called. (See PISACHEE, SHAITAN, TYPHOON.)

1608-10.—“Often you see coming from afar great whirlwinds which the sailors call dragons.”—Pygourd de Laval, Hak. Soc. i. 11.

1813.—“... we were often surrounded by the little whirlwinds called bugudas, or Devila.”—Forbes, Or. Men. 2nd ed. i. 118.

DEVIL, s. This is a name used in Ceylon for a bird believed to be a kind of owl—according to Haeckel, quoted below, the Symbrium Indutans of Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a Podargus, or Night-hawk.

1328.—“Quid dicam? Diabolus ibi etiam loquitur, saepe et saepius, hominibus, nocturnis temporibus, sicut ego audivi.”—Jordanii Mirabilia, in Rec. de Voyages, iv. 53.

1681.—“This for certain I can affirm, that oftentimes the Devil doth cry with an audible Voice in the Night; ‘tis very shrill, almost like the barking of a Dog. This I have often heard myself; but never heard that he did anybody any harm. ... To believe that this is the Voice of the Devil these reasons urge, because there is no Creature known to the Inhabitants, that cry like it, and because it will on a sudden depart from one place, and make a noise in another, quicker than any fowl could fly; and because the very Dogs will tremble and shake when they hear it.”—Knöz’s Ceylon, 78.

1849.—“Devil’s Bird (Strix Gaulama or Ulama, Singh.). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, unless measures be taken to avert its infernal threats, and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it to be one of the most annoying of the evil spirits which haunt their country.”—Pridham’s Ceylon, p. 737-8.
1860.—"The Devil-Bird, is not an owl... its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name... are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled."—Mr. Mitford's Note in Tennent's Ceylon, i. 167.

1881.—"The uncanny cry of the devilbird, Surniun Indrani..."—Haeckel's Visit to Ceylon, 235.

DEWAL'S REACH, n.p. This was the old name of a reach on the Hoogly R. a little above Pulta (and about 15 miles above Calcutta). On that reach are several groups of dewals, or idol-temples, which probably gave the name.

1864.—"August 28—I borrowed the late Dutch Fiscall's Budgero (see BUDGEROW), and went in Company with Mr. Beard, Mr. Littleton (etc.) "as far as ye Devil's Reach, where I caused ye tents to be pitched in expectation of ye President's arrival and lay here all night."—Hedges, Diary, Hak. Soc. i. 168.

1711.—"From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for the Lardboard is shoal until you come into the beginning of Pulta or Punto Reach, and there abreast of a single great Tree, you must edge over to the East Shore below Pulta."—The English Pilot, 54.

DEVIL WORSHIP. This phrase is a literal translation of bhûtâ-pûjâ, i.e. worship of bhûtas [see BHUT], 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, pûy, is a malignant being which is conceived to arise from the person of anyone who has come to a violent death. This superstition, in one form or another, seems to have formed the religion of the Dravidian tribes of S. India before the introduction of Brahmanism, and is still the real religion of nearly all the low castes in that region, whilst it is often patronized also by the higher castes. These superstitions, and especially the demonolatrous rites called 'devil-dancing,' are identical in character with those commonly known as Shamanism [see SHAMAN], and which are spread all over Northern Asia, among the red races of America, and among a vast variety of tribes in Ceylon and in Indo-China, not excluding the Burmese. A full account of the demon-worship of Tinnevelly was given by Bp. Caldwell in a small pamphlet on the "Tinnevelly Shanars" (Madras 1849), and interesting evidence of its identity with the Shamanism of other regions will be found in his Comparative Grammar (2nd ed. 579 seq.); see also Marco Polo, 2nd ed. ii. 79 seq. ; [Oppert. Orig. Inhabit. of Bharatavarsha, 554 seq.]

DÉWAL, DÉWALÉ, s. H. dêwal, Skt. deva-âlîka; a Temple or pagoda. This, or Dewalgarh, is the phrase commonly used in the Bombay territory for a Christian church. In Ceylon Dewâlî is a temple dedicated to a Hindu god.

1681.—"The second order of Priests are those called Köppûna, who are the Priests that belong to the Temples of the other Gods (i.e. other than Buddha, or Buddha). Their Temples are called Dewals."—Knox, Ceylon, 79.

[1797.—"The Company will settle... the dewal or temple charge."—Treaty, in Logan, Madr. iii. 285.

[1813.—"They plant it (the nayna tree) near the dewals or Hindoo temples, improperly called Pagodas."—Forbes, Or. Mem. 2nd ed. i. 15].

DEWALEEÀ, s. H. diwâliyâ, 'a bankrupt,' from dewâli, 'bankruptcy,' and that, though the etymology is disputed, is alleged to be connected with diya, 'a lamp'; because "it is the custom... when a merchant finds himself failing, or failed, to set up a blazing lamp in his house, shop, or office, and abscond therefrom for some time until his creditors are satisfied by a disclosure of his accounts or dividend of assets."—Drummond's Illustrations (s.v.).

DEWALLY, s. H. dîvalî, from Skt. di-pa-âlîka, 'a row of lamps,' i.e. an illumination. An autumnal feast attributed to the celebration of various divinities, as of Lakshmî 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 Âśvina or Âśā, and on the new moon and four following days of Kartika, i.e.
usually some time in October. But there are variations of Calendrier in different parts of India, and feasts will not always coincide, e.g. at the three Presidency towns, nor will any curt expression define the dates. In Bengal the name Dipawali is not used; it is Kāli Pājā, the feast of that grim goddess, a midnight festival on the most moonless nights of the month, celebrated by illuminations and fireworks, on land and river, by feasting, carousing, gambling, and sacrifice of goats, sheep, and buffaloes.

1613.—"... no equinocio da entrada de libra, diâ chamado Divâly, tem tal privilegio e vertical, que obriga falar as avvores, plantas e ervas..."—Gottado de Erédia, f. 38v.

1623.—"October the four and twentieth was the Davali, or Feast of the Indian Gentiles."—P. della Valle, Hak. Soc. ii. 206.

1651.—"In the month of October, eight days after the full moon, there is a feast held in honour of Vistnou, which is called Dipāvāli."—A. Roqueiras, De Open-Deure.

1671. — "In October they begin their yeare with great feasting, Jollity, Sending Presents to all they have any busynes with, which time is called Dually."—Hodges, Diary, Hak. Soc. ii. ccxiv.

1673.—"The first New Moon in October is the Banyan's Dually."—Fryer, 110.

1690.—"... their Grand Festival Season, called the Dually Time."—Ovington, 401.

1820.—"The Dewalee, Deepaullee, or Time of Lights, takes place 20 days after the Dussera, and lasts three days; during which there is feasting, illumination, and fireworks."—T. Coats, in Tr. Lit. Soc. Bo., ii. 211.

1843.—"Nov. 5. The Diwali, happening to fall on this day, the whole river was bright with lamps..." Ever and anon some votary would offer up his prayers to Lakshmi the Fortune, and launch a tiny raft bearing a cluster of lamps into the water,—then watch it with fixed and anxious gaze. If it floats on till the far distance hides it, thrice happy he... but if, caught in some wild eddy of the stream, it disappears at once, so will the bark of his fortunes be engulfed in the whirlpool of adversity."—Dry Leaves from Young Egypt, 84.

1883.—"The Divali 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, 432.

DEWAUN, s. The chief meanings of this word in Anglo-Indian usage are: (1) Under the Mahommedan Govern-

ments 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 Dewaun (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 reducible 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 Arabian divân 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 Persian daftar (see DUFFER), 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. Thus far (in this paragraph) we abstract from Lane.

The Arabian historian Bilâdûrî (c. 860) relates as to the first introduction of the diwân 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 Moghâira said to the caliph, 'I have been in Syria, and saw that its kings make a diwân; 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 Mahomedan States of the Mediterranean the word diwan became especially applied to the Custom-house, and thus passed into the Romance languages as aduan, douane, dogana, &c. Littre indeed avoids any decision as to the etymology of douane, &c. And Hyde (Note on Abr. Peritso, in Syntagma Dissert. i. 101) derives dogana from docan (i.e. P. dukán, 'officina, a shop'). But such passages as that below from Ibn Jubaib, and the fact that, in the medieval Florentine treaties with the Mahomedan powers of Barbary and Egypt, the word diwan in the Arabic texts constantly represents the dogana of the Italian, seem sufficient to settle the question (see Amari, Diplom. Arabi del Real Archivio, &c.; e.g. p. 104, and (Latin) p. 305, and in many other places).† The Spanish Dict. of Cobarruvis (1611) quotes Ureña as saying that," from the Arabic noun Divanan, which signifies the house where the duties are collected, we form diuana, and hence aduiana, and lastly aduana." 

At a later date the word was re-imported into Europe in the sense of a hall furnished with Turkish couches and cushions, as well as of a couch of this kind. Hence we get cigar-divans, and 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-Ostliche Divan.

c. A. D. 636.—"... in the Caliphate of Omar the spoils of Syria and Persia began in

ever-increasing volume to pour into the treasury of Medina, where it was distributed almost as soon as received. What was easy in small beginnings by equal sharing or discretionary preference, became now a heavy task... At length, in the 2nd or 3rd year of his Caliphat, Omar determined that the importation 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."—Mair's Annals, &c., pp. 228-9.

As Minister, &c.

[1610.—"We propose to send you the copy hereof by the old scrivano of the Aduano."—Dawers, Letters, i. 51.]

[1616.—"Sheck Isipuh Dyvon of Amdavaz."—Poster, Letters, iv. 311.]

[1690.—"Fearing miscarriage of ye Original farrcuette [fārīgh-khafī], Ar. 'a deed of release,' variously corrupted in Indian technical use we have here!th Sent you a Copyy Attested by Hugly Caze, hoping ye Duan may be Satisfieth therein."—MS. Letter in India Office, from Job Charnock and others at Chuttanute to Mr. Ch. Eyre at Baltasore.

c. 1718.—"Even the Divan of the Qalissah Office, who is, properly speaking, the Minister of the finances, or at least the accoumtant general, was become a mere cypher, or a body without a soul."—Seir Mutaghiriin, i. 110.

1762.—"A letter from Dacca states that the Hon'ble Company's Dewan (Manikchand) died on the morning of this letter. As they apprehend he has died worth a large sum of money which the Government's people (i.e. of the 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. Cons., Nov. 29. In Long, 293.

1766.—"There then resided at his Court a Gentoo named Allum Chund, who had been many years Dewan to Soujah Khan, by whom he was much revered for his great age, wisdom, and faithful services."—Holwell, Hist. Events, i. 74.

1771.—"By our general address you will be informed that we have to be dissatisfied with the administration of Mahomet Reza Cawn, and will perceive the expediency of our divesting him of the rank and influence he holds as Naib Duan of the Kingdom of Bengal."—Court of Directors to W. Hastings, in Ogyg, i. 121.

1789.—"The Committee, with the best intentions, best abilities, and steadiness of application, must after all be a tool in the hands of their Duan."—Teignmouth, Mem. i. 74.

* We owe this quotation, as well as that below from Ibn Jubaib, to the kindness of Prof. Robertson Smith. On the proceedings of Omar see also Sir Wm. Mair's Annals of the Early Caliphate in the chapter quoted below.

† At p. 6 there is an Arabic letter, dated A. D. 1290, from Abdurrahman Ibn Ali Tahir, 'al-nasir bā-adiwan Jīrgīya', inspector of the dogana of Africa. But in the Latin version this appears as Rector omnium Christianorum qui vintit in totam provinciam de Africa (p. 270). In another letter, without date, from Yusuf Ibn Mahomed Sīth dibān Tuna wal-Mahdia, Amari renders 'preposto della dogana di Tunis,' &c. (p. 311).
1834.—"His (Raja of Ulwar’s) Dewanjee, Balmochun, who chanced to be in the neighbourhood, with 6 Risalas of horse . . . was further ordered to go out and meet me."—Mem. of Col. Mountain, ii. 132.

[1861.—See quotation under AMEEN.]

In the following quotations the identity of diwan 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 Diwan. They were called forward one by one; the property of each was brought out, and the Diwan was straitened with the crowd. The search fell on every article, small or great; one thing got mixt up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, after this, an oath was administered to the owners that they had nothing more than had been found. Amid all this, in the confusion of hands and the greatness of the crowd many things went 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-dîn, 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.—"Doana in all the cities of the Saracens, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . Dazio at Venice; Gabelita throughout Tuscany; . . . Costumà throughout the Island of England. . . . All these names mean duties which have to be paid for goods and wares and other things, imported to, or exported from, or passed through the countries and places in question. . . ."—Francesco Balducci Pegolotti, see Cathay, &c., ii. 285-6.

c. 1348.—"They then order the skipper to state in detail all the goods that the vessel contains. . . . Then everybody lands, and the keepers of the custom-house (al-diwan) sit and pass in review whatever one has."—Ibn Batuta, iv. 265.

The following medieval passage in one of our note-books remains a fragment without date or source:

* The present generation in England can have no conception how closely this description applies 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 P. & O. steamer at Portsmouth in 1848, 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.)

(?)—"Multi quoque Saracenorum, qui vel in apothecis etium mercurius vendendis praebunt, vel in Duanae fiscales. . . ."

1440.—The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765-66) has for custom-house Duana, which corroborates the identity of Dogana with Dwân.

A Council Hall:

1367.—"Husyn, fearing for his life, came down and hid himself under the tower, but his enemies . . . surrounded the mosque, and having found him, brought him to the (Dyvan-Khane) Council Chamber."—Mem. of Timur, tr. by Stewart, p. 130.

1554.—"Utenque sit, cum mane in Divanum (is concilii vt alias dixi locus est) imprudens omnium venisset. . . ."—Busbequii Epistolae, ii. p. 138.

A place, fitted with mattresses, &c., to sit in:

1676.—"On the side that looks towards the River, there is a Divan, or a kind of out-jutting Balcony, where the King sits."—Taverner, E.T. ii. 49; [ed. Balf., i. 108].

1785.—"It seems to have been intended for a Duan Konna, or eating room."—Forbes, Or. Mem. 2nd ed. ii. 383.

A Collection of Poems:

1783.—"One (writer) died a few years ago at Benares, of the name of Souda, who composed a Dewan in Moors."—Trigunmouth, Mem. i. 105.

DEWAUNY, DEWAUNNY, &c., s. Properly, divânî; popularly, dewânî. The office of divân (Dewaan); and especially the right of receiving as divân the revenue of Bengal, Behar, and Oriissa, conferred upon the E. I. Company by the Great Mogul Shâh ’Alam in 1765. Also used sometimes for the territory which was the subject of that grant.

1765.—(Lord Clive) visited the Vezer, and having exchanged with him some sumptuous entertainments and curious and magnificent presents, he explained the project he had in his mind, and asked that the Company should be invested with the Dewanish (no doubt in orig. Diwâni) of the three provinces. . . ."—Seir Mutaghiri, ii. 384.

1783.—(The opium monopoly) is stated to have begun at Patna so early as the year 1761, but it received no considerable degree of strength until the year 1765; when the acquisition of the Duane opened a wide field for all projects of this nature."—Report of a Committee on Affairs of India, in Burke’s Life and Works, vi. 447.
DEWAUNY, DEWANNY, adj. Civil, as distinguished from Criminal; e.g. Divwnt 'Adlal as opposite to Fanjádri Adlal. (See ADAWULT). The use of Divwnt for civil as opposed to criminal is probably modern and Indian. For Kämpfer in his account of the Persian administration at the end of the 17th century, has: "Diwaen begi, id est, Supremus crimin-alis Judicii Dominus . . . de latrocinis et homicidiis non modo in hác Regiá metropoli, verum etiam in toto Regno disponendi facultatem habet." — Amoenit. Æcot. 80.

DHALL, DOLL, s. Hind. dál, a kind of pulse much used in India, both by natives as a kind of porridge, and by Europeans as an ingredient in kedgeree (q.v.), or to mix with rice as a breakfast dish. It is best represented in England by what are called 'split peas.' The proper dál, which Wilson derives from the Skt. root dal, 'to divide' (and which thus corresponds in meaning also to 'split pea'), is, according to the same authority, Phaseolus aureus; but, be that as it may, the dáls most commonly in use are varieties of the shrubby plant Cajanus Indicus, Spreng., called in Hind. arbar, rahar, &c. It is not known where this is indigenous; [De Candolle thinks it probably a native of tropical Africa, introduced perhaps 3,000 years ago into India;] it is cultivated throughout India. The term is also applied occasionally to other pulses, such as mung, wurd, &c. (See MOONG, OORD.) It should also be noted that in its original sense dál is not the name of a particular pea, but the generic name of pulses prepared for use by being broken in a hand-mill; though the peas named are those commonly used in Upper India in this way.

1673.—"At their coming up out of the Water they bestow the largess of Rice or Doll (an Indian Bean)." — Fryer, 101.

1690.—"Kitcheree . . . made of Doll, that is, a small round Pea, and Rice boiled together, and is very strengthening, tho' not very savoury." — Ovington, 310.

1727.—"They have several species of Legumen, but those of Doll are most in use, for some Doll and Rice being mingled together and boiled, make Kitcheree." — A. Hamilton, i. 162; [ed. 1744].

1776.—"If a person hath bought the seeds of . . . doll . . . or such kinds of Grain, without Inspection, and in ten Days discovers any Defect in that Grain, he may return such Grain." — Halhed, Code, 178.

1778.—". . . the essential articles of a Sepoy's diet, rice, doll (a species of pea), ghee (an indifferent kind of butter), &c., were not to be purchased." — Acc. of the Gallant Defence made at Mangalore.

1809.—". . . doll, split country peas." — Maria Graham, 25.

[1813.—"Tuar (cytisus octjan Lin. . . . is called Dohl. . . ." — Forbes, Or. Mem. 2nd ed. li. 35.]

DHAWK, s. Hind. dhák; also called palas. 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 dying bosanto, bosanti, a fleeting yellow; and in preparing Holí (see HOOLY) powder. The second of the two Hindi words for this tree gave a name to the famous village of Plassy (Pälsti), and also to ancient Magadh or Behar as Palasá or Parásá, whence Pärásyap, a man of that region, which, if Gen. Cunningham's suggestion be accepted, was the name represented by the Prasi of Strabo, Pliny, and Arrian, and the Pharrasii of Curtius (Anc. Geog. of India, p. 454). [The derivation of the word from Skt. Prátykhya 'Inhabitants of the east country,' is supported by McCrindle, Ancient India, 365 seq. So the dhák tree possibly gave its name to Dacca].

1761.—"The pioneers, agreeably to orders, dug a ditch according to custom, and placed along the brink of it an abattis of dhák trees, or whatever else they could find." — Saiyid Ghulám 'Ali, in Elliot, viii. 400.

DHBOY, DOBIE. s. A washerman; H. dobí, [from dhóná, Skt. dhák, 'to wash.'] In colloquial Anglo-Indian use all over India. A common H. proverb runs: Dúbhi ká kuttá ká sá, na ghar ká na ghat ká, i.e. "Like a Dhoby's dog belonging neither to the house nor to the river side." [Dhoby's] itch is a troublesome cutaneous disease supposed to be communicated by clothes from the wash, and Dhoby's earth is a whitish-grey sandy effor- escence, found in many places, from which by boiling and the addition of
quicklime an alkali of considerable strength is obtained.

[c. 1804.—"Dobes." See under Dir-Zee].

**DHOOLY, DOOLIE.** s. A covered litter; Hind. dōlī. It consists of a cot or frame, suspended by the four corners from a bamboo pole, and is carried by two or four men (see figure in Herklots, Qanoon-e-Islam, pl. vii. fig. 4). Dōlī is from dolā, 'to swing.' The word is also applied to the meat- (or milk-) safe, which is usually slung to a tree, or to a hook in the verandah. As it is lighter and cheaper than a palankin it costs less both to buy or hire and to carry, and is used by the poorer classes. It also forms the usual ambulance of the Indian army. Hence the familiar story of the orator in Parliament who, in celebrating a battle in India, spoke of the "ferocious Doolies rushing down from the mountain and carrying off the wounded"; a story which, to our regret, we have not been able to verify. [According to one account the words were used by Burke: "After a sanguinary engagement, the said Warren Hastings had actually ordered ferocious Doolys to seize upon the wounded" (2nd ser. Notes & Queries, iv. 367).]

[But Burke knew too much of India to make this mistake. In the Calcutta Review (Dec. 1846, p. 286, footnote) Herbert Edwardes, writing on the first Sikh War, says: "It is not long since a member of the British Legislature, recounting the incidents of one of our Indian fights, informed his countrymen that 'the ferocious Dōlī' rushed from the hills and carried off the wounded soldiers."]

Dālā occurs in Ibn Batuta, but the translators render 'palanquin,' and do not notice the word.

c. 1343.—"The principal vehicle of the people (of Malabar) is a dūlī, carried on the shoulders of slaves and hired men. Those who do not ride in a dāla, whoever they may be, go on foot."—Ibn Batuta, iv. 73.

c. 1590.—"The Kāhārs or Pakā-bears. They form a class of foot servants peculiar to India. With their pālēka ... and dūlīs, they walk so evenly that the man inside is not inconvenienced by any jolting."—Ahn, i. 251; [and see the account of the sukhdāsan, ibid. ii. 122].

1609.—"He turned Moore, and bereaved his elder Brother of this holie by this stratageme. He invited him and his women to a Banket, which his Brother requiring with like imitation of him and his, in steed of women he sends choice Souldiers well appointed, and close covered, two and two in a Dowle."—Hawkins, in Purchas, i. 435.

1662.—"The Rājāh and the Phńskans travel in singhāsans, and chiefs and rich people in dūlis, made in a most ridiculous way."—Mir Jumlah's Invasion of Assam, tr. by Blochmann, in J. As. Soc. Ben., xli. pt. i. 80.

1702.—"... un Douli, c'est une voiture moins honorable que le palanquin."—Letters Édifi. xi. 143.

c. 1760.—"Doolies are much of the same material as the andolas [see ANDOR]; but made of the meanest materials."—Grose, i. 155.

c. 1768.—"... leaving all his wounded ... on the field of battle, telling them to be of good cheer, for that he would send Doolies for them from Astrara."—H. of Hyder Naik, 226.

1774.—"If by a dooley, chairs, or any other contrivance they can be secured from the fatigues 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 Dhârvâr to bring back the wounded men."—Letters of Tipoo, 133.

1789.—"... doolies, or sick beds, which are a mean representation of a palanquin: the number attached to a corps is in the proportion of one to every ten men, with four bearers to each."—Memoirs, Narrative, 184.

1845.—"Head Qurs., Kurrachee, 27 Dec., 1845.

"The Governor desires that it may be made known to the Doolie-wallas and Camel-men, that no increase of wages shall be given to them. They are very highly paid. If any man deserts, the Governor will have him pursued by the police, and if caught he shall be hanged."—G. O. by Sir Charles Napier, 113.

1872.—"At last ... a woman arrived from Dargānagar with a dūli and two bearers, for carrying Mālāti."—Govinda Samanta, ii. 7.

1880.—"The consequence of holding that this would be a Trust enforceable in a Court of Law would be so monstrous that persons would be probably startled ... if it be a Trust, then every one of these 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, 15th April.

1883.—"I have great pleasure here in bearing my testimony to the courage and devotion of the Indian dooly-bearers. I never knew them shrink from the dangers of the battle-field, or neglect or forsake a wounded European. I have several times seen one of these bearers killed and many of them disabled while carrying a wounded soldier out of action."—Surgeon-
DHOON. 314 DHOW, DOW.

General Munro, C.B., Reminiscences of Mil. Service with the 93rd Sutherland Highlanders, p. 193.

DHOON, s. Hind. dàn. A word in N. India specially applied to the flat valleys, parallel to the base of the Himalaya, and lying between the rise of that mountain mass and the low tertiary ranges known as the sub-Himalayan or Siwālīk Hills (q.v.), or rather between the interior and exterior of these ranges. The best known of these valleys is the Dùn of Dehra, below Mussoorie, often known as "the Dhoon"; a form of expression which we see by the second quotation to be old.

1596.—"In the language of Hindustân they call a Jālga [or dâle] Dùn. The finest running water in Hindustân is that in this Dùn."—Baber, 299.

1654-55.—"Khalilu-lla Khan . . . having reached the Dùn, which is a strip of country lying outside of Srinagar, 20 fow long and 5 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges."—Shāh-Jahān-Nāma, in Elliot, vii. 106.

1814.—"Me voici in the far-famed Dhoon, the Temple of Asia. . . . The fort stands on the summit of an almost inaccessible mountain . . . it will be a tough job to take it; but by the 1st proximo I think I shall have it, auspice Deo."—In Asiatic Journal, ii. 151; ext. of letter from Sir Rollo Gillespie before Kalanga, dated 29th Oct. He fell next day.

1879.—"The Sub-Himalayan Hills . . . as a general rule . . . consist of two ranges, separated by a broad flat valley, for which the name 'Dun' (Doon) has been adopted. . . . When the outer of these ranges is wanting, as is the case below Naini Tal and Darjiling, the whole geographical feature might escape notice, the inner range being confounded with the spurs of the mountains."—Manual of the Geology of India, 251.

DHOTY, s. Hind. dhôti. The loin-cloth worn by all the respectable Hindu castes of Upper India, wrapt round the body, the end being then passed between the legs and tucked in at the waist, so that a festoon of calico hangs down to either knee. [It is mentioned, not by name, by Arrian (Indika, 16) as "an under garment of cotton which reaches below the knee, half way to the ankle"; and the Orissa dhôti of 1200 years ago, as shown on the monuments, does not differ from the mode of the present time, save that men of rank wore a jewelled girdle with a pendant in front. (Rajendralala Mitra, Indo-Aryans, i. 187.) The word dutte in old trade lists of cotton goods is possibly the same; [but at the present time a coarse cotton cloth woven by Dhers in Surat is known as Doti.]

[1609.—"Here is also a strong sort of cloth called Dhootie."—Danvers, Letters, i. 29.

[1614.—"20 corge of strong Dutties, such as may be fit for making and mending sails."—Forster, Letters, ii. 219.

[1815.—"200 peece Dutta. —Cocks’s Diary, i. 83.]

1622.—"Price of caliccces, duttees fixed." * * *

"List of goods sold, including diamonds, pepper, bastas, (read bafius), duttes, and silks, from Persia."—Court Minutes, &c., in Sainjvary, iii. 24.

1810.—". . . a dotee or waist-cloth."—Williamson, V. M. i. 247.

1872.—"The human figure which was moving with rapid strides had no other clothing than a dhuti wrapped round the waist, and descending to the knee-joints."—Govinda Samanta, i. 8.

DHOW, DOW, s. The last seems the more correct, though not perhaps the more common. The term is common in Western India, and on various shores of the Arabian sea, and is used on the E. African coast for craft in general (see Burton, in J.R.G.S. xxix. 239); but in the mouths of Englishmen on the western seas of India it is applied specially to the old-fashioned vessel of Arab build, with a long grab stem, i.e. rising at a long slope from the water, and about as long as the keel, usually with one mast and lateen-rig. There are the lines of a dow, and a technical description, by Mr. Edie, in J. R. As. Soc., vol. i. p. 11. The slaving dow is described and illustrated in Capt. Colomb’s Slave-catching in the Indian Ocean; see also Capt. W. F. Owen’s Narrative (1833), p. 385, [i. 384 seq.]. Most people suppose the word to be Arabic, and it is in (Johnson’s) Richardson (dâo) as an Arabic word. But no Arabic scholar whom we have consulted admits it to be genuine Arabic. Can it possibly have been taken from Pers. daw, ‘running’? [The N.E.D. remarks that if Tāta (in Ath. Nicītīn, below) be the same, it would tend to localise the word at Ormus in the Persian Gulf.] Capt. Burton identifies
it with the word *zabra* applied in the *Roteiro de Vasco’s Voyage* (p. 37) to a native vessel at Mombasa. But *zabra* or *zawra* was apparently a Basque name for a kind of craft in Biscay (see s.v. *Bluteau*, and the *Decr. de la Lingua Castel*, vol. vi. 1739). *Dho* or *Dâva* is indeed in Molesworth’s *Mahr. Dict.* as a word in that language, but this gives no assurance of origin. Anglo-Indians on the west coast usually employ *dhow* and *buggalow* interchangeably. The word is used on Lake V. Nyanza.

e. 1470.—“I shipped my horses in a *Tava*, and sailed across the Indian Sea in ten days to Moshkat.”—*Ath. Nikitin*, p. 8, in *India in X Vth Cent.*

“...So I embarked in a *tava*, and settled to pay for my passage to Hormuz two pieces of gold.”—Ibid. 30.

1755.—“*A Dow*, the property of Rutn Jee and Jeeewun Doss, merchants of Muzcat, having in these days been dismasted in a storm, came into Byte Koal (see *BACUL*), a seaport belonging to the Sircar...”—*Tippo’s Letters*, 181.

1756.—“We want 10 shipwrights acquainted with the construction of *Dows*. Get them together and despatch them hither.”—*Tippo* to his Agent at Muskat, *ibid.* 224.

1810.—“Close to Calcutta, it is the busiest scene we can imagine; crowded with ships and boats of every form,—here a fine English East Indianman, there a grab or a *dow* from Arabia.”—*Maria Graham*, 142.

1814.—“The different names given to these ships (at Jeddah), as *Say*, *Seine*, Mer-keb, *Sambok* [see *SAMBOOKE*], *Dow*, denote their size; the latter only, being the largest, perform the voyage to *India*.”—*Burchhardt, Tr. in Arabia*, 1829, 4to, p. 22.

1837.—“Two young princes...nephews of the King of Hinzuian or Joanna... came in their own *dhow* on a visit to the Government.”—*Smith, Life of Dr. J. Wilson*, 253.

1844.—“I left the hospitable village of Takaunug in a small boat, called a *Daw* by the Suthilis...the smallest sea-going vessel.”—*Krafft*, p. 117.

1865.—“The goods from Zanzibar (to the Seychelles) were shipped in a *dhow*, which ran across in the month of May; and this was, I believe, the first native craft that had ever made the passage.”—*Pelly, in J.R.G.S. xxxv. 294.

1873.—“If a pear be sharpened at the thin end, and then cut in half longitudinally, two models will have been made, resembling in all essential respects the ordinary slave *dhow*.”—*Colomb*, 35.


1880.—“The third division are the Mozambiques or African slaves, who have been brought into the country from time immemorial by the Arab slave-trading *dhows*.”—*Sibree’s Great African Island*, 182.

1888.—“*Dhau* is a large vessel which is falling into disuse... Their origin is in the Red Sea. The word is used vaguely, and is applied to baghlas (see *EUGGALOW*).”—*Bombay Gazetteer*, xiii. 117 seq.

**DHURMSALLA.** s. H. and Mahr. dharm-sâld, ‘pious edifice’; a rest-house for wayfarers, corresponding to the S. Indian *Choultry* or *Chuttrum* (q.v.).

1826.—“We alighted at a *durhmsallah* where several horsemen were assembled.”—*Pandurang Hari*, 254; [ed. 1873, ii. 66].

**DHURNA.** TO *SIT*, v. In H. *dharnâ denâ or batkhnd, Skt. *dhrst* to hold.’ A mode of extorting payment or compliance with a demand, effect by the complainant or creditor sitting at the debtor’s door, and there remaining without tasting food till his demand shall be complied with, or (sometimes) by threatening to do himself some mortal violence if it be not complied with. Traces of this custom in some form are found in many parts of the world, and Sir H. Maine (see below) has quoted a remarkable example from the Irish Brehon Laws. There was a curious variety of the practice, in arrest for debt, current in S. India, which is described by Marco Polo and many later travellers (see M. P., 2nd ed., ii. 327, 335, [and for N. India, *Crooke, Pop. Rel. and Folklore*, ii. 42, seq.]). The practice of *dharnâ* is made an offence under the Indian Penal Code. There is a systematic kind of *dharnâ* practised by classes of beggars, e.g. in the Punjab by a class called *Tasmívalsâs*, or ‘strap-riggers’, who twist a leather strap round the neck, and throw themselves on the ground before a shop, until alms are given; *Dorrâvalsâs*, who threaten to hang themselves; *Dandîvalsâs*, who rattle sticks, and stand cursing till they get alms; *Urinârs*, who simply stand before a shop all day, and *Gurmsârs* and *Chharîmsârs*, who cut themselves with knives and spiked clubs] (see Ind. Antig. i. 162, [Herkliota, Qanoon-e-Islam, ed. 1863, p. 193 seq.]). It appears from Elphinstone (below) that the custom sometimes received the Ar.
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Pers. name of takāza, 'dunning' or 'importunity.'

c. 1747.—"While Nundi Raj, the Dulwai (see DALAWAY), was encamped at Sutti Mangul, his troops, for want of pay, placed him in Dhurna. . . . Hurree Singh, forgetting the tinges of salt or gratitude to his master, in order to obtain his arrears of pay, forbade the sleeping and eating of the Dulwai, by placing him in Dhurna . . . and that in so great a degree as even to stop the water used in his kitchen. The Dulwai, losing heart from this rigour, with his clothes and the vessels of silver and gold used in travelling, and a small sum of money, paid him off and discharged him." —H. of Hydur Naik, 41 seq.

c. 1794.—"The practice called dharma, which may be translated caption, or arrest."
—Sir J. Shore, in As. Res. iv. 144.

1808.—"A remarkable circumstance took place yesterday. Some Sirdars put the Maharaja (Sindia) in dharma. He was angry, and threatened to put them to death. Bhagwan Ratan Bha, by his 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, t. 179 seq.

1809.—"Seendhiya (i.e. Sindia), who has been lately plagued by repeated Dhurnas, seems now resolved to partake also in the active part of the amusement; he had permitted this same Patunkur, as a signal mark of favour, to borrow 50 rupees from the Khauger, or private treasurer. . . . The time elapsed without the agreement having been fulfilled; and Seendhiya immediately dispatched the treasurer to sit Dhurna on his behalf at Patunkur's tents." —Broughton, Letters from a Mahattta Camp, 169 seq.; [ed. 1892, 127].

[1812.—Morier (Journey through Persia, 32) describes similar proceedings by a Dervish at Bushire.]

1819.—"It is this which is called takaza * by the Mahatttas. . . . If a man have demand from (i. 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 the gods, and invoke their curses upon the person by whom he was injured." —Elphinstone, in Life, ii. 87.

1837.—* "Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do . . . by inducing . . . that person to believe that he . . . will become . . . by some act of the offender, an object of the divine displeasure if he does not do the thing . . . shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both."

Illustrations.

(a) A sits dhurna at Z.'s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine displeasure. A has committed the offence defined in this section.

(b) A threatens Z. that unless Z. performs a certain act A. will kill one of A.'s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section." —Indian Penal Code, 508, in Chap. XXIII., Criminal Intimidation, Insult, and Annoyance.

1875.—"If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Senchus Mor tells you 'to fast upon him.' . . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoos 'sitting dhurna.' It consists in sitting at the debtor's door and starving yourself till he pays. From the English point of view the practice has always been considered barbarous and immoral, and the Indian Penal Code expressly forbids it. It suggests, however, the question—what would follow if the debtor simply allowed the creditor to starve? Undoubtedly the Hindoo supposes that some supernatural penalty would follow; indeed, he generally gives definiteness to it by retaining a Brahmin to starve himself vicariously, and no Hindoo doubts what would come of causing a Brahmin's death."
—Maunce, Hist. of Early Institutions, 40. See also 297-304.

1885.—"One of the most curious practices in India is that still followed in the native states by a Brahman creditor to compel payment of his debt, and called in Hindi dhurma, and in Sanskrit dharura, 'customary proceeding,' or Prapopana, 'sitting down to die by hunger.' This procedure has long since been identified with the practice of 'fasting upon' (trusced 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 unbelieving over-king of Ireland. Loegaire's pious queen declares

* This is the date of the Penal Code, as originally submitted to Lord Auckland, by T. B. Macaulay and his colleagues; and in that original form this passage is found as § 283, and in chap. xv, of Offences relating to Religion and Caste.
that she will not eat anything while Patrick is fasting. Her son Enna seeks for food.

'It is not fitting for thee,' says his mother, 'to eat food while Patrick is fasting upon
you.' . . . It would seem from this story that Ireland the wife and children of the
debtor, and, a fortori, the debtor himself, had to fast so long as the creditor fasted.'—
Letter from Mr. Whitley Stokes, in Academy, Sept. 12th.

A striking story is told in Forbes's Rās Mālo (ii. 393 seq.; [ed. 1878, p. 657]) of a farther proceeding following upon an unsuccessful dharmā, put in practice by a company of Chārans, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jaila to one of their number. After fasting three days in vain, they proceeded from dharmā to the further rite of trāgā (q.v.). Some hacked their own arms; others decapitated three old women of their party, and hung their heads up as a garland at the gate. Certain of the women cut off their own breasts. The bards also pierced the throats of four of the older men with spikes, and took two young girls and dashed their brains out against the town-gate. Finally the 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 (Kavīs) in the Palace, and will take the chief's life, and cut off his posterity!'

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 Indiamen in the mercantile days of the E. I. Company. In the oldest charts we find the "Diamond Sand," on the western side of what is now called Diamond Harbour, and on some later charts, Diamond Point.

1683.—"We anchored this night on ye head of ye Diamond Sand."

"Jan. 26. This morning early we weighed anchor . . . but got no further than the Point of Kegoria Island" (see KEDGEREE).—Hedges, Diary, Hak. Soc. i. 94. (See also ROGUE'S RIVER.)

DIDWAN, s. P. didbān, didwān, 'a look-out,' 'watchman,' 'guard,' 'messenger.'

[1679.—See under AUMILDA, TRIPLICANE.

[1680.—See under JUNCAMEER.

[1883-4.—" . . . three yards of Ordinary Broadcloth and five Pagodas to the Dithwan that brought the Phirmanda. . . ."—Pringle, Diary of Ft. St. Geo., 1st ser. iii. 4.]

DIGGORY, DĪGRĪ, DEGREE, s. Anglo-Hindustani word of law-court jargon for 'decree.'

[1866.—"This is grand, thought bold Bhuwanee Singh, digtree to pāk, lekān rūpyeə to mɔrɔpɔs but, 'He has got his decree, but I have the money.'"—Confessions of an Orderly, 138.]

DIKK, s. Worry, trouble, botheration; what the Italians call seccaturra. This is the Anglo-Indian use. But the word is more properly adjective, Ar.-P.-H. dıkk, dikk, 'vexed, worried,' and so dikk hond, 'to be worried.' [The noun dikk-dārī, 'worry,' in vulgar usage, has become an adjective.]

1873.—"And Beaufort learned in the law,
And Atkinson the Sage,
And if his locks are white as snow,
'Tis more from dikk than age!"

Wilfred Hervey, A Lay of Modern Darjeeling.

[1889.—"Were the Company's pumps to be beaten by the vagaries of that dikkdārī, Tarachundra nuddeu?"—R. Kipling, In Black and White, 52.]

DINAPORE, n.p. A well-known cantonment on the right bank of the Ganges, being the station of the great city of Patna. The name is properly Dānpur. Ives (1755) writes Dnapoour (p. 167). The cantonment was established under the government of Warren Hastings about 1772, but we have failed to ascertain the exact date. [Cruso, writing in 1785, speaks of the cantonments having cost the Company 25 lakhs of rupees. (Forbes, Or. Mem. 2nd ed. ii. 445). There were troops there in 1773 (Gleig, Life of Warren Hastings, i. 297.)]

DĪNĀR, s. This word is not now in any Indian use. But it is remarkable as a word introduced into Skt. at a comparatively early date. "The names of the Arabic pieces of money . . . are all taken from the coins of the Lower Roman Empire. Thus, the copper piece was called fols from follis; the silver dīrham from drachma, and the gold dīnār, from denarius, which, though properly a silver coin, was used generally to denote coins of
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other metals, as the denarius aether, and the denarius aureus, or aureus" (James Prinsep, in Essays, &c., ed. by Thomas, i. 19). But it was long before the rise of Islam that the knowledge and name of the denarius as applied to a gold coin had reached India. The inscription on the east gate of the great temple at Sanchi is probably the oldest instance preserved, though the date of that is a matter greatly disputed. But in the Amarakosha (c. A.D. 500) we have 'dinare pi cha nishkah,' i.e. 'a nishkah (or gold coin) is the same as dinara.' And in the Kalpasutra of Bhadrabahu (of about the same age) § 36, we have 'dinare mālāya,' 'a necklace of dinars,' mentioned (see Max Müller below). The dinar in modern Persia is a very small imaginary coin, of which 10,000 make a tomaun (q.v.). In the Middle Ages we find Arabic writers applying the term dinār both to the staple gold coin (corresponding to the gold mohur of more modern times) and to the staple silver coin (corresponding to what has been called since the 16th century the rupee). [Also see Yule, Cathay, ii. 439 seqq. See DEANER.]

A.D. (?) "The son of Amuka . . . having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate; also five temples, and twenty-five (thousand) dinars (an act of grace and benevolence of the great emperor Chandragupta)."—Inscription on Gateway at Sanchi (Prinsep's Essays, i. 246).

A.D. (?) "Quelque temps après, à Patali-putra, un autre homme dévoût aux Brahmanes renversa une statue de Bouddha aux pieds d'un mendiant, qui la mit en pièces. Le roi (Agoka) . . . fit proclamer cet ordre: Celui qui m'appartient la tête d'un mendiant brahmanique, recevra de moi un Dinara."—Tr. of Divya avadāna, in Burnouf; Int. à l'Hist. du Bouddhisme Indien, p. 422.

c. 1333. "The hat is a sum of 100,000 dinārs (i.e. of silver); this sum is equivalent to 10,000 dinars of gold, Indian money; and the Indian (gold) dinar is worth 24 dinārs in money of the West (Maghrab)."—Ibn Batuta, iii. 106.

1859.—"Cosmas Indicopleustes remarked that the Roman denarius was received all over the world; * and how the denarius came to mean in India a gold ornament we may learn from a passage in the 'Life of Mahāvīra.' There it is said that a lady had around her neck a string of grains and golden dinars, 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, DINHY, s. Beng. dingy; [H. dīngi, dēngi, another form of dōngi, Skt. dṛṇa, 'a trough.'] A small boat or skiff; sometimes also 'a canoe,' i.e. dug out of a single trunk. This word is not merely Anglo-Indian; it has become legitimately incorporated in the vocabulary of the British navy, as the name of the smallest ship's boat; [in this sense, according to the N.E.D., first in Middle English Easy (1360)]. Dingā occurs as the name of some kind of war-boat used by the Portuguese as the defence of Hughli in 1631 ("Sixty-four large dingās"; Elliot, vii. 34). The word dīngi is also used for vessels of size in the quotation from Tipppo. Sir J. Campbell, in the Bombay Gazetteer, says that dhangi is a large vessel belonging to the Mekran coast; the word is said to mean 'a log' in Biluchi. In Guzerat the larger vessel seems to be called dāngā; and besides this there is dāngī, like a canoe, but built, not dug out.

[1610.—"I have brought with me the pinnace and her ginge for better performance."—Dawers, Letters, i. 61.]

1705.—". . . pour aller à terre on est obligé de se servir d'un petit Bateau dont les bords sont très hauts, qu'on appelle Dingues . . ."—Lullier, 39.

1785.—"Propose to the merchants of Muscat . . . to bring hither, on the Dingies, such horses as they may have for sale; which, being sold to us, the owner can carry back the produce in rice."—Letters of Tipppo, 6.

1810.—"On these larger pieces of water there are usually canoes, or dingies."—Williamson, V. M. ii. 59.

1813.—"The Indian pomegranates . . . are by no means equal to those brought and the Persian silver drachma, both of which were at hand, and to judge for himself which suggested the greater monarch. "Now the nomisma was a coin of right good ring and fine ruddy gold, bright in metal and elegant in execution, for such coins are picked on purpose to take bittier, whilst the miliarion or (drachma), to say it in one word, was of silver, and of course bore no comparison with the gold coin," &c. In another passage he says that elephants in Taprobane were sold at from 50 to 100 nomismata and more, which seems to imply that the gold denarii were actually current in Ceylon. See the passages at length in Cathay, &c., pp. clxxix-clxxx.
from Arabia by the Muscat dingeys."—*Forbes, Or. Mem.* 2nd ed. i. 408.]

1878.—"I observed among a crowd of dinghies, one contained a number of native commercial agents."—*Life in the Mogulat*, i. 18.

**DIRZEE, s.** P. darzi, H. darzi and vulgarly darzi; [darz, 'a rent, seam.']. A tailor.

[1623.—"The street, which they call Terzi Caravan-serai, is that the Tayler's Inn."—*P. della Valle*, Hak. Soc. i. 95.]

c. 1804.—"In his place we took other servants, Dirges and Dobas, and a Saís for Mr. Sherwood, who now got a pony."—*Mrs. Sherwood, Autobiog.* 283.

1810.—"The dirijees, or tailors, in Bombay, are Hindoos of respectable caste."—*Maria Graham*, 30.

**DISPATCHADORE, s.** This curious word was apparently a name given by the Portuguese to certain officials in Cochin-China. We know it only in the document quoted :

1696.—"The 23 I was sent to under the Under-Dispatchatore, who found me with my Servantes before him. I having the key, he desired me to open it."—*Boyer's Journal at Cochin China*, in *Datrumple*, Or. Rep. i. 77; also "was made Under-Customer or Dispatchatore" *(ibid. 81); and again: "The Chief Dispatchatore of the Strangers* (84).

**DISSAVE, DISSAVA, &c., s.** Singh, diswa (Skt. āša, 'a country'); &c., 'Governor of a Province,' under the Candyan Government. Dissave, as used by the English in the gen. case, adopted from the native expression diswa mahatmya, 'Lord of the Province.' It is now applied by the natives to the Collector or 'Government Agent.' (See DESSAVE.)

1681.—"Next under the Adigars are the Dissavas who are Governors over provinces and counties of the land."—*Knor*, p. 50.

1685.—"... un Dissava qui est comme un General Chinguals, ou Gouverneur des armées d'une province."—*Ribeyro* (Fr. tr.), 102.

1803.—"... the Dissavas ... are governors of the corés or districts, and are besides the principal military commanders."—*Percival's Ceylon*, 258.

1860.—"... the dissave of Oovah, who had been sent to tranquilize the disturbed districts, placed himself at the head of the insurgents" (in 1817).—*Tennent's Ceylon*, ii. 91.

**DITCH, DITCHER.** Disparaging sobriquets for Calcutta and its European citizens, for the rationale of which see MAHRATTA DITCH.

**DIU, n.p.** A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. dvipa. The Portuguese were allowed to build a fort here by treaty with Bahadur Shâh of Guzerat, in 1535. It was once very famous for the sieges which the Portuguese successfully withstood (1538 and 1545) against the successors of Bahadur Shâh [see the account in *LÏmschoten*, Hak. Soc. i. 37 seq.]. It still belongs to Portugal, but is in great decay. [Tavernier (ed. *Ball*, ii. 35) dwells on the advantages of its position.]

c. 700.—Chinese annals of the T'ang dynasty mention Tiyu as a port touched at by vessels bound for the Persian Gulf, about 10 days before reaching the Indus. See *Deshiques*, in *Mem. de l'Acad. Inscript.* xxxii. 367.

1516.—"... there is a promontory, and joining close to it is a small island which contains a very large and fine town, which the Malabars call Diuxa and the Moors of the country call it Diu. It has a very good harbour," &c.—*Barbon*, 59.

1572.—"Succedore Ihe-ha alli Castro, que o estandarte Portuguez tera sempre levantado, Conforme successor ao succedido; Que hum ergue Dio, outro o defende e guio."—*Câmões*, x. 67.

By Burton:

"Castro succeeds, who Lusias estandard shall bear for ever in the front to wave; Successor the Succeeded's work: who endeth; that buildeth Diu, this builded Diu defendeth."

1648.—"At the extremity of this Kingdom, and on a projecting point towards the south lies the city Diu, where the Portuguese have 3 strong castles; this city is called by both Portuguese and Indians Dive (the last letter, e, being pronounced somewhat softly), a name which signifies 'Island.'"—*Van Twist*, 13.

1727.—"Diu is the next Port. ... It is one of the best built Cities, and best fortified by Nature and Art, that I ever saw in India, and its stately Buildings of free Stone and Marble, are sufficient Witnesses of its ancient Grandeur and Opulence; but at present not above one-fourth of the City is inhabited."—*A. Hamilton*, i. 137; [ed. 1744, i. 136].
DIUL-SIND, n.p. A name by which Sind is often called, in early European narratives, taken up by the authors, no doubt, like so many other prevalent names, from the Arab traders who had preceded them. *Dewal* or *Dabul* 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 Katteh. It had the name from a famous temple (devāya), probably a Buddhist shrine, which existed there, and which was destroyed by the Mahommedans in 711. The name of Dewal long survived the city itself, and the specific addition of Sind or Sindis being added, probably to distinguish it from some other place of resembling name, the name of Dewal-Sind or Sind 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 DuQuesne. In this the ships, after leaving Tiya (Diu) sailed 10 days further to another Tiya near the great river Milan or Sintat. This was, no doubt, Dewal near the great Mahrān or Sind, i.e. Indus.—*Mém. de l'Acad. des Ins.,* xxxii. 987.

C. 880.—"There was at Debail 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 Hajjāj of what he had done, and solicited advice... One day a reply was received to this effect:—'Fix the manjānīk... call the manjānīk-master, and tell him to aim at the flagstaff of which you have given a description.' So he brought down the flagstaff, and it was broken; at which the infidels were sore afflicted."—*Bilad-er-i, in Elliot, i. 120.

C. 900.—"From Nārmasirā to Debail is 8 days' journey, and from Debail to the junction of the river Mahrān with the sea, is 2 parasangs."—*Ibn Khordādbeh, in Elliot, i. 15.

976.—"The City of Debail is to the west of the Mahrān, 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 Ummân, and the vessels of China and India come to Debail."—*Idrisī, in Elliot, i. p. 77.

1228.—"All that country down to the seashore was subdued. Malik Sinâh-ud-din Habs, chief of Dewal and Sind, came and did homage to the Sultan."—*Tabakāt-i-Nasir, in Elliot, ii. 326.

[1513. — "And thence we had sight of Diulcindy."—*Albuquerque, Cartas, p. 239.]

1516.—"Leaving the Kingdom of Ormuz... the coast goes to the South-east for 172 leagues as far as Diulcinde, entering the Kingdom of Ulcinde, which is between Persia and India."—*Barbosa, 49.

1553.—"From this Cape Jasque to the famous river Indus are 200 leagues, in which space are these places Guadel, Calara, Calamante, and Diul, the last situated on the most westerly mouth of the Indus."—*De Barros, Dec. 1. liv. ix. cap. i.

C. 1554.—"If you guess that you may be drifting to Jaked... you must try to go to Karasuh, or to enter Khur (the estuary of) Diul Sind."—*The Mokht, in J. A. Soc. Beng. v. 463.

1572.—"Olha a terra de Ulcinde fertillisimaa E da Jaqueta a intima enseada."—Camões, x. cvi.

1614.—"At Diulcinde the Expedition in her former Voyage had delievered Sir Robert Sherley the Persian Embassadour."—*Capt. W. Peyton, in Purchas, i. 530.

1616.—"The river Indus doth not powre himself into the sea by the bay of Cambaya, but far westward, at Sindu."—*Sir T. Roe, Hak. Soc. i. 122.]


C. 1650.—Diul is marked in Blaeu's great Atlas on the W. of the most westerly mouth of the Indus. C. 1666.—"... la ville la plus Méridionale est Diul. On la nomme encore Diul-Sind, et autrefois on l'appelée Dohil... Il y a des Orientiaux qui donnent le nom de Diul au Pais de Sinde."—*Thevenot, v. 158.

1727.—"All that shore from Jasques to Sindio, inhabited by uncivilized People, who admit of no Commerce with Strangers, tho' Guadell and Diul, two Sea-porta, did about a Century ago afford a good Trade."—*A. Hamilton, i. 115; [ed. 1744].

1758.—"Celui (le bras du Sind) de la droite, après avoir passé à Fairuz, distant ce Manorsa de trois journées selon Edrisì, se rend à Debél ou Divl, auquel nom on ajoute quelque fois celui de Sindio... La ville est située sur une langue de terre en forme de peninaule, d'où je pense que lui vient son nom actuel de Diul ou Divl,
DOAB. s. and n.p. P.—H. doab, 'two waters,' i.e. 'Mesopotamia,' the tract between two confluent rivers. In Upper India, when used absolutely, the term always indicates the tract between the Ganges and Jumna. Each of the like tracts in the Punjab has its distinctive name, several of them compounded of the names of the limiting rivers, e.g. Richud Doab, between Râvi and Chenâb, Jech Doab, between Jelam and Chenâb, &c. These names are said to have been invented by the Emperor Akbar. [Ain, ed. Jarrett, ii, 311 seq.] The only Doab known familiarly by that name in the south of India is the Ravîchâr Doab in the Nizam's country, lying between the Kistna and Tungabhadra.

DOAI! DWYE! Interj. Properly H. dokâi, or dohâti, Gujarâtî dovâthâi, an exclamation (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a Court of Justice, or as any one passes who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as Thavenot pointed out over 200 years ago, to the old Norman Haro! Haro! viens à mon aide, mon Prince!* but does not now carry the privilege of the Norman cry; though one may conjecture, both from Indian analogies and from the statement of Ibn Batuta quoted below, that it once did. Every Englishman in Upper India has often been saluted by the calls of, 'Dohâi Khudâwând ki! Dohâi Mahârâj! Dohâi Kompanî Bahâdûr!' 'Justice, my Lord! Justice, O King! Justice, O Company!'—perhaps in consequence of some oppression by his followers, perhaps in reference to some grievance with which he has no power to interfere. "Until 1860 no one dared to ignore the appeal of dohâi to a native Prince within his territory. I have heard a serious charge made against a person for calling the dohâi needlessly" (M. Gen. Keatinge).

Wilson derives the exclamation from da, 'two' or repeatedly, and hâi 'alas,' illustrating this by the phrase 'dohâi tikhâi karnâ,' 'to make exclamation (or invocation of justice) twice and thrice.' [Platts says, do-hâtâ, Skt. hri-hâtâ; a crying twice "alas!] This phrase, however, we take to be merely an example of the 'striving after meaning,' usual in cases where the real origin of the phrase is forgotten. We cannot doubt that the word is really a form of the Skt. droha, 'injury, wrong.' And this is confirmed by the form in Ibn Batuta, and the Mahr. durâhi; "an exclamation or expression used in prohibiting in the name of the Raja... implying an imprecation of his vengeance in case of disobedience" (Molèsworth's Dict.); also Tel. and Canar. durâi, 'protest, prohibition, caveat, or veto in arrest of proceedings' (Wilson and C. P. B., MS.)

C. 1340.—"It is a custom in India that when money is due from any person who is favoured by the Sultan, and the creditor wants his debt settled, he lies in wait at the Palace gate for the debtor, and when the latter is about to enter he assails him with the exclamation DARÔhai us-Sultan/ 'O Enemy of the Sultan.—I swear by the head of the King thou shalt not enter till thou hast paid me what thou owest.' The debtor cannot then stir from the spot, until he has satisfied the creditor, or has obtained his consent to the respite."—Ibn Batuta, iii. 412. The signification assigned to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Musulman friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609.—"He is severe enough, but all helpeth not; for his poore Riats or clowns complaine of Injustice done them, and cry for justice at the King's hands."—Hawkins, in Purchas, i. 223.

C. 1666.—"Quand on y veut arrêter une personne, on crie seulement Dôa padechâ; cette clameur a autant de force que celle de haro en Normandie; et si on defended quelqu'un de sortir, du lieu où il est, en disant Dôa padecha, il ne peut partir sans se rendre criminel, et il est obligé de se presenter à la Justice."—Thesvent, v. 61.

1834.—"The servant woman began to make a great outcry, and wanted to leave the ship, and cried Dôaaee to the Company, for she was murdered and kidnapped."—The Baboo, ii. 242.

DOAR, n.p. A name applied to the strip of moist land, partially cultivated with rice, which extends at the foot of...
the Himalaya mountains to Bhotan. It corresponds to the Terai further west; but embraces the conception of the passes or accesses to the hill country from this last verge of the plain, and is apparently the Skt. dvēra, a gate or entrance. [The E. Dwars of Goalpara District, and the W. Dwars of Jalpaiguri were annexed in 1864 to stop the raids of the Bhutias.]

DOBUND, s. This word is not in the Hind. Dicts. (nor is it in Wilson), but it appears to be sufficiently elucidated by the quotation:

1787.—"That the power of Mr. Fraser to make dobunds, or new and additional embankments in the age of the old ones ... was a power very much to be suspected, and very improper to be entrusted to a contractor who had already covenanted to keep the old pools in perfect repair," &c.—Articles against W. Hastings, in Burke, v. 38.

DOLLY, s. Hind. ḍālī. 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 Malay or gardener ("The Molly with his dolly"). The proper meaning of ḍālī is a 'branch' or 'twig' (Skt. dār); then a 'basket,' a 'tray,' or a 'pair of trays slung to a yoke,' as used in making the offerings. Twenty years ago the custom of presenting ḍālīs was innocent and merely complimentary; but, if the letter quoted under 1882 is correct, it must have grown into a gross abuse, especially in the Punjab. [The custom has now been in most Provinces regulated by Government orders.]

[1832.—"A Dhaluli is a flat basket, on which is arranged in neat order whatever fruit, vegetables, or herbs are at the time in season."—Mrs. Meer Hassan Ali, Observations, i. 333.]

1880.—"Brass dishes filled with pistachio nuts are displayed here and there; they are the oblations of the would-be visitors. The English call these offerings dollyes; the natives ḍālī. They represent in the profuse East the visiting cards of the meagre West."—Ali Baba, 84.

1882.—"I learn that in Madras dallyes are restricted to a single gilded orange or lime, or a tiny sugar pagoda, and Madras officers who have seen the baskets of fruit, nuts, almonds, sugar-candy ... &c., received by single officials in a single day in the N.W. Provinces, and in addition the number of bottles of brandy, champagne, liquors, &c., received along with all the preceding in the Punjab, have been ... astounded that such practice should be countenanced by Government."—Letter in Pioneer Mail, March 15.

DOME, DHOME; in S. India commonly Dombaree, Dombar, s. Hind. Dōm or Dōmā. The name of a very low caste, representing some old aboriginal race, spread all over India. In many places they perform such offices as carrying dead bodies, removing carrion, &c. They are often musicians; in Oudh sweepers; in Chāmpārān professional thieves (see Elliot's Races of the N.W.P., [Hesley, Tribes and Castes of Bengal, s.v.]). It is possible, as has been suggested by some one, that the Gypsy Ṛomany is this word.

c. 1328.—"There be also certain others which be called Dumbri who eat carrion and carcasses; who have absolutely no object of worship; and who have to do the drudgeries of other people, and carry loads."—Friar Jordanus, Hak. Soc. p. 21.

1817.—"There is yet another tribe of vagrants, who are also a separate sect. They are the class of mountebanks, buffoons, posture-masters, tumblers, dancers, and the like. ... The most insolent body is that of the Dumbars or Dumbaru."—Abbe Dubois, 408.

DONDERA HEAD, n.p. The southernmost point of Ceylon; called after a magnificent Buddhist shrine there, much frequented as a place of pilgrimage, which was destroyed by the Portuguese in 1587. The name is a corruption of Dewa-nagara, in Elu (or old Singalese) Devu-nuwara; in modern Sinhalese Dewundara (Ind. Antiq. i. 329). The place is identified by Tennent with Ptölemy’s “Dagana, sacred to the moon.” Is this name in any way the origin of the opprobrious ‘dunderhead’? [The N.E.D. gives no countenance to this, but leaves the derivation doubtful; possibly akin to dunner]. The name is so written in Dunn’s Directory, 5th ed. 1780, p. 59; also in a chart of the Bay of Bengal, without title or date in Dalrymple’s Collection.

1344.—"We travelled in two days to the city of Dinawar, which is large, near the sea, and inhabited by traders. In a vast temple there, one sees an idol which bears the same name as the city. ... The city and its revenues are the property of the idol."—Ibn Battuta, iv. 184.

[1553.—"Tanabaré." See under GALLE, POINT DE.]
DONEY, DHONY, s. In S. India, a small native vessel, properly formed (at least the lower part of it) from a single tree. Tamil, थुण्ड्रा. Dr. Gundert suggests as the origin Skt. थरु, 'a wooden vessel.' But it is perhaps connected with the Tamil 'vindu, 'to scoop out'; and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the J.R.A.S. vol. i. is a paper by Mr. Edye, formerly H.M.'s Master Shipwright in Ceylon, on the native vessels of South India, and among others he describes the Doni (p. 13), with a drawing to scale. He calls it "a huge vessel of ark-like form, about 70 feet long, 20 feet broad, and 12 feet deep; with a flat bottom or keel part, which at the broadest place is 7 feet ... the whole equipment of these rude vessels, as well as their construction, is the most coarse and unseaworthy that I have ever seen." From this it would appear that the doney is no longer a 'dug-out,' as the suggested etymology, and Pyrard de Laval's express statement, indicate it to have been originally.

1552.— Castanheda already uses the word as Portuguese: "foi logo côtra ho tõe."— iii. 22.

1553.— "Vasco da Gama having started ... on the following day they were surprised rather than received a league and a half from Calicut, when they came towards them more than 60 tones, which are small vessels, crowded with people."—Barros, I. iv., xi.

1561.— The word constantly occurs in this form (toné) in Correa, e.g. vol. i. pt. 1, 403, 502, &c.

[1698.— "... certaine scutes or Skiffes called Tones."— Linschoten, Hak. Soc. ii. 56.]

1606.— There is a good description of the vessel in Correa, f. 29.

c. 1610.— "Le basteau s'appelloit Donny, c'est à dire oiseau, pourquoy qu'il estoit pro- viste de voiles."— Pyrard de Laval, i. 65; [Hak. Soc. i. 86].

" ... "La part de leurs vaisseaux sont d'une seule piece, qu'ils appellent Tonny, et les Portugais Almèdes (Almadia)."— Ibid. i. 278; [Hak. Soc. i. 989].

1644.— "They have in this city of Cochin certain boats which they call Tones, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 12 or 20 cubits in length, and with a broad para of 5 or 6 palms, so that they build above an upper story called Bayllens, like a little house, thatched with Ola (Ollah), and closed at the sides. This contains many passengers, who go to amuse themselves on the rivers, and there are spent in this way many thousands of cruzados."— Bocarro MS.

1666.— "... with 110 paraoas, and 100 cattas (see PROW, CATUS) and 80 tonnes of broad beam, full of people ... the enemy displayed himself on the water to our caravels."— Parias y Sowas, Asia Portig. i. 66.

1672.— "... four fishermen from the town came over to us in a Tony."— Dut- duens, Ceylon (Dutch ed.), 89.

[1821.— In Travels on Foot through the Island of Ceylon, by J. Haafner, translated from the Dutch (Phillip's New Voyages and Travels, v. 6, 79), the words "thonij," "thonys" of the original are translated Funny, Funnies; this is possibly a misprint for Tummies, which appears on p. 66 as the rendering of "thonijs." See Notes and Queries, 9th ser., iv. 183.]

1860.— "... Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the Patamars of Malabar, the dhonays of Coromandel."— Tenants' Ceylon, ii. 193.

DOOB, s. H. dōb, from Skt. dārvā. 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 धूप, 'sunshine,' has no foundation. Its merits, its lowly gesture, its spreading quality, give it a frequent place in native poetry.

1810.— "The doob is not to be found everywhere; but in the low countries about Dacca ... this grass abounds; attaining to a prodigious luxuriance."— Williamson, V. M. i. 238.

DOOCAUN, s. Ar. dukkaun, Pers. and H. dukān, 'a shop'; dukāndār, 'a shopkeeper.'

1554.— "And when you buy in the dukains (os ducões), they don't give picnicas (see PICOTA), and so the Dukandars (os Ducamdares) gain ...."— A. Nunes, 22.

1810.— "L'estrade élevée sur laquelle le marchand est assis, et d'oh il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle dukān; mot qui signifie, suivant son étymologie, une estrade ou plateforme, sur laquelle on se tenant assis, et que nous traduisons improprement par boutique."— Note by Silvestre de Sacy, in Relation de l'Egypte, 594.

[1832.— "The Dukhauns (shops) small, with the whole front open towards the street."— Mrs. Meer Hassan Ali, Observations, ii. 36.]
DOORMUND, n. p. Door-summ'mUND, a corrupt form of Dūrāsamudra (Gate of the Sea), the name of the capital of the Balalás, a medieval dynasty in S. India, who ruled a country generally corresponding with Mysore. [See Rice, Mysore, ii. 353.] The city itself is identified with the fine ruins at Halabídú [Hale-bidu, 'old capital'], in the Hassian district of Mysore.
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 its flavour in Bontius, whilst Day only says of the C. hippurus that "these dolphins are eaten by natives." Fryer, however, uses an expression like that of Bontius:—"The Dolphin is entolled beyond these,"—i.e. Bonito and Albicore (p. 12).

1578.—"When he is chased of the Bonito, or great mackerel (whom the Aurata or Dolphin also pursueth)."—Drake, World Encompassed, Hak. Soc. 32.

1631.—"Piscis Dorados dicti a Portugalensisibus, ab auroo quen funerit in cute colore hic piscis est longe optimi saporis, Bonitos bonitate excellens."—Luc. Bontii, Lib. V. cap. xix. 73.

DORAY, DURAI, s. This is a South Indian equivalent of Sahib (q.v.); Tel. dora, Tam. turai, 'Master.' Sinhalese, 'small gentleman' is the equivalent of Choha Sahib, a junior officer; and Tel. doraiseni, Tam. turaiseni (corruptly doreseni) of 'Lady' or 'Madam.'

1890.—"The delivery of three Iron guns to the Deura of Ramacole at the rate of 15 Pagodas per cundy is ordered ... which is much more than what they cost."—Fort St. Geo. Cons., Aug. 5. In Notes and Extracts, No. iii. p. 31.

1837.—"The Vakeels stand behind their masters during all the visit, and discuss with them all that A—says. Sometimes they tell him some barefaced lie, and when they find he does not believe it, they turn to me grinning, and say, 'Ma'am, the Doory plenty cunning gentleman.'"—Letters from Madras, 86.

1882.—"The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of 'Colonel Dora.' And to this day it is considered a sufficient answer to inquiries regarding the reason for any Revenue Rule, that I was laid down by the Colonel Dora."—Arthuthot's Memoir of Sir T. M., p. xcviii.

"A village up the Godavery, on the left bank, is inhabited by a race of people known as Doraylu, or 'gentlemen.' That this is the understood meaning is shown by the fact that their women are called Doresandu, i.e. 'ladies.' These people rifle their arrow feathers, i.e. give them a spiral. "(Reference lost.) [These are perhaps the Kois, who are called by the Telengas Koidhakas, "the word thorna meaning 'gentleman' or Sahib."—(Central Proe. Gaz. 500; also see Ind. Ant. viii. 94)].

DORIA, s. H. doriya, from dor, dori, 'a cord or leash'; a dog-keeper.

1781.—"Stolen ... The Dog was taken out of Capt. Law's Baggage Boat ... by the Durreer that brought him to Calcutta."—India Gazette, March 17.

[Doriya is also used for a kind of cloth. "As the characteristic pattern of the charkhâna is a check, so that of the doriya is stripes running along the length of the thân, i.e. in warp threads. The doriya was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, tasar, and other combinations" (Yusuf Ali, Mon. on Silk, 94).]

[D. 1590.—In a list of cotton cloths, we have "Doriiyah, per piece, 6R. to 2M."—Ain, i. 95.

[D. 1683.—"... 3 pieces Dooreas."—Hedges, Diary, Hak. Soc. i. 94.]

DOSOTY, s. H. do-sûti, do-sûta, 'double thread;' a kind of cheap cotton stuff woven with threads doubled.

[1843.—"The other pair (of travelling baskets) is simply covered with dosootee (a coarse double-threaded cotton)."—Davidson, Diary in Upper India, i. 10.]

DOUBLE-GRILL, s. Domestic H. of the kitchen for 'a devil' in the culinary sense.

DOUR, s. A foray, or a hasty expedition of any kind. H. dour, 'a run.' Also to dour, 'to run,' or 'to make such an expedition.'

1853.—"'Halloa! Oakfield,' cried Perkins, as he entered the mess tent ... 'don't look down in the mouth, man; Attok taken, Chutter Sing dauring down like the devil—march to-morrow. ..."—Oakfield, ii. 67.

DOW, s. H. dào, [Skt. dâtra, dã, 'to cut']. A name much used on the Eastern frontier of Bengal as well as
by Europeans in Burma, for the hewing knife or bill, of various forms, carried by the races of those regions, and used both for cutting jungle and as a sword. Dhā is the true Burmese name for their weapon of this kind, but we do not know if there is any relation but an accidental one with the Hind. word. [See drawing in Egerton, Handbook of Indian Arms, p. 84.]

[1870.—"The Dao is the hill knife. . . . It is a blade about 18 inches long, narrow at the haft, and square and broad at the tip; pointless, and sharpened on one side only. The blade is set in a handle of wood; a bamboo root is considered the best. The fighting dao is differently shaped; this is a long pointless sword, set in a wooden or ebony handle; it is very heavy, and a blow of almost incredible power can be given by one of these weapons. . . . The weapon is identical with the 'parang latok' of the Malays. . . ."—Levi, Wild Races of S.E. India, 35 seq.

DOWLE, s. H. daul, daoulā. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a bund. It is worth noting that in Sussex doole is "a small conical heap of earth, to mark the bounds of farms and parishes in the downs" (Wright, Dict. of Obs. and Prov. English). [The same comparison was made by Sir H. Elliot (Supp. Gloss, s.v. Doula); the resemblance is merely accidental; see N.E.D. s.v. Dool.]

1851.—"In the N.W. corner of Suffolk, where the country is almost entirely open, the boundaries of the different parishes are marked by earthen mounds from 3 to 6 feet high, which are known in the neighbourhood as dools."—Notes and Queries, 1st Series, vol. iv. p. 161.

DOWRA, s. A guide. H. daurāhā, daurāhā, daurā, 'a village runner, a guide,' from daurā, 'to run,' Skt. drava, 'running.'

1827.—"The vidette, on his part, kept a watchful eye on the Dowrah, a guide supplied at the last village."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

[DRABI, DRABY, s. The Indian camp-followers' corruption of the English 'driver.'

[1900.—"The mule race for Drabis and grass-cutters was entertaining."—Pioneer Mail, March 16.]

DRAVIDIAN, adj. The Skt. term Dravīḍa seems to have been originally the name of the Conjevaram Kingdom (4th to 11th cent. A.D.), but in recent times it has been used as equivalent to 'Tamil.' About A.D. 700 Kumārila Bhaṭṭa calls the language of the South Andhadrāvīḍa-hēshā, meaning probably, as Bishop Caldwell suggests, what we should now describe as 'Telegu-Tamil-language.' Indeed he has shown reason for believing that Tamil and Dravīḍa, of which Dravīḍa (written Tiramīḍa), and Dravīḍa are old forms, are really the same word. [Also see Oppert, Orig. Inhab. 25 seq., and Dravīḍa, in a quotation from Al-birūnī under MALABAR.] It may be suggested as possible that the Tropina of Pliny is also the same (see below). Dr. Caldwell proposed Dravīḍian as a convenient name for the S. Indian languages which belong to the Tamil family, and the cultivated members of which are Tamil, Malayāḷam, Canarese, Tulu, Kudagu (or Coorg), and Telegu; the uncultivated Tuda, Kōta, Gōnd, Khond, Orāṇ, Rājmahālī. [It has also been adopted as an ethnological term to designate the non-Aryan races of India (see Risley, Tribes and Castes of Bengal, i. Intro. xxxi.).]

c. A.D. 70.—"From the mouth of Ganges where he entereth into the sea unto the cape Calignon, and the town Danagula, are counted 726 miles; from thence to Tropina where standeth the chief mart or towne of merchandise in all India, 1225 miles. Then to the promontory of Perimula they reckon 750 miles, from which to the towne above said Patale . . . 620."—Pliny, by Phil. Holland, vi. chap. xx.

A.D. 404.—In a south-western direction are the following tracts . . . Surashtrians, Bāḍaras, and Drāvīḍas.—Vardāḥa-mihira, in J.R.A.S., 2nd ser. v. 84.

. . . "The eastern half of the Narbadda district . . . the Pulindas, the eastern half of the Drāvīḍas . . . of all these the Sun is the Lord."—Ibid. p. 251.

C. 1045.—"Moreover, chief of the sons of Bharata, there are, the nations of the South, the Drāvīḍas . . . the Karnatākas, Māhishākas . . . "—Vīśvaku Purāṇa, by H. H. Wilson, 1865, ii. 177 seq.

1856.—"The idioms which are included in this work under the general term 'Dravīḍian' constitute the vernacular speech of the great majority of the inhabitants of S. India."—Caldwell, Comp. Grammar of the Dravīḍian Languages, 1st ed.

1869.—"The people themselves arrange their countrymen under two heads; five termed Panch-gaurā, belonging to the Hindi,
DRAWERS, LONG, s. An old-fashioned term, probably obsolete except in Madras, equivalent to pyjamas (q.v.).

1794.—"The contractor shall engage to supply ... every patient ... with ... a clean gown, cap, shirt, and long drawers."—In Seton-Karr, ii. 115.

DRESSING-BOY, DRESS-BOY, s. Madras term for the servant who acts as valet, corresponding to the bearer (q.v.) of N. India.

1837.—See Letters from Madras, 106.

DRUGGERMAN, s. Neither this word for an 'interpreter,' nor the Levantine dragoman, of which it was a quaint old English corruption, is used in Anglo-Indian colloquial; nor is the Arab tarjumân, which is the correct form, a word usual in Hindustâni. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic târgêmân, met-târgêmân, 'an interpreter'; the Jewish Tarqyam, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian râgûm, 'to speak,' rîgûm, 'the word.' See Proc. Soc. Bibl. Arch., 1883, p. 73, and Delitsch, The Hebrew Lang. viewed in the Light of Assyrian Research, p. 50. In old Italian we find a form somewhat nearer to the Arabic. (See quotation from Pegolotti below.)

c. 1150?.—"Quorum lingua cum prae-nominato Iohanni, Indorum patriarchae, nimis esset obscura, quod neque ipse quod Romani dicerent, neque Romani quod ipse dicereint intelligerent, interpretae interposito, quem Achivi drogomanum vocant, de mutuo statu Romanorum et Indicæ regionès ad invicem quereres cooperaunt."—De Adventu Patriarchæ Indorum, printed in Zunncke, Der Priester Johannes, i. 12. Leipzig, 1879.

[1252.—"Quia meus Turgemanus non erat sufficiens."—W. de Rubruck, p. 154.]

c. 1270.—"After this my address to the assembly, I sent my message to Eix by a dragoman (trujaman) of mine."—Chron. of James of Aragon, tr. by Foster, ii. 558.

Villehardoun, early in the 13th century, uses drogument, and for other early forms see N. E. D. s.v. Dragomani.

c. 1309.—"Il avoit gens illec qui savoient le Sarrasinois et le français que l'on appelle drugemens, qui enromanoient le Sarrasinois au Conte Perron."—Joinville, ed. de Wailly, 182.

c. 1343.—"And at Tana you should furnish yourself with dragomans (turcimanni)."—Pegolotti's Handbook, in Cathey, &c., ii. 291, and App. iii.

1404.—"... el maestro en Teologia dixo por su Truximan que dixesse al Señor q' aquella carta que su fijo el rey le embiara non la sabia otro leal, salvo el ..."—Clavijo, 446.

1585.—... e dopo m'esserì pronisti di vn buonissimo dragomano, et interprete, fu inteso il suono delle trombette le quali annuntiauano l'udienza del Rè "(di Pegù).—Gasparo Balbi, f. 102v.

1613.—"To the Trojan Shoare, where I landed Feb. 22 with fourteene English men more, and a few or Druggerman."—T. Coryat, in Purchas, ii. 1813.

1615.—"E dietro, a cavallo, i dragomanni, cioè interpreti della repubblica e con loro tutti i dragomanni degli altri ambasciatori ai loro luoghi."—P. della Valle, i. 89.

1738.—"Till I cried out, you prove yourself so able, Pity! you was not Druggerman at Babel! For he, they found a linguist half so good, I make no question that the Tower had stood."—Pope, after Dante, Sat. iv. 81.

Other forms of the word are (from Span. trujaman) the old French trombement, Low Latin drocmandus, turchimannus, Low Greek ὀργόμανος, &c.

DRUMSTICK, s. The colloquial name in the Madras Presidency for the long slender pods of the Moringa pterygosperma, Gaertner, the Horse- Radish Tree (q.v.) of Bengal.

c. 1790.—"Mon domestique étot occupé à me préparer un plat de morongas, qui sont une espèce de fèves longues, auxquelles les Européens ont donné, à cause de leur forme, le nom de baguettes à tambou."—Hauffner, ii. 25.

DUB, s. Telugu dabbu, Tam. idappu, a small copper coin, the same as the doody (see CASH), value 20 cash; whence it comes to stand for money in general. It is curious that we have also an English provincial word, "Dubs= money," E. Sussex." (Holloway, Gen. Dist. of Provincialisms, Lewes, 1838). And the slang 'to dub up,' for to pay up, is common (see slang Dict.).
DUBASH, DOBASH, DEBASH.

s. H. dubbášiYá, dobáší (lit. 'man of two languages'), Tam. 'upáší. An interpreter; obsolete except at Madras, and perhaps there also now, at least in its original sense; [now it is applied to a dressing-boy or other servant with a European.] The Dubash was at Madras formerly a usual servant in every household; and there is still one attached to each mercantile house, as the broker transacting business with natives, and corresponding to the Calcutta banyan (q.v.). According to Drummond the word has a peculiar meaning in Guzerat: 'A Doobsheeo in Guzerat is viewed as an evil spirit, who by telling lies, sets people by the ears.' This illustrates the original meaning of dubash, which might be rendered in Bunyan's fashion as Mr. Two-Tongues.

[1566.—"Bring toopaz and interpreter, Antonio Fernandes."—India Office MSS. Gaveta's agreement with the jangadas of the fort of Quilon, Aug. 13.]

[1664.—"Per nosa conta a ambos por manilha 400 fanoin e ao tapay 50 fanoin."—Letter of Zamorin, in Logan, Malabar, iii. 1.]

1673.—"The Moors are very grave and haughty in their Demeanor, not vouchsafing to return an Answer by a slave, but by a Dubash."—Fryer, 30.

[1673.—"The Dubass of this Factory having to regain his freedom."—S. Master, in Man. of Kistna Dist. 123.]

1683.—"The chief Dubash was ordered to treat... for putting a stop to their proceedings."—Wheeler, i. 279.

1750.—"He ordered his Dubash to give the messenger two pagodas (sixteen shillings);—it was poor reward for having received two wounds, and risked his life in bringing him intelligence."—Letter of Sir T. Munro, in Life, i. 26.

1800.—"The Dubash ere ought to be hanged for having made difficulties in collecting the rice."—Letter of Sir A. Wellesley, in do. 259.

[1804.—"I could neither understand them nor they me; but they would not give me up until a Dubash, whom Mrs. Sherwood had hired... came to my relief with a palanquin."—Autobiog. of Mrs. Sherwood, 272.]

1809.—"He (Mr. North) drove at once from the coast the tribe of Aumils and Debashees."—Ibid. Valentina, i. 315.

1810.—"In this first boat a number of debashes are sure to arrive."—Williamson, V. M. i. 133.

"The Dubashes, then all powerful at Madras, threatened loss of caste, and absolute destruction to any Bramin who should dare to unveil the mysteries of their sacred language."—Morton's Life of Leyden, 30.

1860.—"The mudliars and native officers... were superseded by Malabar Dubashes, men aptly described as enemies to the religion of the Singhalese, strangers to their habits, and animated by no impulse but extortion."—Tennent's Ceylon, ii. 72.

DUBBER, s. P.—H. dabir, 'a writer or secretary.' It occurs in Pehlevi as debir, connected with the old Pers. di'pî, 'writing.' The word is quite obsolete in Indian use.

1760.—"The King... referred the adjustment to his Dubbeer, or minister, which, amongst the Indians, is equivalent to the Duan of the Mahomedan Princes."—Orme, ii. § i. 601.

DUBBER, s. Hind. (from Pers.) dabbah; also, according to Wilson, Guzerati dâbâra; Mahr. dâbara. A large oval vessel, made of green buffalo-hide, which, after drying and stiffening, is used for holding and transporting ghee or oil. The word is used in North and South alike.

1554.—"Butter (d màmêtiga, i.e. ghee) sells by the maund, and comes hither (to Ormuz) from Bacoara and from Reyssel (see RISHIRE); the most (however) that comes to Ormuz is from Dui and from Mangalor, and comes in certain great jars of hide, dabaas."—A. Nunes, 23.

1673.—"Did they not boil their Butter it would be rank, but after it has passed the Fire they keep it in Duppers the year round."—Fryer, 118.

1727.—(From the Indus Delta.) "They export great quantities of Butter, which they gently melt and put up in Jars called Duppas, made of the Hides of Cattle, almost in the Figure of a Glob, with a Neck and Mouth on one side."—A. Hamilton, i. 126; [ed. 1744, i. 127].

1828.—"Purhhoodas Shet of Brench, 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.—"... dubbaus 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 dubbas of ghee."—G. O. by Sir C. Napier, in Sird, ii.

**DUCKS, s.** The slang distinctive name for gentlemen belonging to the Bombay service; the correlative of the *Mulls* of Madras and of the *Qui-His* of Bengal. It seems to have been taken from the term next following.

1803.—"I think they manage it here famously. They have neither the comforts of a Bengal army, nor do they rough it, like the Ducks."—Elphinstone, in Life, i. 53.

1860.—"Then came Sire Jhone by way of Balagh and Hormuz to yé Costys of Ynde... And atte what Place yé Knyghte came to Londe, thayre yé fofike clepen *ducks* (quasi DUÇES INDIAE)."—Extract from a MS. of the Travels of Sir John Maunderill in the E. Indies, lately discovered (Calcutta).

In the following word is a corruption of the Tam. *tikku,* a weight equal to 1½ viss, about 3 lbs. 13 oz.

1787.—"We have fixed the produce of each vine at 4 ducks of wet pepper."—Portman of Tippoo Sultan, in Logan, Jalalabur, iii. 125.

**DUCKS, BOMBAY.** See BUMBOY.

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.) *daftar* or *daftardar,* the exact rationale of which name it is not easy to explain, *dafta,* 'a small body, a section,' *daftardar,* 'a person in charge of a small body of troops.' A petty officer of native police (v. burkundauze, v.) and in regiments of Irregular Cavalry, a non-commissioned officer corresponding in rank to a corporal or naik.

1803.—"The pay... for the duffadars ought not to exceed 35 rupees."—Wellington, ii. 242.

**DUFTERY,** s. Ar.—H. *daftar.* Colloquially 'the office,' and interchangeable with cutcherry, except that the latter generally implies an office of the nature of a Court. *Daftarkhana* is more accurate, [but this usually means rather a record-room where documents are stored]. The original Arab. *daftar* is from the Greek *δεφθερα—membranae,* 'a parchment,' and thin 'paper' (whence also *diphtheria*), and was applied to loose sheets filed on a string, which formed the record of accounts; hence *daftar* becomes 'a register,' a public record. In Arab. any account-book is still a *daftar,* and in S. India *daftar* means a bundle of connected papers tied up in a cloth, [the basta of Upper India].

1810.—"... Honest experienced officers upon whose forehead the stamp of correctness shines, write the agreement upon loose pages and sheets, so that the transaction cannot be forgotten. These loose sheets, into which all *sanads* are entered, are called the *daftar.*"—Ain, i. 260, and see Blockmann's note there.

1757.—"... that after the expiration of the year they take a discharge according to custom, and that they deliver the accounts of their Zemindarry agreeable to the stated forms every year into the Daftar Cana of the Sircar. "—Sanad for the Company's Zemindarry, in Werest, View of Bengal, App. 147.]

**DUFTERDAR,** s. Ar. — P. — H. *daftardar,* is or was "the head native revenue officer on the Collector's and Sub-Collector's establishment of the Bombay Presidency." (Wilson.) In the provinces of the Turkish Empire the *Daftardar* was often a minister of great power and importance, as in the case of Mahommed Bey Daftardar, in Egypt in the time of Mahommed 'Ali Pasha (see Lane's Mod. Egypt., ed. 1860, pp. 127-128). The account of the constitution of the office of Daftardar in the time of the Mongol conqueror of Persia, Hulagü, will be found in a document translated by Hammer-Purgstall in his Gesch. der Goldenen Horde, 497-501.

**DUFTEE,** 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 these offices are done by a *Moochy.* [For the military sense of the word in Afghanistan, see quotation from Ferrier below.]

1810.—"... The Duftoree or office-keeper attends solely to those general matters in an office which do not come within the notice of the *eunuchs,* or *clerks."—Williamson, V. M. i. 275.
[1858.—"The whole Afghan army con-
sists of the three divisions of Kabul, Kandah-
har, and Herat; of these, the troops called
Defteris (which receive pay), present the
following effective force."—Ferrier, H. of the
Afghans, 315 seq.]

DUGGIE. s. A word used in the
Pegu teak trade, for a long squared
timber. Milburn (1813) says: "Dug-
gies are timbers of teak from 27 to
30 feet long, and from 17 to 24 inches
square." Sir A. Phayre says the
word to be a corruption of the Burmese
ktāp-gyi. The first syllable means the
cross-beam of a house, the second,
big; hence big-beam.

DUGONG, s. The cetaceous mam-
al, Halicore dugong. The word is
Malay dāyung, also Javan: dugung;
Macassar: ruyung. The etymology we
do not know. [The word came to us
from the name Duyung, used in the
Philippine island of Leyte, and was
popularised in its present form by
Buffon in 1765. See N.E.D.]

DUMBCOW, v., and DUMB-
cowed, participle. To brow-beat,
to cow; and cowed, brow-beaten,
sakedown. This is a capital specimen of
Anglo-Indian dialect. Dam khānā, to
eat one's breath, is a Hind. idiom for
to be silent. Hobson-Jobson converts
this into a transitive verb, to damkhāo,
and both spelling and meaning being
affected by English suggestions of
sound, this comes in Anglo-Indian
use to imply cowing and silencing. [A
more probable derivation is from
Hind. dhāmākānā; to chide, scold,
threaten, to repress by threats or re-
proof (Platts, H. Diet.).]

DUMDUM, n.p. The name of a
military cantonment 41/2 miles N.W. of
Calcutta, which was for seventy years
(1783-1853) the head-quarters of that
famous corps the Bengal Artillery.
The name, which occurs at intervals in
Bengal, is no doubt P.-H. dam-
dama, a mound or elevated battery.
At Dumdum was signed the treaty
which restored the British settlements
after the re-capture of Calcutta in
1757. [It has recently given a name to
the dumdum or expanding bullet,
made in the arsenal there.]

[1830.—Prospectus of the "Dumdum
Golting Club."—"We congratulate them on
the prospect of seeing that noble and
gentleman-like game established in Bengal."
—Or. Sport. Mag., reprint 1873, i. 407.

1848.—"'Pooh! nonsense,' said Joe, highly
flattered. 'I recollect, sir, there was a girl
at Dumdum, a daughter of Cutler of the
Artillery . . . who made a dead set at me
in the year '4.'—Vanity Fair, i. 25.
ed. 1867.]

[1886.—"The Kirańchī (see CRANCHEE)
has been replaced by the ordinary Dumb-
dummer, or Pālki carriage ever since the
year 1856."—Sat. Review, Jan. 23.

[1900.—"A modern murderer came
forward proudly with the dumdum."—Ibid.
Aug. 4.]

DUMPOKE, s. A name given in
the Anglo-Indian kitchen to a baked
dish, consisting usually of a duck,
boned and stuffed. The word is Pers.
dampukht, 'air-cooked,' i.e. baked.
A recipe for a dish so called, as used
in Akbar's kitchen, is in the first
quotations:

c. 1590.—"Dampukht. 10 sers meat; 2 s.
ghi; 1 s. onions; 11 m. fresh ginger; 10 m.
pepper; 2 d. cardamoms."—Āhn., i. 61.

1673.—"These eat highly of all Flesh
Dumposed, which is baked with Spice in
Butter."—Fryer, 93.

1689.—"... and a dumposed Fowl,
that is boil'd with Butter in any small
Vessel, and stuff with Raisins and Almonds
is another (Dish)."—Ovington, 397.

DUMREE, s. Hind. damrī, a copper
coin of very low value, not now exist-
ing. (See under DAM.)

1823.—In Malwa "there are 4 cowries to
a gunda; 3 guendas to a dumrie; 2 dumries
to a chedawm; 3 dumries to a tundumrie;
and 4 dumries to an adillah or half pice."—
Malcolm, Central India, 2nd ed. ii. 194;
[86 note].

DUNGAREE, s. A kind of coarse
and inferior cotton cloth; the word
is not in any dictionary that we know.
[Platts gives H. dunnī ḍī, 'a coarse kind
of cloth,' the Madras Gloss. gives Tel.
dangidi, which is derived from Dāngidi,
a village near Bombay. Molesworth
in his Mahr. Dict. gives: "Dōngārī
Kāpar, a term originally for the
common country cloth sold in the
quarter contiguous to the Dōngārī
Killa (Fort George, Bombay), applied
now to poor and low-priced cotton
cloth. Hence in the corruption Dua-
DURIAN, DORIAN.

1613.—"We traded with the Naturalia for Cloves... by bartering and exchanging cotton cloth of Combay and Coronamandels for Cloves. The sorts requested, and prices that they yielded. Candakeens of Barochie, 6 Cattees of Cloves... Dongerijns, the finest, twelve."—Capt. Saris, in Purchas, i. 363.

1673.—"Along the Coasts are Bombaim... Carwar for Dungarees and the weightiest pepper."—Fryer, 86.

1812.—"The Prince's Messenger... told him, 'Come, now is the time to open your purse-strings; you are no longer a merchant or in prison; you are no longer to sell Dungaree (a species of coarse linen).'

1813.—"Dungarees (pieces to a ton) 400."—Milbourn, ii. 221.

1859.—"In addition to those which were real... were long lines of sham batteries, known to sailors as Dungaree forts, and which were made simply of coarse cloth or canvas, stretched and painted so as to resemble batteries."—L. Oliphant, Narr. of Lt. Elgin's Mission, ii. 6.

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 Freere's Old Deccan Days, p. xxiv.

1900.—"From this thread the Dongari Tasar is prepared, which may be compared to the organzine of silk, being both twisted and doubled."—Yussuf Ali, Mem. on Silk, 35.

DURBAR, s. A Court or Leeye. Pers. darbär. Also the Executive Government of a Native State (Carnegie). "In Kattywar, by a curious idiom, the chief himself is so addressed: 'Yes, Darbar'; 'no, Darbar' being simple reply to him."—(M. Gen. Keatings).

1609.—"On the left hand, thorow another gate you enter into an inner court where the King keeps his Darbar."—Hawkins, in Purchas, i. 432.

1616.—"The tenth of January, I went to Court at foure in the evening to the Darbar, 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; [with some slight differences of reading, in Hak. Soc. i. 106].

1633.—"This place they call the Derba (or place of Council) where Law and Justice was administered according to the Custome of the Countrey."—W. Bruton, in Hakl. v. 51.

1750.—"... it faut se rappeller ces tems d'humiliation ou le Francois etoient forces pour le bien de leur commerce, d'allier timidement porter leurs presets et leurs hommages a de petits chefs de Bourgades que nous n'admettons aujourd'hui a nos Durbars que lorsque nos interess l'exigent."—Letter of M. de Buury, in Cambridge's Account, p. xxix.

1793.—"At my durbar yesterday I had proof of the affection entertained by the natives for Sir William Jones. The Professors of the Hindu Law, who were in the habit of attendance upon him, burst into unrestrained tears when they spoke to me."—Teignmouth, Mem. i. 289.

1809.—"It was the durbar of the native Gentoo Princes."—Ld. Valentia, i. 362.

1826.—"... a Durbar, or police-officer, should have men in waiting..."—Pandurang Hari, ed. 1873, i. 126.

1875.—"Sitting there in the centre of the durbar, we assisted at our first naucht."—Sir M. E. Grant Duft, in Contemp. Rev., July.

1881.—"Near the centre (at Amritsar) lies the sacred tank; from whose midst rises the Darbar Sahib, or great temple of the Sikh faith."—Imperial Gazetteer, i. 188.

DURGAH, s. P. durgāh. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahommedan) Saint, a place of religious resort and prayer.

1782.—"Adjoining is a durgaw or burial place, with a view of the river."—Hodges, 102.

1807.—"The dhurgaw may invariably be seen to occupy those sites pre-eminent for comfort and beauty."—Williamson, Oriental Field Sports, 24.

1828.—"... he was a relation of the... superior of the Durghah, and this is now a sufficient protection."—The Kuzzilbash, ii. 273.

DURIAN, DORIAN, s. Malay dūrān, Molucca form dūriyān, from dūrī, 'a thorn or prickle, [and An, the common substantival ending; Mr. Skeat gives the standard Malay as dūriyan or dūriyan]; the great fruit of the tree (N. O. Bombacae) called by botanists Durio zibethinus, D. C. The tree appears to be a native of the Malay Peninsula, and the nearest islands; from which it has been carried to Tenasserim on one side and to Mindanao on the other.
The earliest European mention of this fruit is that by Nicolò Conti. The passage is thus rendered by Winter Jones: “In this island (Sumatra) there also grows a green fruit which they call duriano, of the size of a cucumber. When opened five fruits are found within, resembling oblong oranges. The taste varies like that of cheese.” (In India in the XVth Cent., p. 9.) We give the original Latin of Poggio below, which must be more correctly rendered thus: “They have a green fruit which they call dorian, as big as a water-melon. Inside there are five things like elongated oranges, and resembling thick butter, with a combination of flavours.” (See Carletti, below.)

The dorian in Sumatra often forms a staple article of food, as the jack (q.v.) does in Malabar. By natives and old European residents in the Malay regions in which it is produced the dorian is regarded as incomparable, but novices have a difficulty in getting over the peculiar, strong, and offensive odour of the fruit, on account of which it is usual to open it away from the house, and which procured for it the indecent Dutch nickname of stancker. “When that aversion, however, is conquered, many fall into the taste of the natives, and become passionately fond of it.” (Crawfurd, H. of Ind. Arch. i. 419.) [Wallace (Malay Arch. 57) says that he could not bear the smell when he “first tried it in Malacca, but in Borneo I found a ripe fruit on the ground, and, eating it out of doors, I at once became a confirmed Durian eater . . . the more you eat of it the less you feel inclined to stop. In fact to eat Durians is a new sensation, worth a voyage to the East to experience.”] Our forefathers had not such delicate noses, as may be gathered from some of the older notices. A Governor of the Straits, some forty-five years ago, used to compare the Dorian to ‘carrion in custard.’

c. 1440.—“Fructum viridem habent nomine durianum, magnitude cucumeris, in quo sunt quinque velut mala rio oblonga, varii saporis, instar butyri coagulati.”—Poggii, de Varietate Fortunae, Lib. iv.

1552.—“Durions, which are fashioned like artichokes” (!)—Castanheda, ii. 355.

1553.—“Among these fruits was one kind now known by the name of durions, a thing greatly esteemed, and so luscious that the Malacca merchants tell how a certain trader came to that port with a ship load of great value, and he consumed the whole of it in guzzling durions and in gallantries among the Malay girls.”—Barros, ii. vi. 95.

1563.—“A gentleman in this country (Portuguese India) tells me that he remembers to have read in a Tuscan version of Pliny, ‘nobiles durianes.’ I have since asked him to find the passage in order that I might trace it in the Latin, but up to this time he says he has not found it.”—Garcia, f. 85.

1588.—“There is one that is called in the Malacca tongue durion, and is so good that I have heard it affirmed by manie that have gone about the world, that it doth exceede in savour all others that ever they had seene or tasted . . . Some do say that have seene it that it seemeth to be that wherewith Adam did transgres, being carried away by the singular savour.”—Parke's Mendocia, ii. 318.

1598.—‘Duryen is a fruit ýt only groweth in Malacca, and is so much comèd by those which have proued ye same, that there is no fruite in the world to bee compared with it.”—Linschoten, 102; [Hak. Soc. i. 51].

1599.—The Dorian, Carletti thought, had a smell of onions, and he did not at first much like it, but when at last he got used to this he liked the fruit greatly, and thought nothing of a simple and natural cud could be tasted which possessed a more complex and elaborate variety of odours and flavours than this did.—See Viaggi, Florence, 1701; Pt. ii. p. 211.

1601.—“Duryen . . . ad apertionem primam . . . putridum cope redolent, sed dotem tamen divinam illam omnem gustui profundum.”—Debry, iv. 33.

[1610.—“The Darion tree nearly resembles a pear tree in size.”—Pyrrard de Laval, Hak. Soc. ii. 366.]

1615.—“There groweth a certaine fruit, prickled like a ches-nut, and as big as one’s fist, the best in the world to eate, these are somewhat costly, all other fruits being at an easie rate. It must be broken with force and therein is contained a white liqour like unto creame, never the lesse it yields a very vseinouy sent like to a rotten oynion, and it is called Esturion” [probably a misprint].—De Monfort, 27.

1737.—‘The Durian is another excellent Fruit, but offensive to some People’s Noses, for it smells very like . . . but when once tasted the smell vanishes.”—A. Hamilton, ii. 81; [ed. 1744, ii. 80].

1855.—“The fetid 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 his unstable condition from the Ta-nasserim Coast. King Tharawadi used to lay post-horses from Martaban to Ava, to lay his odoriferous delicacy.”—Yule, Mission to Ava, 161.
1878.—"The Durian will grow as large as a man's head, is covered closely with terribly sharp spines, set hexagonally upon its hard skin, and when ripe it falls; if it should strike any one under the tree, severe injury or death may be the result."—M'Naik, Perak, 60.

1885.—"I proceeded ... under a continuous shade of tall Durian trees from 35 to 40 feet high. ... In the flowering time it was a most pleasant shady wood; but later in the season the chance of a fruit now and then descending on one's head would be less agreeable." Note.—"Of this fruit the natives are passionately fond ... and the elephants flock to its shade in the fruiting time; but, more singular still, the tiger is said to devour it with avidity."—Forbes, A Naturalist's Wanderings, p. 240.

DURJUN, s. H. darjan, a corr. of the English dozen.

DURWAUN, s. H. from P. farwan, darbhn. A doorkeeper. A domestic servant so called is usual in the larger houses of Calcutta. He is porter at the gate of the compound (q.v.).

[c. 1590.—"The Daráns, or Porters. A thousand of these active men are employed to guard the palace."—Ain, i. 258.]

c. 1755.—"Derwan."—List of servants in Iees, 50.

1781.—(After an account of an alleged attempt to seize Mr. Hicky's Darwán).—Mr. Hicky begs leave to make the following remarks. That he is clearly of opinion that these horrid Assassins wanted to dispatch him whilst he lay a sleep, as a Door-van is well known to be the alarm of the House, to prevent which the Villains wanted to carry him off, and their precipitate flight the moment they heard Mr. Hicky's Voice puts it past a Doubt."—Reflections on the consequence of the late attempt made to Assassinate the Printer of the original Bengal Gazette (in the same, April 14).

1784.—"Yesterday at daybreak, a most extraordinary and horrid murder was committed upon the Dirwan of Thomas Martin, Esq."—In Seton-Karr, i. 12.

"In the entrance passage, often on both sides of it, is a raised flour with one or two open cells, in which the Darwans (or doorkeepers) sit, lie, and sleep—in fact dwell."—Calc. Review, vol. Ix. p. 207.

DURWAUZA-BUND. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor—'Not at home'—without the untruth. It is elliptical for darwāza band hai, 'the door is closed.'

[1877.—"When they did not find him there, it was Darwaza bund."—Allardyce, The City of Sunshine, i. 125.]

DUSSEERA, DASSORA, DASHEHA, s. Skt. daśaharā, H. dasharā, Mahr. dasrā; the 'nine-nights' (or ten days) festival in October, also called Durgā-pūjā (see DOORGA-P.). In the west and south of India this holiday, taking place after the close of the wet season, became a great military festival, and the period when military expeditions were entered upon. The Maharattas were alleged to celebrate the occasion in a way characteristic of them, by destroying a village! The popular etymology of the word and that accepted by the best authorities, is das, 'ten (sins)' and har, 'that which takes away (or expiates). It is, perhaps, rather connected with the ten days' duration of the feast, or with its chief day being the 10th of the month (Aśvina); but the origin is decidedly obscure.

c. 1590.—"The autumn harvest he shall begin to collect from the Desheher, which is another Hindoo festival that also happens differently, from the beginning of Virgo to the commencement of Libra."—Ajeen, tr. Gladwin, ed. 1800, i. 307; [tr. Jarrett, ii. 46].

1783.—"On the anniversary of the Dushararah you will distribute among the Hindoos, composing your escort, a goat to every ten men."—Tipoo's Letters, 162.


1812.—"The Courts ... are allowed to adjourn annually during the Hindoo festival called dussarah."—Fifth Report, 37.

1813.—"This being the desserah, a great Hindoo festival ... we resolved to delay our departure and see some part of the ceremonies."—Forbes, Or. Mem. iv. 97; [2nd ed. ii. 450].

DUSTOOR, DUSTOORY, s. P.—H. dastār, 'custom' [see DESTOOR.] dastāri, 'that which is customary. That commission or percentage on the money passing in any cash transaction which, with or without acknowledgment or permission, sticks to the fingers of the agent of payment. Such 'customary' appropriations are, we believe, very nearly as common in England as in India; a fact of which newspaper correspondence from time to time makes us aware, though Euro-
peans in India, in condemning the natives, often forget, or are ignorant of this. In India the practice is perhaps more distinctly recognised, as the word denotes. Ibn Batuta tells us that at the Court of Delhi, in his time (c. 1340), the custom was for the officials to deduct a of every sum which the Sultan ordered to be paid from the treasury (see I. B. pp. 408, 426, &c.).

[1616.—"The dusturia in all bought goods ... is a great matter."—Sir T. Roe, Hak. Soc. ii. 350.]

1638.—"Ces vallettes ne sont point nourris au logis, mais ont leurs gages, dont ils s'entretiennent, quoy qu'ils ne montent qu'a trois sur quatre Ropias par moys ... mais ils ont leur tour du baston, qu'ils appellent Testury, qu'ils prennent du consentement du Maistre de celuy dont ils achetent quelque chose."—Mandetelo, Paris, 1638, 224.

[1648.—"The usual Dustore shall be equally divided."—S. Master, in Krishna Adv. 136.]

1660.—"It is also ordered that in future the Vakils (see VAKEEL), Mootsudees (see MOOTSBUDY), or Writers of the Tagadgers,* Dumiers, (!) or overseers of the Weavers, and the Picars and Podars shall not receive any monthly wages, but shall be content with the Dustoor ... of a quarter anna in the rupee, which the merchants and weavers are to allow them. The Dustoor may be divided twice a year or oftener by the Chief and Council among the said employers."—Pt. St. Geo. Cons., Dec. 2. In Notes and Extracts, No. ii. p. 61.

1681.—"For the fame of Dustoory on cooley hire at Pagodas 20 per annum received a part ... (Pag.) 13 00 0."—Ibid. Jan. 10; Ibid. No. III. p. 45.

[1684.—"The Honble. C°m°. having order'd ... that the Dustore upon their Investment ... be brought into the Generall Books."—Pringle, Diary, Ft. St. Geo. 1st ser. iii. 69.]

1750.—"It never can be in the power of a superintendent of Police to reform the numberless abuses which servants of every Denomination have introduced, and now support on the Broad Basis of Dustoor."—Hicky's Bengal Gazette, April 26.

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. 1844, i. 198.

1866.—"... of all taxes small and great the heaviest is dustooree."—Trevelyan, Dakk Bengalow, 217.

**DUSTOOR, DUSTOORY.**

**DUSTUCK.** s. P. dustak, ['a little hand, hand-clapping to attract attention, a notice']. A pass or permit. The dustucks granted by the Company's covenanted servants in the early half of the 18th century seems to have been a constant instrument of abuse, or bone of contention, with the native authorities in Bengal. [The modern sense of the word in N. India is a notice of the revenue demand served on a defaulter.]

1716.—"A passport or dustuck, signed by the President of Calcutta, should exempt the goods specified from being visited or stopped."—Orme, ed. 1803, ii. 21.

1748.—"The Zeminard near Pultah having stopped several boats with English Dusticks and taken money from them, and disregarding the Phoudar's orders to clear them. ..."—In Long, 6.

[1762.—"Dusticks." See WRITER.]

1793.—"The dignity and benefit of our Dustucks are the chief badges of honour, or at least interest, we enjoy from our Phirmaund."—From the Chief and Council at Dacca, in Van Sittart, i. 210.

1796.—"Dusticks." See under HOS-BOLHOOKUM.

1796.—"It is a practice of the Revenue Courts of the sircar to issue Dustuck for the malgoozaree the very day the kist (instalment) became due."—Confessions of an Orderly, 132.

**DWARKA.** n.p. More properly Divrakā or Divrikā, quasi ekkātyāṃvālo, '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). Divrēkā, it is, we apprehend, the Ṛṣaṇy of

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* Tagiśīdgār, under the Mahrawas, was an officer who enforced the State demands against defaulting cultivators (Wilson); and no doubt it was here an officer similarly employed to enforce the execution of contracts by weavers and others who had received advances. It is a corruption of Pers. tabūsār, from Ar. tabkā, importunity (see quotation of 1819, under DHURNA).

† Mr. F. Brandt suggests that this word may be Telegu Tāsamīr, ṛāman being a measure of grain, and possibly the "Dumiers" may have been those entitled to receive the dustoree in grain.*
EAGLE-WOOD.

Ptolemy. Indeed, in an old Persian map, published in Indian Antig. i. 370, the place appears, transcribed as Bharraky.

c. 1590.—"The Fifth Division is Jugget (see JACQUETE), which is also called Daurka. Kishen came from Mehtra, and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins."—Aycen, by Gladhain, ed. 1800, ii. 76; [ed. Jarrett, ii. 248].

EAGLE-WOOD. 8. The name of an aromatic wood from Camboja and some other Indian regions, chiefly trans-gangetic. It is the "odorous wood" referred to by Camoes in the quotation under CHAMPA. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of an eagle! [Burton, Ar. Nights, iv. 395; Linschoten, Hak. Soc. i. 120, 150.] The word is in fact due to a corrupt form of the Skt. name of the wood, agaru, aguru. A form, probably, of this is aril, akil, which Gundert gives as the Malayal. word.* From this the Portuguese must have taken their aquila, as we find it in Barbosa (below), or pao (wood) d'aquila, made into aquila, whence French bois d'aigle, and Eng. eagle-wood. The Malays call it Kayu (wood)-gahru, evidently the same word, though which way the etymology flowed is difficult to say. [Mr. Skeat writes: "the question is a difficult one. Klinkert gives garu (garoe) and gaharu (garhoaré), whence the trade names 'Garroo' and 'Garroo'; and the modern standard Malay certainly corresponds to Klinkert's forms, though I think gaharau should rather bewritten gharu, i.e. with an aspirated g, which is the way the Malays pronounce it. On the other hand, it seems perfectly clear that there must have been an alternative modern form agaru, or perhaps even aguru, since otherwise such trade names as 'ugar' and (?) 'tugger' could have not arisen. They can scarcely have come from the Skt. In Ridley's Plant List we have gaharu and gagaheu, which is the regular abbreviation of the reduplicated form gahru-gahru identified as Aquilaria Malaccensis, Lam." [See CAMBULAC.]

The best quality of this wood, once much valued in Europe as incense, is the result of disease in a tree of the N. O. Leguminosae, the Aloesylon agallochum, Loureiro, growing in Camboja and S. Cochin China, whilst an inferior kind, of like aromatic qualities, is produced by a tree of an entirely different order, Aquilaria agallocha, Roxb. (N. O. Aquiliaraceae), which is found as far north as Sihlet.* Eagle-wood is another name for aloes-wood, or aloes (q.v.) as it is termed in the English Bible. [See Encycl. Bibl. i. 120 seq.] It is curious that Bluteau, in his great Portuguese Vocabularia, under 'Pao d'Aguila, jumps up this afores-wood with Socotrina Aloes. Αγάλλουν was known to the ancients, and is described by Dioscorides (c. a.d. 65). In Liddell and Scott the word is rendered "the bitter aloe", which seems to involve the same confusion as that made by Bluteau.

Other trade-names of the article given by Forbes Watson are Garroo- and Garroo-wood, agila-wood, uger-, and tugger- (?) wood.

1516.—"Dos Dragoearias, e preços que ellas valem em Calicut . . .

Aguila, cada Farazola (see FRAZALA) de 300 a 400 (fimans)
Lenho afores verdadeiro, negro, pesado, e muito fino val 1000 (fimans).†—Bar
Bom (Lisbon), 393.

1563.—"R. And from those parts of which you speak, comes the true lign-aloe? Is it produced there?

"O. Not the genuine thing. It is indeed true that in the parts about C. Comorin and in Ceylon there is a wood with a scent (which we call aguila brawa), as we have many another wood with a scent. And at one time that wood used to be exported to Bengal under the name of aguila brawa; but since then the Banglas have got more knowing, and buy it no longer. . . ."—García, f. 119r. 120.

* We do not find information as to which tree produces the eagle-wood sold in the Tenasserim bazaars. [It seems to be A. agallocha: see Watt, Econ. Dict. i. 279 seq.]
† This lign afores, "genuine, black, heavy, very choice," is presumably the fine kind from Champa: the agila the inferior product.
EEDGAH.

1613.—"... A aguila, arvore alta e grossa, de folhas como a Olyveira."—Godoiah de Erethia, f. 15v.

1714.—"Kianwanon... Oud el bochor, et Aguji oudi, est le nom, hébreu, arabe, et ture d'un bois nommé par les Anglois Agra-wood, et par les Indiens de Bombay Agar, dont on a deux diverses sortes, savoir: Oud mawdari, c'est la meilleure. Oud Kakkuli, est la moindre sorte."—Niebuhr, Des. de l'Arabie, xxxiv.

1854.—(In Cachar) "the eagle-wood, a tree yielding uggur oil, is also much sought for its fragrant wood, which is carried to Silhet, where it is broken up and distilled."—Hooker, Himalayan Journals, 1855, ii. 318.

The existence of the aguila tree (diarokht-i'-i'd) in the Silhet hills is mentioned by Abu'l Fazl (Gladwin's Ayeen, ii. 10; [ed. Jarrett, ii.125]; orig. i. 391).

EARTH-OIL. s. Petroleum, such as that exported from Burma. ... The term is a literal translation of that used in nearly all the Indian vernaculars. The chief sources are at Ye-nan-gyyoung on the Irrawady, lat. c. 20° 22'.

1755.—"Rayman-Goung... at this Place there are about 200 Families, who are chiefly employed in getting Earth-oil out of Pitta, some five miles in the Country."—Baker, in Dalrymple's Or. Rep. i. 172.

1810.—"Petroleum, called by the natives earth-oil... which is imported from Pegu, Ava, and the Arvean (read Arakan) Coast."—Williamson, V. M. ii. 21-23.

ECKA. s. A small one-horse carriage used by natives. It is Hind. ekka, from ek, 'one.' But we have seen it written acre, and panned upon as quasi-aeker, by those who have travelled by it! [Something of the kind was perhaps known in very early times, for Arrian (Indika, xvii.) says: "To be drawn by a single horse is considered no distinction." For a good description with drawing of the ekka, see Kipling, Beast and Man in India, 190 seq.]

1811.—"... perhaps the simplest carriage that can be imagined, being nothing more than a chair covered with red cloth, and fixed upon an axle-tree between two small wheels. The Ekka is drawn by one horse, who has no other harness than a girt, to which the shaft of the carriage is fastened."—Soleyms, iii.

1834.—"One of those native carriages called ekkas was in waiting. This vehicle resembles in shape a meat-safe, placed upon the axletree of two wheels, but the sides are composed of hanging curtains instead of wire pannels."—The Baboo, ii. 4.

EEDGAH. s. Ar.—P. 'Idgh, 'Place of 'Id.' (See EED.) A place of assembly and prayer on occasion of Muslim festivals. It is in India usually a platform of white plastered brickwork, enclosed by a low wall on

[1843.—"Ekhees, a species of single horse carriage, with cloth hoods, drawn by one pony, were by no means uncommon."—Davidson, Travels in Upper India, i. 116.]

EED, s. Arab. 'Id. A Mahomedan holy festival, but in common application in India restricted to two such, called there the barî and chojotî (or Great and Little) 'Id. The former is the commemoration of Abraham's sacrifice, the victim of which was, according to the Mahomedans, Ishmael. [See Hughes, Dict. of Islam, 192 seq.] This is called among other names, Bakr-'Id, the 'Bull 'Id, Bakarâh 'Id, 'the cow festival,' but this is usually corrupted by ignorant natives as well as Europeans into Bakrî-'Id (Hind. bakrâ, f. bakrâ, 'a goat'). The other is the 'Id of the Ramazan, viz. the termination of the annual fast; the festival called in Turkey Bairam, and by old travellers sometimes the "Mahomedan Easter."

c. 1610.—"Le temps du ieuue finy on celebre vne grande feste, et des plus solenelles qu'ils ayent, qui s'appelle ydu."—Pyrrad de Luval, i. 104; [Hak. Soc. i. 140].

[1671.—"They have also a great feast, which they call Buckery Ed."—In Yule, Hedges Diary, Hak. Soc. ii. ccex.]

1673.—"The New Moon before the New Year (which commences at the Vernal Equinox), is the Moors Eede, when the Governor in no less Pomp than before, goes to sacrifice a Ram or He-Goat, in remembrance of that offered for Isaac (by them called Iceland); the like does every House, that is able, to purchase one, and sprinkle their blood on the sides of their Doors."—Fryer, 108. (The passage is full of errors.)

1860.—"By the Nazim's invitation we took out a party to the palace at the Bakri Eed (or Feast of the Goat), in memory of the sacrifice of Isaac, or, as the Moslems say, of Ishmael."—Mrs. Mackenzie, Storms and Sunshine, &c., ii. 255 seq.

1869.—"Il n'y a proprement que deux fêtes parmi les Musulmans sunnites, celle de la rupture du jeûne de Ramazan, Id fito, et celle des victimes Id curbtba, nommée aussi dans l'Inde Bacr Id, fête du Taur евак, ou simplement Id, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Ismael."—Garcin de Tassy, Rel. Mus. dans l'Inde, 9 seq.
thirteen sides, and situated outside of a town or village. It is a marked characteristic of landscape in Upper India. [It is also known as Namdžigah, or "place of prayer," and a drawing of one is given by Herklotz, Qanouon-Islam, Pl. iii. fig. 2.]

1792. "The commanding nature of the ground on which the Eed-Gah stands had induced Tippoo to construct a redoubt upon that eminence." — *Id. Cornwalilis, Desp. from Seringapatam, in Seton-Karr, i. 89."

[1832.—"... Kings, Princes and Na-wabs... going to an appointed place, which is designated the Eade-Garrh," Mrs. Meer Hassan Ali, *Observations,* i. 262.]

[1843.—"In the afternoon... proceeded in state to the Eed Gao, a building at a small distance, where Mahommedan worship was performed."—Davidson, *Travels in Upper India,* i. 53.]

EKTEK. 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 Bowsworth Smith's *Life of Lord Lawrence*), April, p. 297.

ELCHEE, s. An ambassador. Turk. ıčki, from ı, a (nomad) tribe, hence the representative of the ı. It is a title that has attached itself particularly to Sir John Malcolm, and to Sir Stratford Canning, probably because they were personally more familiar to the Orientals among whom they served than diplomats usually are.

1404.—"And the people who saw them approaching, and knew them for people of the Emperor's, being aware that they were come with some order from the great Lord, took to flight as if the devil were after them; and those who were in their tents selling their wares, shut them up and also took to flight, and shut themselves up in their houses, calling out to one another, Elchee 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."—Claviro, xevii. Comp. Markham, p. 111.

[1599.—"I come to the court to see a Morris dance, and a play of his Elchies."—Hakluyt, *Voyages,* ii. ii. 67 (Stanf. Dict.)]

1885.—"No historian of the Crimean War could overlook the officer (Sir Hugh Rose) who, at a difficult crisis, filled the post of the famous diplomatist called the great Elchi by writers who have adopted a tiresome trick from a brilliant man of letters."—*Sat. Review,* Oct. 24.

ELEPHANT, s. This article will be confined to notes connected with the various suggestions which have been put forward as to the origin of the word—a sufficiently ample subject.

The oldest occurrence of the word (έφες—φερος) 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 ἐφες originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is fil, with which agree the Aramaic pil (already found in the Chaldee and Syriac versions of the O. T.), and the Arabic fil. Old etymologists tried to develop elephant out of fil; and it is natural to connect with it the Spanish for 'ivory' (marfil, Port. marfim), but no satisfactory explanation has yet been given of the first syllable of that word. More certain is the fact that in early Swedish and Danish the word for 'elephant' is fil, in Icelandic fill; a term supposed to have been introduced by old traders from the East via Russia. The old Swedish for 'ivory' is filöben.*

The oldest Hebrew mention of ivory is in the notice of the products brought to Solomon from Ophir, or India. Among these are ivory tusks—shen-habbim, i.e. 'teeth of habbim,' a word which has been interpreted as from Skt. īha, elephant.† But it is entirely doubtful what this habbim, occurring here only, really means.‡ We know

* Fīlū, for elephant, occurs in certain Sanskrit books, but it is regarded as a foreign word.
† See Lassen, i. 313; Aox Müller’s *Lectures on Se. of Language,* 1st S. p. 189.
‡ "As regards the interpretation of habbim, a ḫāṭeq ley., in the passage where the state of the text, as shown by comparison with the LXX, is very unsatisfactory, it seems impossible to say anything that can be of the least use in clearing
from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply sheen, corresponding to Aeneis in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find karnoth sheen = '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 arbores exaequant limentque cornua elephanti" (xviii. 7); in Martial's "Indicoque cornu" (i. 73); in Aelian's story, as alleged by the Mauritanians, that the elephants there shed their horns every ten years ('δεκατη χρονος τα κέρατα εκ- πεσων'—xiv. 5); whilst Cleasby quotes from an Icelandic saga 'olifant-horn' for 'ivory.'

We have mentioned Skt. ibha, from which Lassen assumes a compound ibhadantā for ivory, suggesting that this, combined by early traders with the Arabic article, formed al-ibha- dantā, and so originated elefarrinos. Pott, besides other doubts, objects that ibhadantā, though the name of a plant (Tiaridium indicum, Lehm.), is never actually a name of ivory.

Pott's own etymology is olaf-hindi, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (alif, alap). This has met with favour; though it is a little hard to accept any form like Hindi as earlier than Homer.

Other suggested origins are Pictet's from airāvata (lit. 'proceeding from water'), the proper name of the elephant of Indra, or Elephant of the Eastern Quarter in the Hindu Cosmology. This is felt to be only too ingenious, but as improbable. It is, however, suggested, it would seem independently, by Mr. Kittel (Indian Antiquary, i. 128), who supposes the first part of the word to be Dravidian, a transformation from dēna, 'elephant.'

Pictet, finding his first suggestion not accepted, has called up a Singhalese word aliyə, used for 'elephant,' which he takes to be from dla, 'great'; thence aliyə, 'great creature'; and proceeding further, presents a combination of dla, 'great,' with Skt. phata, sometimes signifying 'a tooth,' thus ali-phata, 'great tooth' = elephantus.

Hodgson, in Notes on Northern Africa (p. 19, quoted by Pott), gives elef ameγran ('Great Boar,' elef being 'boar') as the name of the animal among the Kabyles of that region, and appears to present it as the origin of the Greek and Latin words.

Again we have the Gothic ulbandus, 'a camel,' which has been regarded by some as the same word with elephantus. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own aluf-hindi and Lassen's al-ibha-dantā. His paper is 50 years old, but he repeats this conclusion in his Würzel-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 glefas, whether as fine material or as monstrous animal, came from India, whilst nearly all the other or less-favoured suggestions point to the same assumption.

But knowledge acquired, or at least taken cognizance of, since Pott's latest reference to the subject, puts us in possession of the new and surprising fact that, even in times which we are entitled to call historic, the elephant existed wild, far to the westward of India, and not very far from the eastern extremity of the Mediterranean. Though the fact was indicated from the wall-paintings by Wilkinson some 65 years ago, and has more recently been amply displayed in historical works which have circu- lated by scores in popular libraries, it

† Betzold, pp. 950-952.
‡ See Topography of Thebes, with a General View of Egypt, 1882, p. 153.
ELEPHANT.

is singular how little attention or interest it seems to have elicited.*

The document which gives precise Egyptian testimony to this fact is an inscription (first interpreted by Ebers in 1873)† from the tomb of Amenemhi, a captain under the great conqueror Thotmes III. [Thümmosis], who reigned B.C. c. 1600. This warrior, speaking from his tomb of the great deeds of his master, and of his own right arm, tells how the king, in the neighbourhood of Nî, hunted 120 elephants for the sake of their tusks; and how he himself (Amenemhi) encountered the biggest of them, which had attacked the sacred person of the king, and cut through its trunk. The elephant chased him into the water, where he saved himself between two rocks; and the king bestowed on him rich rewards.

The position of Nî is uncertain, though some have identified it with Nineveh.‡ [Maspero writes: “Nî, long confounded with Nineveh, after Champollion (Gram. égyptienne, p. 150), was identified by Lenormant (Les Origines, vol. iii. p. 316 et seq.) with Ninus Vetus, Membidj, and by Max Müller (Asien und Europa, p. 267) with Balis on the Euphrates: I am inclined to make it Kefer-Naya, between Aleppo and Turmanin” (Struggle of the Nations, 144, note.)] It is named in another inscription between Arinath and Akerith, as all, three cities of Naharain or Northern Mesopotamia, captured by Amenhotep II., the son of Thotmes III. Might not Nî be Nisibis? We shall find that Assyrian inscriptions of later date have been interpreted as placing elephant-hunts in the land of Harran and in the vicinity of the Chaboras.

If then these elephant-hunts may be located on the southern skirts of Taurus, we shall more easily understand how a tribute of elephant-tusks should have been offered at the court of Egypt by the people of Rutennu or Northern Syria, and also by the people of the adjacent Asêbi or Cyprus, as we find repeatedly recorded on the Egyptian monuments, both in hieroglyphic writing and pictorially.*

What the stones of Egypt allege in the 17th cent. B.C., the stones of Assyria 500 years afterwards have been alleged to corroborate. The great inscription of Tighlath-Pileser I., who is calculated to have reigned about B.C. 1120-1100, as rendered by Lotz, relates:

"Ten mighty Elephants
Slew I in Harran, and on the banks of the Haboras.
Four Elephants I took alive;
Their hides,
Their teeth, and the live Elephants
I brought to my city Assur."†

The same facts are recorded in a later inscription, on the broken obelisk of Assurnazirpal from Kouyunjik, now in the Br. Museum, which commemorates the deeds of the king’s ancestor, Tighlath Pileser.‡

In the case of these Assyrian inscriptions, however, elephant is by no means an undisputed interpretation. In the famous quadruple test exercise on this inscription in 1857, which gave the death-blow to the doubts which some sceptics had emitted as to the genuine character of the Assyrian interpretations, Sir H. Rawlinson, in this passage, rendered the animals slain and taken alive as wild buffaloes. The ideogram given as teeth he had not interpreted. The question is argued at length by Lotz in the work already quoted, but it is a question for cuneiform experts, dealing, as it does, with the interpretation of more than one ideogram, and enveloped as yet in uncertainties. It is to be observed, that in 1857 Dr. Hincks, one of the four test-translators,§ had rendered the passage almost exactly as Lotz has done 23 years later, though I cannot see that Lotz makes any allusion to this fact. [See Encycl. Bibl. ii. 1262.] Apart from arguments as to decipherment and ideograms, it is certain that probabilities are much affected by the publication of the Egyptian inscription

* For the painting see Wilkinson’s Ancient Egyptians, edited by Birch, vol. i. pl. 11 b, which shows the Rutenn bringing a chariot and horses, a bear, an elephant, and ivory tusks, as tribute to Thotmes III. For other records see Brugsch, E.T., 2nd ed. i. 381, 354, 404.
† Die Inschriften Tighlathpileser’s I., . . . mit Übersetzung und Kommentar von Dr. Wilhelm Lott, Leipzig, 1880, p. 63; [and see Maspero, op. cit. 601 seq.]
‡ See J.R. As. Soc. vol. xviii.

See e.g. Brugsch’s Hist. of the Pharaohs, 2d ed. i. 386-400; and Canon Rawlinson’s Egypt, ii. 235-6.
† In Z. für Assyri. Spr. und Archäol. 1873, pp. 1-63, 64; also tr. by Dr. Birch in Records of the Past vol. ii. p. 59 (no date, more shame to S. Bagster & Sons); and again by Ebers, revised in Z.D.M.G., 1876, pp. 391 seq.
‡ See Canon Rawlinson’s Egypt, u.s.
of Amenhotep, which gives a greater plausibility to the rendering 'elephant' than could be ascribed to it in 1857. And should it eventually be upheld, it will be all the more remarkable that the sagacity of Dr. Hincks should then have ventured on that rendering.

In various suggestions, including Pott's, besides others that we have omitted, the etymology has been based on a transfer of the name of the ox, or some other familiar quadruped. There would be nothing extraordinary in such a transfer of meaning. The reference to the bos Luca* is trite; the Tibetan word for ox (glan) is also the word for 'elephant'; we have seen how the name 'Great Boar' is alleged to be given to the elephant among the Kabyles; we have heard of an elephant in a menagerie being described by a Scotch rustic as 'a muckle sow'; Pausanias, according to Bochart, calls rhinoceroses 'Aethiopic bulls' [Bk. ix. 21, 2]. And let me finally illustrate the matter by a circumstance related to me by a brother officer who accompanied Sir Neville Chamberlain on an expedition among the turbulent Pathan tribes c. 1860. The women of the villages gathered to gaze on the elephants that accompanied the force, a stranger sight to them than it would have been to the women of the most secluded village in Scotland. 'Do you see these?' said a soldier of the Frontier Horse; 'do you know what they are? These are the Queen of England's buffaloes that give 5 maunds (about 160 quarts) of milk a day!'

Now it is an obvious suggestion, that if there were elephants on the skirts of Taurus down to B.C. 1100, or even (taking the less questionable evidence) down only to B.C. 1600, it is highly improbable that the Greeks would have had to seek a name for the animal, or its tusk, from Indian trade. And if the Greeks had a vernacular name for the elephant, there is also a proba-


Here is the origin of Tennyson's 'serpent-hands' quoted under HATTY. The title bos Luca is explained by St. Isidore:


ibility, 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 ólφας—φαντος in Greek, and ulbandus in Moeso-Gothic, represent this vernacular name? The latter form is exactly the modification of the former which Grimm's law demands. Nor is the word confined to Gothic. It is found in the Old H. German (olfend,) in Anglo-Saxon (olfend, olfend, &c.); in Old Swedish (aelpand, alvandyr, ulfvald); in Icelandic (ulfalts). All these Northern words, it is true, are used in the sense of camel, not of elephant. But instances already given may illustrate that there is nothing surprising in this transfer, all the less where the animal originally indicated had long been lost sight of. Further, Jülg, who has published a paper on the Gothic word, points out its resemblance to the Slav forms wolbonds, welblond, or weblad, also meaning 'camel' (compare also Russian verblivd). This, in the last form (wielblad), may, he says, be regarded as resolvable into 'Great beast.' Herr Jülg ends his paper with a hint that in this meaning may perhaps be found a solution of the origin of elephant (an idea at which Pictet also transiently pointed in a paper referred to above), and half promises to follow up this hint; but in thirty years he has not done so far as I can discover. Nevertheless it is one which may yet be pregnant.

Nor is it inconsistent with this suggestion that we find also in some of the Northern languages a second series of names designating the elephant—not, as we suppose ulbandus and its kin to be, common vocables descending from a remote age in parallel development—but adoptions from Latin at a much more recent period. Thus, we have in Old and Middle German Elefant and Helfant, with elfenbein and helfenbein for ivory; in Anglo-Saxon, ylpend, elpend, with shortened forms ylp and elp, and ylpban for ivory; whilst the Scandinavian tongues adopt and retain jil. [The N.E.D. regards the derivation as doubtful, but considers the theory of Indian origin improbable.

[A curious instance of misapprehension is the use of the term 'Chain elephants.' This is a misunderstanding.
of the ordinary location zanjir-i-fin when speaking of elephants. Zanjir is literally a 'chain,' but is here akin to our expressions, a 'pair,' 'couple,' 'brace' of anything. It was used, no doubt, with reference to the iron chain by which an elephant is hobbled. In an account 100 elephants would be entered thus: Fil, Zanjir, 100. (See NUMERICAL AFFIXES.)

[1826.—"Very frequent mention is made in Asiatic histories of chain-elephants; which always mean elephants trained for war; but it is not very clear why they are so denominated."—Ranking, Hist. Res. on the Wars and Sports of the Mongols and Romans, 1826, Intro. p. 12.]

ELEPHANTA.

a. n.p. An island in Bombay Harbour, the native name of which is Ghârâpûri (or sometimes, it would seem, shortly, Purî), famous for its magnificent excavated temple, considered by Burgess to date after the middle of the 8th cent. The name was given by the Portuguese from the life-size figure of an elephant, hewn from an isolated mass of trap-rock, which formerly stood in the lower part of the island, not far from the usual landing-place. This figure fell down many years ago, and was often said to have disappeared. But it actually lay in situ till 1864-5, when (on the suggestion of the late Mr. W. E. Frere) it was removed by Dr. (now Sir) George Birdwood to the Victoria Gardens at Bombay, in order to save the relic from destruction. The elephant had originally a smaller figure on its back, which several of the earlier authorities speak of as a young elephant, but which Mr. Erskine and Capt. Basil Hall regarded as a tiger. The horse mentioned by Fryer remained in 1712; it had disappeared apparently before Niebuhr's visit in 1764. [Compare the recovery of a similar pair of elephant figures at Delhi, Cunningham, Archaeol. Rep. i. 225 seqq.]

c. 1321.—"In quod dum sic ascendissem, in xxxviii. dietis me transituli usque ad Tanam ... haec terra multum bene est situta ... Haec terra antiquitus fuit valde magna. Nam ipsa fuit terra regis Pori, qui cum rege Alexandro praebuit maximum commissit."—Friar Odoric, in Cathay, &c., App. p. v.

We quote this because of its relation to the passages following. It seems probable that the alleged connection with Porus and Alexander may have grown out of the name Purî or Pori.

[1539.—Mr. Whiteway notes that in João de Castro's Log of his voyage to Diu will be found a very interesting account with measurements of the Elephant Caves.]

1548.—"And the Isle of Pory, which is that of the Elephant (do Alfânte), is leased to João Pirez by arrangements of the said Governor (dom João de Castro) for 150 pardoas."—S. Botelho, Tombo, 158.

1580.—"At 3 hours of the day we found ourselves abreast of a cape called Bombain, where is to be seen an ancient Roman temple, hollowed in the living rock. And above the said temple are many tamarind-trees, and below it a living spring, in which they have never been able to find bottom. The said temple is called Alefante, and is adorned with many figures, and inhabited by a great multitude of bats; and here they say that Alexander Magnus prayed, and for memorial thereof caused this temple to be made, and further than this he advanced not."—Gasparo Balbi, f. 62c.-63.

1598.—"There is yet an other Pagode, which they hold and esteem for the highest and chiefest Pagode of all the rest, which standeth in a little Iland called Pory; this Pagode by the Portingalls is called the Pagode of the Elephant. In that Iland standeth an high hill, and on the top thereof there is a hole, that goeth down into the hill, digged and carved out of the hard rock or stones as big as a great cloyster ... round about the walls are cut and formed, the shapes of Elephants, Lions, tigers, & a thousand such like wide and cruel beasts ..."—Linschoten, ch. xliv.; [Hak. Soc. i. 291.]

1616.—Diogo de Couto devotes a chapter of 11 pp. to his detailed account "do muito notável e esplêndido 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 Banasur, who ruled the whole country inland from the Ganges. ... On the left side of this chapel is a doorway 6 palms in depth and 5 in width, by which one enters a chamber which is nearly square and very dark, so that there is nothing to be seen there; and with this ends the fabric of this great pagoda. It has been in many parts demolished; and what the soldiers have left is so maltreated that it is grievous to see destroyed in such fashion one of the Wonders of the World. It is now 50 years since I went to see this marvellous Pagoda; and as I did not then visit it with such curiosity as I should now feel in doing so, I failed to remark many particulars which
exist no longer. But I do remember me to have seen a certain Chapel, not to be seen now, open on the whole façade (which was more than 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 as may 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 Ilheu do Ellefanté... In the highest part of this islet is an eminence on which there is a mast from which a flag is unfurled when the wind (porao) about, as often happens, to warn the small unarmed vessels to look out... There is on this island a pagoda called that of the Elephant, a work of extraordinary magnitude, being cut out of the solid rock," &c.—Bourrou, MS.

1673.—"... We steered by the south side of the Bay, purposely to touch at Elephanto, so called from a monstrous Elephant cut out of the main Rock, bearing a young one on its Back; not far from it the Effigies of a Horse stuck up to the Belly in the Earth in the Valley; from thence we clambered up the Highest Mountain on the Island, on whose summit was a miraculous Piece hewed out of solid Stone: It is supported with 42 Corinthian Pillars," &c.—Fryer, 75.

1690. —"At 3 Leagues distance from Bombay is a small Island called Elephant, 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 admird by the present Queen Dowager, that she cannot think any one has seen this part of India, who comes not Freightcd home with some Account of it."—Ovington, 158-9.

1712.—"The island of Elephant ... 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 observed another hewn figure which was called Alexander's horse."—From an account written by Captain Pyke, on board the Stringer East Indianan, and ill'd. by drawings. Read by A. Dalrymple to the Soc. of Antiiquaries, 10th Feb. 1780, and pub'd. in Archaeologia, vii. 323 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. Hamilton, i. 240; [ed. 1744, i. 241].

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'Ile, oh est l'Elephant qui a fait donner a Gallipour le nom d'Elephanto. L'animal est de grandeur naturelle, d'une pierre noire, et detachee du sol, et paroit porter son petit sur son dos."—Anquetil du Perver, i. ccxcii.

1761.—"... The work I mention is an artificial cave cut out of a solid Rock, and decorated with a number of pillars, and gigantic statues, some of which discover ye work of a skilful artist; and I am inform'd by an acquaintance who is well read in ye antient history, and has minutely considered figures, that it appears to be ye work of King Sesostris after his Indian Expedition."—MS. Letter of James Rennell.

1764. —"Plusieurs Voyageurs font bien mention du vieux temple Payeur sur la petite ile Elephanto près de Bombay, mais ils n'en parlent qu'en passant. Je le trouvai 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 j'y trouve de plus remarquable...."—Carsten Niebuhr, Voyage, ii. 25.

1780.—"That which has principally attracted the attention of travellers is the small island of Elephanto, situated in the east side of the harbour of Bombay. ... Near the south end is the figure of an elephant rudely cut in stone, from which the island has its name. ... On the back are the remains of something that is said to have formerly represented a young elephant, though no traces of such a resemblance are now to be found."—Account, &c. By Mr. William Hunter, Surgeon in the E. Indies, Archaeologia, vii. 286.

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.

1795.—"Some Account of the Cave in the Island of Elephanto. By J. Goldingham, Esq." (No date of paper). In As. Researches, iv. 409 seqq.

1813.—Account of the Cave Temple of Elephanto ... by Wm. Erskine, Trans. Bombay Lit. Soc. i. 195 seqq. Mr. Erskine says in regard to the figure on the back of the large elephant: "The remains of its
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ELL'ORA.

paws, and also the junction of its belly with the larger animal, were perfectly distinct; and the appearance it offered is represented on the annexed drawing made by Captain Hall (Pl. II.), who from its appearance conjectured that it must have been a tiger rather than an elephant; an idea in which I feel disposed to agree. — *Ibid.* 208.

b. s. A name given, originally by the Portuguese, to violent storms occurring at the termination, though some travellers describe it as at the setting-in, of the Monsoon. [The Portuguese, however, took the name from the H. *hathiyd*, Skt. *hastā*, the 13th lunar Asterism, connected with *hastin*, an elephant, and hence sometimes called *the sign of the elephant.* The *hathiyd* is at the close of the Rains.]

1564. — "The *Dhamasp*, that is to say a violent storm arose; the kind of storm is known under the name of the *Elephant*; it blows from the west." — *Sidi 'Ali*, p. 75.

[1611. — "The storm of Ofante doth begin." — *Dunmers, Letters*, i. 126.]

c. 1616. — "The 20th day (August), the night past fell a storme of raine called the *Oliphant*, usual at going out of the raines." — *Sir T. Roe*, in *Purchas*, i. 549; [Hak. Soc. i. 247].

1659. — "The boldest among us became dismayed; and the more when the whole culminated in such a terrific storm that we were compelled to believe that it must be that yearly raging tempest which is called the *Elephant*. This storm, annually, in September and October, makes itself heard in a frightful manner, in the Sea of Bengal." — *Walter Schusse*, 67.

c. 1665. — "Il y fait si mauvais pour le Vaisseaux au commencement de ce mois à cause d'un Vent d'Orient qui y souffle en ce temps-là avec violence, et qui est toujours accompagné de gros nuages qu'on appelle *Elephants*, parce-qu'ils en ont la figure. . . ." — *Thevenot*, v. 38.

1673. — "Not to deviate any longer, we are now winding about the *South-West* part of Ceilim; where we have the Tail of the *Elephant* full in our mouth; a constellation by the Portugals called *Rabo del Elephanto*, known for the breaking up of the *Munsoons*, which is the last Flory this season makes." — *Freyer*, 48.

[1690. — "The Mussoons (Monsoon) are rude and Boisterous in their departure, as well as at their coming in, which two seasons are called the *Elephant* in India, and just before their breaking up, take their farewell for the most part in very rugged puffing weather." — *Ovington*, 137].

1786. — "9th (October). We had what they call here an *Elephant*, which is an exces-
sive hard gale, with very severe thunder, lightening and rain, but it was of short con-

v

In about 4 hours there fell . . . 2 (inches)." — *Ivis., 42.]

c. 1760. — "The setting in of the rains is commonly ushered in by a violent thunder-

storm, generally called the *Elephant*." — *Grose*, i. 33.

ELEPHANT-CREEPER, s. Argylea speciosa, Sweet. (N. O. *Convolvul-

aceae*). The leaves are used in native medicine as poultices, &c.

ELK, s. The name given by sports-

men in S. India, with singular impropriety, to the great stag *Rusa Aristotelis*, the *simbar* (see *SAMBRE*) of Upper and W. India.

[1813. — "In a narrow defile . . . a male *elk* (*cerrois alces*, Linn.) of noble appearance, followed by twenty-two females, passed majestically under their platform, each as large as a common-sized horse." — *Forbes, Or. Mem*. 2nd ed. i. 506.]

ELL'ORA, (though very commonly called *Ellora*), n.p. Properly *Elburā*, [Tel. *elw*, 'rule,' *elur*, 'village;'] otherwise *Vérulē*, a village in the Nizam's territory, 7 m. from Daulatabād, which gives its name to the famous and wonderful rock-caves and temples in its vicinity, excavated in the crescent-shaped scarpe 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'avait fait une Sourat grande estime des Pagodes d'Elorâ . . . (and after describing them) . . . Quoiqu'il en soit, si l'on considère cette quantité de Temples spacieux, remplis de pilastres et de colonnes, et tant de milliers de figures, et le tout taillé dans le roc vif, on peut dire avec vérité que ces ouvrages surpassent la force humaine; et qu'au moins les gens du siècle dans lequel ils ont été faits, n'étaient pas tout-à-fait barbares." — *Thevenot*, v. i. 222.

1684. — "Muhammad Shâh Malik Jâmâ, son of Tughilk, selected the fort of Deogir as a central point whereat to establish the seat of government, and gave it the name of Daulatabād. He removed the inhabitants of Delhi thither. . . Ellora is only a short distance from this place. At some very remote period a race of men, as if by magic, excavated caves high up among the defiles of the mountains. These rooms extended over a breadth of one kos. Carvings of various designs and of correct execution adorned all the walls and ceilings; but the outside of the mountain is perfectly level, and there is no sign of any dwelling. From the long period of time these Pagans re-

* It is not easy to understand the bearing of the drawing in question.
mained masters of this territory, it is reasonable to conclude, although historians differ, that to them is to be attributed the construction of these places."—Sāti Mustā'īd Khân, Maḏṣir-i-ʿĀlamgīrī, in Elliot, vii. 189 seq.

1760.—"Je descends ensuite par un sentier frayé dans le roc, et après m'ètre muni de deux Brahmes que l'on me donna pour fort instruits je commençai la visite de ce que j'appelle les Pagodes d'Eloura."—Anquetil du Perron, I. ccxxxiii.

1794.—"Description of the Caves . . . on the Mountain, about a Mile to the Eastward of the town of Ellora, or as called on the spot, Verrool." (By Sir C. W. Malet.) In As. Researches, vi. 38 seq.

1803.—"Hindoo Excavations in the Mountain of . . . Ellora in Twenty-four Views. . . Engraved from the Drawings of James Wales, by and under the direction of Thomas Daniell."

ELU, HELU, n.p. This is the name by which is known an ancient form of the Singhalese language from which the modern vernacular of Ceylon is immediately derived, "and to which" the latter "bears something of the same relation that the English of to-day bears to Anglo-Saxon. Fundamentally Elu and Singhalese are identical, and the difference of form which they present is due partly to the large number of new grammatical forms evolved by the modern language, and partly to an immense influx into it of Sanskrit nouns, borrowed, often without alteration, at a comparatively recent period. . . . The name Elu is no other than Sinhala much corrupted, standing for an older form, Ḫēḷa or Ḫēḷu, which occurs in some ancient works, and this again for a still older, Sēḷa, which brings us back to the Pali Sīhala." (Mr. R. C. Childers, in J.R.A.S., N.S., vii. 36.) The loss of the initial sibilant has other examples in Singhalese. (See also under CEYLON.)

EMBLIC Myrobalans. See under MYROBALANS.

ENGLISH-BAZAR, n.p. This is a corruption of the name (Angrezbaḍāḥ = 'English-town') given by the natives in the 17th century to the purlieus of the factory at Malda in Bengal. Now the Head-quarters Station of Malda District.

1683.—"I departed from Cassumbazaar with designe (God willing) to visit ye factory at Englesavad."—Hedges, Diary, May 9; [Hak. Soc. i. 89; also see i. 71].

1875.—"These ruins (Gaur) are situated about 8 miles to the south of Angrezbaḍāḥ (English Bâzar), the civil station of the district of Malda. . . ."—Ravenshaw's Gaur, p. 1.

[ESTIMAUZE, s. A corruption of the Ar.—P. ilīminaś, 'a prayer, petition, humble representation.'

1687.—"The Arzdest (Urz) with the Estimaue concerning your twelve articles which you sent to me arrived."—In Yale, Hedges Diary, Hak. Soc. ii. lxx.]

EURASIAN, a. A modern name for persons of mixt European and Indian blood, devised as being more euphemistic than Half-caste and more precise than East-Indian. [*No name has yet been found or coined which correctly represents this section. Eurasian certainly does not when the European and Anglo-Indian Defence Association was established 17 years ago, the term Anglo-Indian, after much consideration, was adopted as best designating this community."—(Proc. Imperial Anglo-Indian Ass., in Pioneer Mail, April 13, 1900.])

1844.—"The Eurasian Belle," in a few Local Sketches by J. M., Calcutta.—6th ser. Notes and Queries, xii. 177.

1866.—See quotation under KHUDD.

1880.—"The shovel-hats are surprised that the Eurasian does not become a missionary or a schoolmaster, or a policeman, or something of that sort. The native papers say, 'Deport him'; the white prints say, 'Make him a soldier'; and the Eurasian himself says, 'Make me a Commissioner; give me a pension.'—Ati Baba, 128.

EUROPE, adj. Commonly used in India for "European," in contradistinction to country (q.v.) as qualifying goods, viz. those imported from Europe. The phrase is probably obsolescent, but still in common use. "Europe shop" is a shop where European goods of sorts are sold in an up-country station. The first quotation applies the word to a man. [A "Europe morning" is lying late in bed, as opposed to the Anglo-Indian's habit of early rising.]

1673.—"The Enemies, by the help of an Europe Engineer, had sprung a Mine to blow up the Castle."—Fryer, 87.

1862-3.—"Ordered that a sloopp be sent to Comimero with Europe goods. . . ."—Pringle, Diary, Ft. St. Geo., 1st ser. ii. 14.]
FACTOR.

1711. — "On the arrival of a Europe ship, the Sea-Gate is always throng'd with People." — Lockyer, 27.

1761. — "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 Charriot, finished in a most elegant manner, and peculiarly adapted to this Country." — Ibid. May 11.

c. 1817. — "Now the Europe shop into which Mrs. Browne and Mary went was a very large one, and full of all sorts of things. One side was set out with Europe caps and bonnets, ribbons, feathers, sashes, and what not." — Mrs. Sherwood's Stories, ed. 1873, 23.

1866. — "Mrs. Smart. Ah, Mr. Cholmondeley, I was called the Europe Angel." — The Derry Bungalow, 219.

1888. — "I took a 'European morning' after having three days of going out before breakfast. . . ." — Lady Dufferin, Vice-regal Life, 371.

EYSHAM, EHSHÁM, s. Ar. ʾahšám, pl. of ʾhashm, 'a train or retinue.' One of the military technicalities affected by Tippoo; and according to Kirkpatrick (Tippoo's Letters, App. p. cii.) applied to garrison troops. Miles explains it as "Irregular infantry with swords and matchlocks." (See his tr. of H. of Hydar Naik, p. 308, and tr. of H. of Tipú Sultan, p. 61.) [The term was used by the latter Moghuls (see Mr. Irvine below).

[1896. — "In the case of the Ahšám, or troops belonging to the infantry and artillery, we have a little more definite information under this head." — W. Irvine, Army of the Indian Moghuls, in J.R.A.S., July 1896, p. 528.]

FACTOR, s. Originally a commercial agent; the executive head of a factory. Till some 55 years ago the Factors formed the third of the four classes into which the covenanted civil servants of the Company were theoretically divided, viz. Senior Merchants, Junior Merchants, factors and writers. But these terms had long ceased to have any relation to the occupation of these officials, and even to have any application at all except in the nominal lists of the service. The titles, however, continue (through vis inertiae of administration in such matters) in the classified lists of the Civil Service for years after the abolition of the last vestige of the Company's trading character, and it is not till the publication of the E. I. Register for the first half of 1842 that they disappear from that official publication. In this the whole body appears without any classification; and in that for the second half of 1842 they are divided into six classes, first class, second class, &c., an arrangement which, with the omission of the 6th class, still continues. Possibly the expressions Factor, Factory, may have been adopted from the Portuguese Feitor, Feitoria. The formal authority for the classification of the civilians is quoted under 1675.

1501. — "With which answer night came on, and there came aboard the Captain Mér 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." — Correa, i. 250.

1582. — "The Factor and the Cattual having seen these parcels began to laugh thereat." — Castanheta, tr. by N. L., f. 460.

1600. — "Capt. Middleton, John Havard, and Francis Barne, elected the three principal Factors. John Havard, being present, willingly accepted." — Seraigny, i. 111.

c. 1610. — "Les Portugais de Malacca ont des commis et facteurs par toutes ces Isles pour le trafic." — Pyrrard de Laval, i. 106. [Hak. Soc. ii. 170].


1666. — "The Viceroy came to Cochín, and there received the news that Antonio de Sá, Factor (Fator) of Coulam, with all his officers, had been slain by the Moors." — Faria y Sousa, i. 35.

1675-6. — "For the advancement of our Apprentices, we direct that, after they have served the first five years, they shall have £10 per annum, for the last two years; and having served these two years, to be entered one year longer, as Writers, and have Writers' Sallary: and having served that year, to enter into ye' degree of Factor, which otherwise would have been ten yeares. And knowing that a distinction of titles is, in many respects necessary, we do order that when the Apprentices have served their times, they be stiled Writers; and when the Writers have served their times, they be stiled Factors, and Factors having served their times, to be stiled Seniors; and Merchants having served their times to be stiled Senior Merchants." — Ext. of Court's Letter in Bruce's Annals of the E. I. Co., ii. 374-5.
1869.—"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."—Orme, 386. (The same writer tells us that Factors got \( £40 \) a year; junior Factors, \( £15 \); Writers, \( £7 \); Poms got 4 rupees a month. P. 392.)

711. — Lockyer gives the salaries at Madras as follows: "The Governor, \( £200 \) and \( £100 \) gratuity; 6 Counsellors, of whom the chief (2nd fol.) had \( £100 \), 3d. \( £70 \), 4th. \( £50 \), the others \( £40 \), which was the salary of 6 Senior Merchants. 2 Junior Merchants \( £30 \) per annum; 5 Factors, \( £15 \); 10 Writers, \( £5 \); 2 Ministers, \( £100 \); 1 Surgeon, \( £36 \).

"Attorney-General has 50 Pagodas per Annum gratuity.
"Scavenger 100 do."

(p. 14.)

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 Lt. Cornwallis, i. 390.

1786.—In a notification of Aug. 10th, the subsistence of civil servants out of employ is fixed thus:—
A Senior Merchant—\( £400 \) sterling per annum.
A Junior Merchant—\( £300 \) per annum.
Factors and Writers—\( £200 \) per annum.

In Seton-Kerr, i. 183.

FACTORY, s. A trading establishment at a foreign port or mart (see preceding).

1500. — "And then he sent ashore the Factor Ayres Correa with the ship's carpenters ... and sent to ask the King for timber ... all which the King sent in great sufficiency, and he sent orders also for him to have many carpenters and labourers to assist in making the houses; and they brought much plank and wood, and palm-trees which they cut down at the Point, so that they made a great Campo,* in which they made houses for the Captain Mór, and for each of the Captains, and houses for the people, and they made also a separate large house for the factory (festoria)."—Correa, i. 188.

1582. — "he sent a Nayre ... to the Sant hill might remain in the Factory."—Castella (by N. L.), f. 54b.

1606. — "In which time the Portingal and Tydoryan Slaves had sacked the town, setting fire to the factory."—Middleton's Voyage, G. (4).

1615.—"The King of Acheen desiring that the Hector should leave a merchant in his country ... it has been thought fit to settle a factory at Acheen, and leave Juxon and Nicolls in charge of it."—Sainsbury, i. 415.

1809.—"The factory-house (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast."—Land Valenta, i. 372.

We add a list of the Factories established by the E. I. Company, as complete as we have been able to compile. We have used Milburn, Sainsbury, the "Charters of the E. I. Company," and "Robert Burton, The English Acquisitions in Guinea and East India, 1728," which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz. M. Milburn, S. Sainsbury, C. Charters, B. Burton.

[For a list of the Hollanders' Factories in 1613 see Dauners, Letters, i. 309.]

In Arabia, the Gulf, and Persia.

Judda, B. Muscat, B.
Mocha, M. Kishm, B.
Aden, M. Bashire, M.
Shahr, B. Gombroon, C.
Durga (f.), B. Bussorah, M.
Dofar, B. Shiraz, C.
Maculla, B. Ispahan, C.

In Sind.—Tatta (?).

In Western India.

Cutch, M. Barcelore, M.
Cambay, M. Mangalore, M.
Brodera (Baroda), M. Cananore, M.
Broach, C. Dhurmapatam, M.
Ahmedabad, C. Tellecherry, C.
Surat and Swally, C. Calicut, C.
Bombay, C. Cranganore, M.
Raybag (?), M. Cochin, M.
Rajapora, M. Porca, M.
Carwar, C. Carnoply, M.
Batkala, M. Quilon, M.
Honore, M. Anjeuo, C.

Eastern and Coromandel Coast.

Tuticorin, M. Masulipatam, C., S.
Callimere, B. Madapollam, C.
Porto Novo, C. Verashen (?), M.
Cuddalore (Pt. St. Ingeram (?), M. David), C. (qy. Vizagapatam, C.
Sadras) Biinlipatam, M.
Fort St. George, C.M. Ganjam, M.
Pulicant, M. Mannickapatam, B.
Pettipoli, C., S. Arzapore (?), B.

Bengal Side.

Balasore, C. (and Je- lasore ?) Malda, C.
Calcutta (Pt. Wil- liam and Chutta- mutees, C.) Berhampore, M.
Hoogly, C. Patna, C.
Cossumbazar, C. Lucknow, C.
Rajmahal, C. Agra, C.

* This use of campo is more like the sense of Compound (q.v.) than in any instance we had found when completing that article.
FAKEER. 347

FAKEROOF, s. Ar.—H. falsaf, from φαίλοςφος. But its popular sense is a "crafty schemer," an "artful dodger." FILOSOF, in Manila, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (Blumentritt, Vocabular.).

FAKEER, s. Hind. from Arab. fa'fîr ("poor"). Properly an indigent person, but specially "one poor in the sight of God," applied to a Mahomedan religious mendicant, and then, loosely and inaccurately, to Hindu devotees and naked ascetics. And this last is the most ordinary Anglo-Indian use.

1604.—"Foker's are men of good life, which are only given to peace. Leo calls them Hermits; others call them Tabbies and Saints."—Collection of things . . . of Barbarie, in Purchas, ii. 857.

"Muley Boferes sent certaine Fokers, held of great estimation amongst the Moors, to his brother Muley Sidan, to treate conditions of Peace."—Ibid.

1638.—"Also they are called' Faceerees, which are religious names."—W. Bruton, in Hakl. v. 56.

1653.—"Fakir signifies pauere in Turq et Persan, mais en Indien signifie . . . vne especce de Religionx Indou, qui foulient le monde aux pieds, et ne s'habillent que de haillons qu'ils ramassent dans les ruës."—De la Boullaye-le-Gonz, ed. 1657, 538.

c. 1660.—"I have often met in the Field, especially upon the Lands of the Rajaus, whole squadrons of these Faquiers, 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; [ed. Constable, 317].

1673.—"Fakiers or Holy Men, abstracted from the World, and resigned to God."—Fryer, 95.

[1684.—"The Fucueer that Killed ye Boe at Enmore with several others . . . were brought to their trysalls. . . ."—Pringle, Diary, Ft. St. Geo. 1st ser. iii. 111.]

1690.—"They are called Faquies by the Natives, but Ashmen commonly by us, because of the abundance of Ashes with which they powder their Heads."—Ovington, 350.

1727.—"Being now settled in Peace, he invited his holy Brethren the Fakiers, who are very numerous in India, to come to Agra and receive a new Suit of Clothes."—A. Hamilton, i. 175; [ed. 1744, ii. 177].

FAGHFUR, n.p. "The common Moslem term for the Emperors of China; in the Kamus the first syllable is Zammated (Fugh); in Al-Ma's'udi (chap. xiv.) we find Baghfur and in Al-Idrisi Bagh'buah, or Baghebun. In Al-Asma'i Bagh=god or idol (Pelewli and Persian); hence according to some Baghadad (!) and Bighisitan, a pagoda (!). Sprenger (Al-Ma's'udi, p. 327) remarks that Baghfur is a literal translation of Tien-tse, and quotes Visdelou: "pour mieux faire comprendre de quel ciel ils veulent parler, ils poussent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné, et la lune pour sœur ainée."—Burton, Arabian Nights, vi. 120-121.

In China.
Macao, M., S. Tywan (in Formosa),
Amoy, M.
Hoksieu (i.e. Fu- Chusan, (and Ningchow), M.

In Japan.—Firando, M.

Archipelago.

In Sumatra.
Acheen, M. Indrapore, C.
Passaman, M. Tryamong, C.
Tisco, M. (qu. same (B. has also, in Suma-
as Ayer Dickeis, tra, Ayer Bomra, B.)
Sillebar, M.
Bencolien, C. identify.)
Jambi, M., S. Indraghiri, S.

In Java.
Bantam, C. Jacatra (since Bata-
Japaru, M., S. via), M.

In Borneo.
Banjarminis, M. Brunei, M.
Succadana, M.

In Celebes, dc.
Macassar, M., S. Pulo Roon (?), M., S.
Banda, M. Puloway, S.
Lantar, S. Pulo Condure, M.
Neira, S. Magindanao, M.
Rosingyn, S. Machian, (3), S.
Solaman, S. Moluccas, S.
Amboyna, M.
Camballlo (in Ceram), Hitto, Larica (or
Lurica), and Looho, or Lughio, are mentioned in S. (iii. 303) as sub-factories of Amboyna.

Ino-Chinese Countries.
Pegu, M. Ligore, M.
Tennasserim (Triina- Siam, M., S. (Judea,
core, B.) i.e. Yuthia).
Quedah, M. Camboja, M.
Johore, M. Cochin China, M.
Pahang, M. Tonquin, C.
Patani, S.

In China.
Macao, M., S. Tywan (in Formosa),
Amoy, M.
Hoksieu (i.e. Fu- Chusan, (and Ningchow), M.

In Japan.—Firando, M.

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In Sumatra.
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In Borneo.
Banjarminis, M. Brunei, M.
Succadana, M.

In Celebes, dc.
Macassar, M., S. Pulo Roon (?), M., S.
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Lantar, S. Pulo Condore, M.
Neira, S. Magindanao, M.
Rosingyn, S. Machian, (3), S.
Solaman, S. Moluccas, S.
Amboyna, M.
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1763.—“Received a letter from Dacca dated 29th Novr., desiring our orders with regard to the Fakirs who were taken prisoners at the retaking of Dacca.”—Fl. William Cons. Dec. 5, in Long, 342. On these latter Fakirs, see under SUNYASEE.

1770. —“Singular expedients have been tried by men jealous of superiority to share with the Branim the veneration of the multitude; this has given rise to a race of monks known in India by the name of Fakirs.”—Raynal (tr. 1777), i. 49.

1774.—“The character of a fakir is held in great estimation in this country.”—Bogle, in Marckham’s Tibet, 23.

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 Mussulman Fakere, who tells his beads, by way of prayer, but cursing all the while the heathen.”—The Banyan Tree.


FALAU.N, s. Ar. fulân, fulän, and H. fulâna, fulâna, ‘such an one,’ ‘a certain one’; Span. and Port. fulano, Heb. Fuluni (Ruth iv. 1). In Elphinston’s Life we see that this was the term by which he and his friend Strachey used to indicate their master in early days, and a man whom they much respected, Sir Barry Close. And gradually, by a process of Hobson-Jobson, this was turned into FORLORN.

1803.—“The General (A. Wellesley) is an excellent man to have a peace to make. . . I had a long talk with him about such a one; he said he was a very sensible man.”—Op. cit. i. 81.

1824.—“This is the old ghaut down which we were so glad to retreat with old FORLORN.”—ii. 164. See also i. 56, 108, 345, &c.

FANÁM, s. The denomination of a small coin long in use in S. India, Malayal, and Tamil payam, ‘money,’ from Skt. pāṇa, [rt. pany, ‘to barter’]. There is also a Dekhani form of the word, fulam. In Telugu it is called rūka. The form fanam was probably of Arabic origin, as we find it long prior to the Portuguese period. The fanam was anciently a gold coin, but latterly of silver, or sometimes of base gold. It bore various local values, but according to the old Madras monetary system, prevailing till 1818, 42 fanams went to one star pagoda, and a Madras fanam was therefore worth about 2d. (see Prinsep’s Useful Tables, by E. Thomas, p. 18). The weights of a large number of ancient fanams given by Mr. Thomas in a note to his Pathan Kings of Delhi show that the average weight was 6 grs. of gold (p. 170). Fanams are still met with on the west coast, and as late as 1862 were received at the treasuries of Malabar and Calicut. As the coins were very small they were used to be counted by means of a small board or dish, having a large number of holes or pits. On this a pile of fanams was shaken, and then swept off, leaving the holes filled. About the time named Rs. 5000 worth of gold fanams were sold off at those treasuries. [Mr. Logan names various kinds of fanams: the virāy, or gold, of which 4 went to a rupee; new virāy, or gold, 3⁰⁄₃ to a rupee; in silver, 5 to a rupee; the rasi fanam, the most ancient of the indigenous fanams, now of fictitious value; the suktāni fanam of Tippoo in 1790-92, of which 3⁰⁄₃ went to a rupee (Malabar, ii. Gloss. clxxix.).]

c. 1344.—“A hundred fanam are equal to 6 golden dinārs” (in Ceylon).—Ibn Batuta, iv. 174.

c. 1348.—“And these latter (Malabar Christians) are the Masters of the public steelyard, from which I derived, as a perquisite of my office as Pope’s Legate, every month a hundred gold fan, and a thousand when I left.”—John Marignolli, in Cathay, 343.

1442.—“In this country they have three kinds of money, made of gold mixed with alloy . . . the third called风扇, is equivalent in value to the tenth part of the last mentioned coin” (partab, vid. pardao).—Abdurrazak, in India in the XVth Cent. p. 26.

1498.—“Fifty fanoeens, which are equal to 3 cruzados.”—Roteiro de V. da Gama, 107.

1505.—“Quivi spenendo ducati d’aur veneziani e monete di auro et argento e metalle, chiamano vna moneta de argento fanone. XX vaglionio vna ducato. Tara e vna altra moneta de metale. XV vaglionio vna fanone.”—Italian version of Letter from Dom. Manuel of Portugal (Reprint by A. Burnell, 1881), p. 12.

1510.—“He also coins a silver money called fare, and others of gold, 20 of which go to a pardiao, and are calledfanom. And of these small coins of silver, there go six to a fanom.”—Varthema, Hak. Soc. 130.

[1515.—“They would take our cruzados at 19 fanams.”—Albuquerque's Treaty with
the Samorin, *Alguns Documentos da Torre do Tombo*, p. 373.}

1516.—"Eight fine rubies of the weight of one fanão . . . are worth fanôes 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 Fanôes, each of which may be worth 20 reis of our money."—De Barros, Dec. I. liv. ix. cap. iii.

1582.—In the English transl. of 'Castaneda' is a passage identical with the preceding, in which the word is written "Fannon."—Fol. 36b.

" . . . In this city of Negapatam are said are current certain coins called fannó. . . . 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. 84e.

c. 1610.—"Ils nous donnent tous les jours a chacun un Panan, qui est une pièce d'or monnaye du Roy qui vaut environ quatre sols et demi."—*Pyrard de Laval*, i. 250; [Hak. Soc. i. 350; in i. 365 Panants].

[c. 1665.—". . . if there is not found in every thousand oysters the value of 5 fanos of pearls—that is to say a half eeu of our money,—it is accepted as a proof that the fishing will not be good. . . ."—Tavernier, ed. Bail, ii. 117 seq.]

1678.—"2 Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 fanâms 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 Exts*. No. i. 85.

1752.—"N.B. 36 Fanamas to a Pagoda, is the exchange, by which all the servants belonging to the Company receive their salaries. But in the Bazar the general exchange in Trade is 40 to 42."—*T. Brooks*, p. 8.

1784.—This is probably the word which occurs in a "Song by a Gentleman of the Navy when a Prisoner in Bangalore Jail" (temp. Hyder Ali).

"Ye Bucks of Seringapatam, Ye Captives so cheerful and gay ! How sweet with a golden sanam. You spin the slow moments away."—In *Seton-Karr*, i. 19.

1785.—"You are desired to lay a silver fanam, a piece worth three pence, upon the ground and this, which is the smallest of all coins, the elephant feels about till he finds."—*Caraccioli's Life of Clive*, i. 388.

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. Wellestey*, in *Life of Munro*, i. 342.

**FANÂM.**

**FAN-PALM, s.** The usual application of this name is to the *Borassus flabelliformis*, L. (*see BRAB, PALMYRA*), which is no doubt the type on which our ladies' fans have been formed. But it is also sometimes applied to the *Talipot* (q.v.); and it is exceptionally (and surely erroneously) applied by Sir L. Pelly (*J.R.G.S. xxv. 232*) to the "Traveller's Tree," i.e. the Madagascar *Ravenala* (*Urania speciosa*).

**FANQUI, s.** Chin. *fan-kuvèi*, 'foreign demon'; sometimes with the affix *tsé* or *tèi*, 'son'; the popular Chinese name for Europeans. ["During the 15th and 16th centuries large numbers of black slaves of both sexes from the E. I. Archipelago were purchased by the great houses of Canton to serve as gate-keepers. They were called 'devil slaves,' and it is not improbable that the term 'foreign devil,' so freely used by the Chinese for foreigners, may have had this origin."—*Ball, Things Chinese*, 535.]

**FARÂSH, FERÂSH, FRAâSH, s.** Ar.—*H. farrâsh, [farsch, 'to spread (a carpet')].* A menial servant whose proper business is to spread carpets, pitch tents, &c., and, in fact, in a house, to do housemaid's work; employed also in Persia to administer the bastinado. The word was in more common use in India two centuries ago than now. One of the highest hereditary officers of Sindhi's Court is called the *Farâsh-khâna-wâlâ.* [The same word used for the tamarisk tree (*Tamarix gallica*) is a corr. of the Ar. *farrâs*.]

c. 1300.—"Sa grande richesse apparten en un pavillon que li roys d'Ermenie envoya au roy de France, qui valoit bien cinq cus livres; et li manda li roye de Hermanio que uns ferrais au Soudanc dou Coyne il avoit donnei. Ferrais est cel qui tient les pavillons au Soudanc et qui li nettoie ses messons."—*Johan, Seigneur de Joinville*, ed. *De Wailty*, p. 78.

c. 1513.—"And the gentlemen rode . . . upon horses from the king's stables, attended by his servants whom they call farazes, who groom and feed them."—*Correr, Lendas*, ii. 364. (Here it seems to be used for *Syce* (q.v.) or groom).

[1548.—"*Pfarazes."* See under *Batta*, a.]

c. 1590.—"Besides, there are employed 1000 *Farrâshes*, natives of Irân, Turân, and Hindostân."—*Afr.,* i. 47.
FEDEA, FUDDEA, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. p'hadya (qu. Ar. fadda, ransom?). It constantly occurs in the account statements of the 16th century, e.g. of Nunez (1554) as a money of account, of which 4 went to the silver *tanga*, [see TANGA] 20 to the Pardao. In Milburn (1813) it is a *pee* or copper coin, of which 50 went to a rupee. Prof. Robertson Smith suggests that this may be the Ar. denomination of a small coin used in Egypt, *fadda* (i.e. *silverling*). It may be an objection that the letter *zawd* used in that word is generally pronounced in India as *z*. The *fadda* is the Turkish *para*, ⅙ of a piastre, an infinitesimal value now. [Burton (Arabian Nights, xi. 98) gives 2000 *faddahs* as equal about 1s. 2d.] But, according to Lane, the name was originally given to half-dirhems, coined early in the 15th century, and these would be worth about 5⅔d. The *fedea* of 1554 would be about 4⅔d. This rather indicates the identity of the names.

FERÁZEE, s. Properly Ar. fu'rāzī, from *furdāz* (pl. of *furz*) 'the divine ordinances.' A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wahābis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahom-
Raynouard himself has in a French passage of 1446: "par leurs sorceries et faitvuries."

1487.—"E assi lhe (a el Rey de Beni) mandou muitos e santos conselhos pera tornar a Fé de Nosso Souhorr ... mandan dolbe muito estranhar suas idolotrias e feitiarias, que em suas terras os negros tinhão e usão."


c. 1539.—"E que já por duas vezes o tinhão têtado cò arroydo feytico, só a fim de elle sayr fora, e o matarem na briga . . . ."—Pinto, ch. xxxiv.

1552.—"They have many and various idolatries, and deal much in charms (feitiçoes) and divinations."—Castanheda, ii. 51.

1553.—"And as all the nation of this Ethiopia is much given to sorceries (feiticos) in which stands all their trust and faith . . . and to satisfy himself the more surely of the truth about his son, the king ordered a feitico which was used among them (in Congo). This feitico being tied in a cloth was sent by a slave to one of his women, of whom he had a suspicion."

—Barros, I. ii. 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. 940, see also 961.

1606.—"They all determined to slay the Archbishop . . . they resolved to do it by another kind of death, which they hold to be not less certain than by the sword or other violence, and that is by sorceries (feyticos), making these for the places by which he had to pass."—Gouvea, f. 47.

1613.—"As feiticeiras usão muyto de rayzes de ervas plantas e arvores e animaes para feitiço e transfigurações . . . ."—Godinho de Evisa, f. 93.

1673.—"We saw several the Holy Office had branded with the names of Feticeros or Charmers, or in English Wizards."—Fryer, 155.

1690.—"They (the Africans) travel nowhere without their Fateish about them."

—Ovington, 67.

1878.—"The word fetishism was never used before the year 1760. In that year appeared an anonymous book called Du Cule des Dieux Fétiches, ou Parallèle de l'Ancienne Religion de l'Egypte avec la Rel. actuelle de la Nigrirtie. It is known that this book was written by . . . the well known President de Brosses . . . Why did the Portuguese navigators . . . recognise at once what they saw among the Negroes of the Gold Coast as feitiços? The answer is clear. Because they themselves were perfectly familiar with a feitico, an amulet or talisman."—Max Müller, Hibbert Lectures, 56-57.

FIREFLY, s. Called in South Indian vernaculars by names signifying '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 Chándor Ghát, in Nasik District of the Bombay Presidency, in the end of May or beginning of June 1843, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted throughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it could originate. The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed the phenomenon. In fact it may be said that those suggested explanations only assume that the sociable 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 swarne of fierie seeming worms flying in the aire, whose bodies (no bigger than an ordinarie flie) did make a shew, and give such light as evry twigge on euerie tree had beene a lighted candle, or as if that place had beene the starry sphere."—Drake's Voyage, by F. Fletcher, Hak. Soc. 149.

1675.—"We . . . left our burnt Wood on the Right-hand, but entred another made us better Sport, deluding us with false Flashes, that you would have thought the Trees on a Flame, and presently, as if untouch'd by Fire, they retained their 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 Business, or the Fire that consumes everything seeming rather to dress than offend it."—Fryer, 141-142.

1682.—"Fireflies (de vuur-vliegen) are so called by us because at eventide, whenever they fly they burn so like fire, that from a distance one fancies to see so many lanterns; in fact they give light enough to write by.
... They gather in the rainy season in great multitudes in the bushes and trees, and live on the flowers of the trees. There are various kinds."—Nieuhoff, ii. 291.

1764.—
"Ere fireflies trimmed their vital lamps, and ere
Dun Evening trod on rapid Twilight's heel,
His knell was rung."—Grainger, Bk. i. 1824.—
"Yet mark! as fade the upper skies,
Each thicket opes ten thousand eyes.
Before, behind us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the 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 forward, as if lit up with electric sparks, and next moment all is jetty dark—darker from the momentary illumination that preceded. These flashes succeed one another every 3 or 4 seconds for about 10 minutes, when an interval of similar duration takes place; as if to allow the insects to regain their electric or phosphoric vigour."—Cameron, Our Tropical Possessions in Malayan India, 80-81.

The passage quoted from Mr. Cameron's book was read at the Entom. Soc. of London in May 1865, by the Rev. Hamlet Clarke, who added that:

"Though he was utterly unable to give an explanation of the phenomenon, he could so far corroborate Mr. Cameron as to say that he had himself witnessed this simultaneous flashing; he had a vivid recollection of a particular glen in the Organ Mountains where he had on several occasions noticed the contemporaneous exhibition of their light by numerous individuals, as if they were acting in concert."

Mr. McLachlan then suggested that this might be caused by currents of wind, which by inducing a number of the insects simultaneously to change the direction of their flight, might occasion a momentary concealment of their light.

Mr. Bates had never in his experience received the impression of any simultaneous flashing... he regarded the contemporaneous flashing as an illusion produced probably by the swarms of insects flying among foliage, and being continually, but only momentarily, hidden behind the leaves.

Fifteen years later at the same Society:

"Sir Sidney Saunders stated that in the South of Europe (Corfu and Albania) the simultaneous flashing of *Luciola italica*, with intervals of complete darkness for some seconds, was constantly witnessed in the dark summer nights, when swarming myriads were to be seen... He did not concur in the hypothesis propounded by Mr. McLachlan... the flashes are certainly intermittent... the simultaneous character of these coruscations among vast swarms would seem to depend upon an instinctive impulse to emit their light at certain intervals as a protective influence, which intervals became assimilated to each other by imitative emulation. But whatever be the causes... the fact itself was incontestable."—Ibid. for 1880, Feb'y. 21, p. ii; see also p. vii.

1888.—"At Singapore, the little luminous beetle commonly known as the firefly, *Lampyris*, is common... clustered in the foliage of the trees, instead of keeping up an irregular twinkle, every individual shines simultaneously at regular intervals, as though by a common impulse; so that their light pulsates, as it were, and the tree is for one moment illuminated by a hundred brilliant points, and the next is almost in total darkness. The intervals have about the duration of a second, and during the intermission only one or two remain luminous."—Collingwood, Rambles of a Naturalist, p. 255.

1850.—"HARRINGERS OF THE MONSOON.
—One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Mawul taluka, that is, at Khandalla and Lanoli, where the trees are filled with myriads of fireflies, which flash their phosphoric light simultaneously. Each tree suddenly flashes from bottom to top. Thousands of trees presenting this appearance simultaneously, afford a spectacle beautiful, if not grand, beyond conception. This little insect, the female of its kind, only appears and displays its brilliant light immediately before the monsoon."—Deccan Herald. (From Pioneer Mail, June 17.)

FIRINGHEE. s. Pers. *Faranq*, *Firing*; Fr. *Al-Faranji*, *Ifranq*, *Faranji*, i.e. a Frank. This term for a European is very old in Asia, but when now employed by natives in India is either applied (especially in the South) specifically to the Indian-born Portuguese, or, when used more generally, for 'European,' implies something of hostility or disparagement. (See Sonnerat and Elphinstone below.) In South India the Tamil *Paranj*, the Singhalese *Parangi*, mean only 'Portuguese,' [or natives converted by the Portuguese, or by Mahommedans, any
European (Madras Gloss, s.v.). St. Thomas's Mount is called in Tam. Paraangi Malai, from the original Portuguese settlement. Pirings is in Tel. = 'cannon,' (C. B. P.), just as in the medieval Mahommedan historians we find certain mangonels for sieges called maghribi or 'Westerns.' [And so Farhangi or Phirangi is used for the straight cut and thrust swords introduced by the Portuguese into India, or made there in imitation of the foreign weapon (Sir W. Elliot, Ind. Antiq. xv. 30)]. And it may be added that Baber, in describing the battle of Panipat (1526) calls his artillery Farangihā (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.A.S. Beng. xlv. Pt. i. pp. 66-67).

c. 930.—"The Afranjah are of all those nations the most warlike . . . the best organised, the most submissive to the authority of their rulers."—Mas'udi, iii. 66.

c. 1340.—"They call Franchi all the Christians of these parts from Romania westward."—Pegolotti, in Cathay, &c., 292.

c. 1350.—"— Franks. For so they term us, not indeed from France, but from Frank-land (non a Franci sed a Frandiqui)."—Marignoli, ibid. 396.

In a Chinese notice of the same age the horses carried by Marignoli as a present from the Pope to the Great Khan are called "horses of the kingdom of Fulang," i.e. of Farang or Europe.

1384.—"E quello nominare Franchi procede da' Franceschi, che tutti ci appellano Franceschì."—Frescobaldi, Viaggio, p. 23.

1436.—"At which time, talking of Cataio, he told me how the chief of that Prince's court knew very well enough what the Franchi were . . . Thou knowest, said he, how there wee bee unto Capha, and that we practise thither continually . . . adding this further, We Cataniie have two eyes, and ... Franchi one, whereas yo ... (torning him towards the Tartares that were with him) have never a one . . . "—Barbaro, Hak. Soc. 58.

c. 1440.—"Hi nos Francos appellat, ainunque cum ceteras gentes cocas vocent, se duobus oculis, nos unus esse, superiores existimantes se esse prudentiam."—Conti, in Poggios, de Var. Fortunaev. iv.

1498.—"And when he heard this he said that such people could be none other than Francos, for so they call us in those parts."—Roteiro de V. da Ómã, 97.

1560.—"Habitation aqui (Tabriz) duas nações de Cristãos . . . e huna delas a qui chamão Franques, estes tem o costume e fé, como nos . . . e outros são Armenos."—A. Teirreiro, Itinerario, ch. xv.

1565.—"Suddently news came from Thatta that the Firingis had passed Lahori Bandar, and attacked the city."—Tārikh-i-Tāhirī, in Elliot, i. 276.

c. 1610.—"La renommee des Franciess a esté telle par leur conquêtes en Orient, que leur nom y est demeuré pour memoire éternelle, en ce qu'aencore aujourd'hui par toute l'Asie et Afrigne on appelle du nom de Franghi tous ceux qui viennent d'Ocident."—Moquet, 24.

[1614.—" . . . including us within the word Franques."—Foster, Letters, ii. 299.]

1616.—" . . . ali Ciçera et Cifurus eos dicunt, ali Francois, quo nomine omnes passim Christiani . . . dicuntur."—Jarric, Thesaurus, iii, 217.

[1623.—" Franchi, or Christians."—P. della Valle, Hak. Soc. ii. 251.]

1632.—" . . . he shew'd two Passes from the Portugals which they call by the name of Fringes."—W. Bruton, in Hakluyt, v. 32.

1648.—"Mais en ce repas-là tout fut bien accommodé, et il y a apparence qu'un cuisinier Frangui s'en est occupé."—Tavernier, V. des Indes, iii. ch. 22; [ed. Ball, ii. 353].

1653.—"Frenk signifie en Turq vn Europpeen, ou plastost vn Christien ayant des choueux et vn chapeau comme les Francois, Anglais . . . "—De la Boullaye-le-Gonz, ed. 1657, 538.

c. 1660.—"The same Fathers say that this King (Jehan-Guier), to begin in good earnest to countenance the Christian Religion, designed to put the whole Court into the habit of the Franqui, and that after he had . . . even dressed himself in that fashion, he called to him one of the chief Omras . . . this Omrah . . . having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all to rallies."—Bernier, E. T. 92; [ed. Constable, 227; also see p. 3].

1673.—"The Artillery in which the Fringis are Listed; formerly for good Pay, now very ordinary, having not above 30 or 40 Rupees a month."—Freyer, 195.

1682.—" . . . whether I had been in Turkey and Arabia (as he was informed) and could speak those languages . . . with which they were pleased, and admired to hear from a Frenge (as they call us)."—Hedges, Diary, Oct. 29; [Hak. Soc. i. 44].

1712.—"Johan Whelo, Serdoo Frenziaan, or Captain of the Europeana in the Emperor's service. . . ."—Valentijn, iv. (Suratte) 285.

1755.—"By Feringy I mean all the black muskete (see MUSTIES) Portuguese Christians residing in the settlement as a natural people distinct from the natural and proper subjects 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 Firnings."—Bogle, in Markham's Tibet, 176.
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1782.—"Ainsi un Européen est tout ce que les Indiens connaissent de plus méprisable; ils le nomment Parangui, nom qu'ils donnèrent aux Portugais, lorsque ceux-ci abordèrent dans leur pays, et c'est un terme qui marque le souverain mépris qu'ils ont pour toutes les nations de l'Europe."—Sonnerat, i. 102.

1791.—"... il demande à la passare (la nuit) dans un des logemens de la pagoda; mais on lui refuse d'y couche, à cause qu'il étoit frangui."—B. de St. Pierre, Chausmierz Indienne, 21.

1794.—"Perringee. The name given by the natives of the Decan to Europeans in general, but generally understood by the English to be confined to the Portuguese."—Moore's Narrative, 504.

[1820.—"In the southern quarter (of Backergunj) there still exist several original Portuguese colonies. ... They are a meagre, puny, imbecile race, blacker than the natives, who hold them in the utmost contempt, and designate them by the appellation of Caouto Ferenghies, or black Europeans."—Hamilton, Deser. of Hindostan, i. 133; for an account of the Ferenghis of Sibpur, see Budgee, Bakurgunj, 110.]

1824.—"Now Hajji,' said the ambassador. ... The Franks are composed of many, many races. 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 Baha, 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, 'Ferringhee, ne Ferringhee!' "—Heber, ii. 43.

1828.—"Mr. Elphinstone adds in a note that in India it is a positive affront to call an Englishman a Ferringhee."—Life of E. ii. 207.

1860.—"We made our journey having a Firman (Firmado) of safe conduct from the same Soltan of Shiraz."—Gowen, f. 1408.

1864.—"... the late Dutch Fiscall's Budgero. ..."—See quotation from Hedges, under Devil's Reach.]
FLORICAN, FLORIKIN. s. A name applied in India to two species of small bustard, the 'Bengal Florican' (Sypheotes bengalensis, Gmelin), and the Lesser Florican (S. auritus, Latham), the lith of Hind., a word which is not in the dictionaries. [In the N.W.P. the common name for the Bengal Florican is charas, P. charas. The name Cur- moor in Bombay (see quotation from Forbes below) seems to be khar-mor, the 'grass peacock.' Another Mahr. name, tanamora, has the same meaning.] The origin of the word Florican is exceedingly obscure; see Jerdon below. It looks like Dutch. [The N.E.D. suggests a connection with Flanderkin, a native of Flanders.] Littre has: "Florican... Nom à Ceylon d'un grand échas- sier que l'on presume être un grue." This is probably mere misapprehension in his authority.

1780.—"The floriken, a most delicious bird of the buzzard (sic!) kind."—Mauro's Narrative, 199.

1785.—"A floriken at eve we saw
And kill'd in yonder glen,
When lo! it came to table raw,
And roused (sic) the rage of Ben."

In Seton-Kerr, i. 98.

1807.—"The floriken is a species of the bustard. . . . The cock is a noble bird, but its flight is very heavy and awkward . . . if only a wing be broken . . . he will run off at such a rate as will baffle most spaniels. . . . There are several kinds of the floriken . . . the bastard floriken is much smaller. . . . Both kinds . . . delight in grassy plains, keeping clear of heavy cover."—Williamson, Oriental Field Sports, 104.

1813.—"The florican or curmoor (Otis bowbun, Lin.) exceeds all the Indian wild fowl in delicacy of flavour."—Forbes, Or. Mem. ii. 275; [2nd ed. i. 501].

1824.—". . . bringing with him a brace of florikens, which he had shot the previous day. I had never seen the bird before; it is somewhat larger than a blackcock, with brown and black plumage, and evidently of the bustard species."—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 in Europe was sometimes called Flanderkin. Latham gives the word 'Fletcher' as an English name, and this, apparently, has the same origin as Florikin."—Jerdon's Birds, 2nd ed. ii. 625. (We doubt if Jerdon has here understood Latham correctly. What Latham writes is, in describing the Passarage Bustard, which, he says, is the size of the Little Bustard: "Inhabits India. Called Passarage Plover. . . . I find that it is known in India by the name of Oorol by some of the English called Fletcher." (Suppl. 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." [Fletcher is not in N.E.D.]

1875.—"In the rains it is always matter of emulation at Rajkot, who shall shoot the first purple-crested florican."—Wyllie's Essays, 358.

FLOWERED SILVER. A term applied by Europeans in Burma to the standard quality of silver used in the ingot currency of Independent Burma, called by the Burmese gouvet-ni or 'Red-leaf. The English term is taken from the appearance of stars and radiating lines, which forms on the surface of this particular alloy, as it cools in the crucible. The Ava standard is, or was, of about 15 per cent. alloy, the latter containing, besides copper, a small proportion of lead, which is necessary, according to the Burmese, for the production of the flowers or stars (see Yule, Mission to Ava, 259 seq.).

[1744. — "Their way to make flower'd Silver is, when the Silver and Copper are mix'd and melted together, and while the Metal is liquid, they put it into a Shallow Mould, of what Figure and Magnitude they please, and before the Liquidity is gone, they blow on it through a small wooden Pipe, which makes the Face, or Part blown upon, appear with the Figures of Flowers or Stars, but I never saw any European or other Foreigner at Pegu, have the Art to make those Figures appear, and if there is too great a Mixture of Alloy, no Figures will appear."—A. Hamilton, ed. 1744, ii. 41.]

FLY. s. The sloping, or roof part of the canvas of a tent is so called in India; but we have not traced the origin of the word; nor have we found it in any English dictionary. [The N.E.D. gives the primary idea as "something attached by the edge," as a strip on a garment to cover the button-holes.] A tent such as officers generally use has two flies, for better protection from sun and rain. The vertical canvas walls are called Kanat (see CANAUT). [Another sense of the word is "a quick-travelling carriage" (see quotation in Forbes below).]

[1784.—"We all followed in fly-palansins."—Sir J. Day, in Forbes, Or. Mem. ii. 88.]

1810.—"The main part of the operation of pitching the tent, consisting of raising the flies, may be performed, and shelter afforded,
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 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 imbibles the moisture from its own wet fur. Probably this is the first record of a curious fact in natural history. "I have been positively assured by natives that on the Odyapore lake in Rajputana, the crocodiles rise to catch these bats, as they follow in line, touching the water. Fancy fly-fishing for crocodile with such a fly!" (Communication from M.-Gen. R. H. Keatinge). [On the other hand Mr. Blanford says: "I have often observed this habit: the head is lowered, the animal pauses in its flight, and the water is just touched, I believe, by the tongue or lower jaw. I have no doubt that some water is drunk, and this is the opinion of both Tickell and M'Master. The former says that flying-foxes in confinement drink at all hours, lapping with their tongues. The latter has noticed many other bats drink in the evening as well as the flying-foxes." (Mammalia of India, 258).]

1298.—"... all over India the birds and beasts are entirely different from ours, all but ... the Quail. ... For example, they have bats—I mean those birds that fly by night and have no feathers of any kind; well, their birds of this kind are as big as a goshawk!"—Marco Polo, Bk. iii. ch. 17.

c. 1328:—"There be also bats really and truly as big as kites. These birds fly no-whither 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."—Siddi 'Ali, 91.

[c. 1590:—Writing of the Sarkār of Kābul, 'Abul Fażī says: "There is an animal called a flying-fox which flies upward about the space of a yard." This is copied from Baber, and the animal meant is perhaps the flying squirrel.—Avi, ed. Jarrett, ii. 406.

[1623:—"I saw Bats as big as Crows."—P. della Valle, Hac. Soc. i. 103.]

1813.—"The enormous bats which darken its branches frequently exceed 6 feet in length from the tip of each wing, and from their resemblance to that animal are not improperly called flying-foxes."—Forbes, Or. Mem. iii. 246; [2nd ed. ii. 299.]

1829.—"... They (in Batchian) are almost the only people in the Archipelago who eat the great fruit-eating bats called by us 'flying foxes'... they are generally cooked with abundance of spices and condiments, and are really very good eating, something like hare."—Wallace, Malay Archip., ed. 1859, p. 259.

1882.—"... it is a common belief in some places that emigrant coolies hang with heads downward, like flying-foxes, or are ground in mills for oil."—Pioneer Mail, Dec. 13, p. 579.

FOGASS, s. A word of Port. origin used in S. India; fogassa, 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 infrigiferas Bulgarrorum convales: quo fere tempore pani usus sumus subnunciario, fugacias vocant."—Busbecuip Epist. i. p. 42.

FOLIUM INDICUM. (See MALABATHRUM.) The article appears under this name in Milburn (1813, i. 253), as an article of trade.

FOOL'S RACK, s. (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' (phîd, in H. and Mahr.) of the spirit. But the 'striving after meaning' caused the English corruption of this name to be applied to a peculiarly abominable and.

Williamson, V. M. ii. 452.
pernicious spirit, in which, according to the statement of various old writers, the stinging sea-blubber was mixed, or even a distillation of the same, with a view of making it more ardent.

1563. — "...this cura they distil like brandy (aqua ardentia); and the result is a liquor like brandy; and a rag steoped in this will burn as in the case of brandy; and this fine spirit they call fula, which means 'flower'; and the other quality that remains they call orraca, mixing with it a small quantity of the first kind.” — García, f. 67.

1578. — "... a la qual (sura) en vasos despues distilian, para hazer agua ardentiente, de la qual una, a que ellos llaman Fula, quiere desear 'flor,' es mas fina... y la segunda, que llaman Orraca, no tanto.” — Acosta, p. 101.

1598. — "This Sura being [bees] distilled, is called Fula or Nipe [see NIPA], and is as excellent aqua vitae as any is made in Dort of their best renish [rennish] wine, but this is of the finest kind of distillation.” — Linschoten, 101 [Hak. Soc. ii. 49].

1631. — "Dunæus... Apparat et etiam a vino adusto, nec Aracini, abhorreor? Bontius. Usum commendó, absusum abominor... at cane pejus et angue vitandum est quod Chinenses avarsissimi simul et astutissimi bipedum, mixtix Hormitiis in mari fluctuabuntibus, parant... eaque tam excentris sunt caloris ut solo attactu vestas in cute excitent..." — Jac. Bontius, Hist. Nat. et Med. Ind., Dict. iii.

1673. — "Among the worst of these (causes of disease) Fool Rack (Brandy made of Blubber, or Careil, by the Portugals, because it seems 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 Careil (see CARAVEL): It is, being taken, a Gelly, and distilled causes those that take it to be Fools...” — Fryer, 68-69.

[1753. — "... that fiery, single and simple distilled spirit, called Fool, with which our seamen were too frequently intoxicated.” — Ives, 457.]

[1868. — "The first spirit that passes over is called 'phil.'" — B. H. Powell, Handbook, Econ. Prod. of Punjab, 311.]

FOOZILOW, TO. The imperative phuslato of the H. verb phusladna, 'to flatter or cajoile,' used, in a common Anglo-Indian fashion (see BUNNOW, PUCKAROW, LUGOW), as a verbal in-\footnote{The text is not clear here, but it seems to refer to the use of the verb in a specific manner.}

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 Breech-Candy, and other embankments, on which account they are also known as ‘Salt Batty [see BATTIA] (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, Bellasis Road, Falkland Road. One name, 'Comatte-poora Forest Road,' perhaps preserves the old generic title under a disguise.

Forasdars 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 Forasdars 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 butt grounds, may it please your Honble. Board to consider deeply, is totally different, because in their original state the grounds were not of the nature of other sweet waste grounds on the island, let out as foras, nor these grounds were of that state as one could saddle himself at the first undertaking thereof with leases or grants even for that smaller rent as the foras is under the denomination of
FOUJDAAR, PHOUSDAR. 358  FRAZALA, FARASOLA.

Foujdar 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 (P. fouj, 'a military force;' fouj-dar, 'one holding such a force at his disposal'), or a military governor of a district. But in India, an officer of the Moghul Government who was invested with the charge of the police, and jurisdiction in criminal matters. Also used in Bengal, in the 18th century, for a criminal judge. In the Ain, a Foujdar is in charge of several pargunnahs under the Sipah-salur, or Viceroy and C.-in-Chief of the Sulta (Gladwin's Ayesen, i. 294; [Jarrett, ii. 40]).

1683.—"The Fousdar received another Perwanna directed to him by the Nabob of Deaca...forbidding any merchant whatsoever trading with any Interlopers."—Hedges, Diary, Nov. 8; [Hak. Soc. 1. 136].

1857.—"Mullick Burcooordar Phousdardar of Hughly."—Ibid. ii. lxv.

1890.—"...If any Thefts or Robberies are committed in the Country, the Fousdar, another officer, is obliged to answer for them..."—Ovington, 292.

1702.—"...Perwanna directed to all Foujders."—Wheeler, i. 405.

1727.—"Fouziadar." See under HOOGLY.

1754.—"The Phousdar of Vellore...made overtures offering to acknowledge Mahomed Ally."—Orme, i. 372.

1757.—"Phousdar..."—Ives, 157.

1783.—"A complaint was made that Mr. Hastings had sold the office of phousdar of Hoogly to a person called Khan Jehan Khan, on a corrupt agreement."—11th Report on Affairs of India, in Burke, vi. 545.

1786.—"...the said phousdar (of Hoogly) had given a receipt of bribe to the patron of the city, meaning Warren Hastings, to pay him annually 36,000 rupees a year."—Articles agst. Hastings, in ibid. vii. 76.

1809.—"The Foujdar, being now in his capital, sent me an excellent dinner of fowls, and a pillau."—Ed. Valencia, i. 409.

1810.—"For ease the harase'd Foujdar prays When crowded Courts and sultry days Exhale the noxious fume, While poring o'er the cause he hears The lengthened lie, and doubts and fears The culprit's final doom."—Lines by Warren Hastings.

1824.—"A messenger came from the Foujah (chatellain) of Suromunugur, asking why we were not content with the quarters at first assigned to us."—Heber, i. 292. The form is here plainly a misreading; for the Bishop on next page gives Foujdar.

FOUJDARRY, PHOUSDARRY, s. P. foujdr, a district under a foujdar (see FOUJDAAR); the office and jurisdiction of a foujdar; in Bengal and Upper India, 'police jurisdiction,' 'criminal' as opposed to 'civil' justice. Thus the chief criminal Court at Madras and Bombay, up to 1863, was termed the Foujdar Adawlut, corresponding to the Nizamat Adawlut of Bengal. (See ADAWULT.)

[1802.—"The Governor in Council of Fort St. George has deemed it to be proper at this time to establish a Court of Fozdarry Adawlut."—Procl. in Logan, Malabar, ii. 350; iii. 351.]

FOWRA, s. In Upper India, a mattock or large hoe; the tool generally employed in digging in most parts of India. Properly speaking (H.) phdor. (See MAMOOTY.)

[1679.—(Speaking of diamond digging) "Others with iron pawraes or spades heave it up to a heap."—s. Mader, in Kistna Man. 147.]

[1848.—"On one side Bedullah and one of the grasscutters were toiling away with fowrah, a kind of spade-pickaxe, making water-courses."—Mrs. Mackenzie, Life in the Mission, i. 373.]

1880.—"It so fell out the other day in Cawnpore, that, when a patwari endeavoured to remonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a phora and cut off his head with the blade, which went an inch or more into the ground, whilst the head rolled away several feet."—Pioneer Malta, March 4.

FOX, FLYING. (See FLYING-FOX.)

FRAZALA, FARASOLA, FRAZIL, FRAIL, s. Ar. firasola, 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 farasola being generally equal to ten (small) maunds, the bahar equal to 10, 15, or 20 farasolas. See Barbosa (Hak. Soc.) 224; Milburn, i. 83, 87, &c.; Prinsep's Useful Tables, by Thomas, pp. 116, 119.

1510.—"They deal by farasola, which farasola weighs about twenty-five of our lire."—Varthena, p. 170. On this Dr.
Badger notes: "Farasola is the plural of farasaia . . . still in ordinary use among the Arabs of the Red Sea and Persian Gulf; but I am unable to verify its origin." Is the word, which is sometimes called fraill, the same as a frail, or basket, of figs? And again, is it possible that farasaia is the same word as 'parcel,' through Latin particella? We see that this is Sir R. Burton's opinion (Camden, iv. 390; [Arab. Nights, v. 312]). [The N. E. D. says: "O. F. frayel of unknown origin."]

[1516. — "Farazola." See under EAGLE-WOOD.]

1554. — "The baar (see BAHAR) of cloves in Ormuz contains 20 faraçola, and besides these 20 faraçolas it contains 3 maunds (můor) more, which is called picota (see PICOTA)." — A. Núnez, p. 5.

[1611. — "The weight of Mocha 25 lbs. 11 oz. every frasula, and 15 frasulas makes a baar." —Dawers, Letters, i. 123.]


FREGUEZIA, s. This Portuguese word for 'a parish' appears to have been formerly familiar in the west of India.

c. 1760. — "The island . . . still continues divided into three Roman Catholic parishes, or Freguezias, as they call them; which are Bombay, Makin, and Velicanam." —Grose, i. 45.

FULEETA, s. Properly P. palita or fatila, 'a slow-match,' as of a matchlock, but its usual colloquial Anglo-Indian application is to a cotton slow-match used to light cigars, and often furnished with a neat or decorated silver tube. This kind of cigar-light is called at Madras Ramasammy (q.v.).

FULEETA-PUP, s. This, in Bengal, is a well-known dish in the repertory of the ordinary native cook. It is a corruption of 'fritter-puff'!

FURLOUGH, s. This word for a soldier's leave has acquired a peculiar citizenship in Anglo-Indian colloquial, from the importance of the matter to those employed in Indian service. It appears to have been first made the subject of systematic regulation in 1796. The word seems to have come to England from the Dutch Verlof, 'leave of absence,' in the early part of the 17th century, through those of our countrymen who had been engaged in the wars of the Netherlands. It is used by Ben Jonson, who had himself served in those wars:

1625. — "Pennyboy, 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 vorlof, or Welsh brief."

The Staple of News, Act v. sc. 1.

FURNAVESE, n.p. This once familiar title of a famous Mahratta Minister (Nana Furnavese) is really the Persian fard-navis, 'statement writer,' or secretary.

[1824. — "The head civil officer is the Furnavese (a term almost synonymous with that of minister of finance) who receives the accounts of the renters and collectors of revenue." —Malcolm, Central India, 2nd ed. i. 591.]

FUSLY, adj. Ar.— P. fašlī, relating to the fašl, season or crop. This name is applied to certain solar eras established for use in revenue and other civil transactions, under the Mahommedan rule in India, to meet the inconvenience of the lunar calendar of the Hijra, in its want of correspondence with the natural seasons. Three at least of these eras were established by Akbar, applying to different parts of his dominions, intended to accommodate themselves as far as possible to the local calendars, and commencing in each case with the Hijra year of his accession to the throne (A.H. 963 = A.D. 1555-56), though the month of commencement varies. [See Ain, ed. Jarrett, ii. 30.] The Fašlī year of the Deccan again was introduced by Shah Jehān when settling the revenue system of the Mahratta country in 1636; and as it starts with the Hijra date of that year, it is, in numeration, two years in advance of the others.

Two of these fašlī years are still in use, as regards revenue matters, viz. the Fašli of Upper India, under which the Fašli year 1286 began 2nd April 1878; and that of Madras, under which Fašli year 1286 began 1st July 1877.

FUTWA, s. Ar. fatwā. The decision of a council of men learned in Mahommedan law, on any point of Moslem law or morals. But technically and specifically, the deliverance of a Mahommedan law-officer on a case put before him. Such a deliverance was, as a rule, given officially and
in writing, by such an officer, who was attached to the Courts of British India up to a little later than the middle of last century, and it was more or less a basis of the judge's decision. (See more particularly under ADAWLUT, CAZEE and LAW-OFFICER.)

1796.—"In all instances wherein the Putwah of the Law-officers of the Nizamit-Adcadat shall declare the prisoners liable to more severe punishment than under the evidence, and all the circumstances of the case shall appear to the Court to be just and equitable. . . ."—Regn. VI. of 1796, § ii.

1836.—"And it is hereby enacted that no Court shall, on a Trial of any person accused of the offence made punishable by this Act require any Putwa from any Law-Officer. . . ."—Act XXX. of 1836, regarding Thugges, § iii.

G

GALEE, s. H. gâtî, abuse; bad language.

[1813. — " . . . the grossest gâlee, or abuse, resounded throughout the camp."—Droughton, Letters from a Makr. Camp., ed. 1892, p. 205.]

[1877.—"You provoke me to give you gali (abuse), and then you cry out like a neglected wife."—Ailardyc, The City of Sunshine, ii. 2.]

GALLEEC, s. Domestic Hindustani gâllum, 'a pair of braces,' from the old-fashioned gallows, now obsolete, except in Scotland, [S. Ireland and U.S.], where the form is gallowses.

GALLE, POINT DE, n.p. A rocky cape, covering a small harbour and a town with old fortifications, in the S.W. of Ceylon, familiar to all Anglo-Indians for many years as a coaling-place of mail-steamers. The Portuguese gave the town for crest a cock (Gallo), a legitimate pun. The serious derivations of the name are numerous. Pridham says that it is Galla, 'a Rock,' which is probable. But Chitty says it means 'a Pound,' and was so called according to the Malabars (i.e. Tamil people) from " . . . this part of the country having been anciently set aside by Ravana for the breeding of his cattle" (Ceylon Gazetteer, 1832, p. 92). Tennent again says it was called after a tribe, the Gallas, inhabiting the neighbouring district (see ii. 105, &c.). [Prof. Childers (5 ser. Notes & Queries, iii. 155) writes: "In Sinhalese it is Galâ, the etymology of which is unknown; but in any case it can have nothing to do with 'rock,' the Sinhalese for which is gala with a short a and a single l." ] Tennent has been entirely misled by Reinand in supposing that Galle could be the Kala of the old Arab voyages to China, a port which certainly lay in the Malay seas. (See CALAY.)

1518.—"He tried to make the port of Columbo, before which he arrived in 3 days, but he could not make it because the wind was contrary, so he attacked about for 4 days till he made the port of Galle, which is in the south part of the island, and entered it with his whole squadron; and then our people went ashore killing cows and plundering whatever they could find."—Correa, ii. 540.

1553.—"In which Island they (the Chinese), as the natives say, left a language which they call Chingâlîa, and the people themselves Chingâlîas, particularly those who dwell from Ponta de Galle onwards, facing the south and east. For adjoining that point they founded a City called Tanabarâr (see DONDERA HEAD), of which a large part still stands; and from being hard by that Cape of Galle, the rest of the people, who dwelt from the middle of the Island upwards, called the inhabitants of this part Chingâlîa, and their language the same, as if they would say language or people of the Chins of Galle."—Barros, III. ii. cap. 1. (This is, of course, all fanciful.)

[1554.—"He went to the port of Gabaliquama, which our people now call Porto de Galle."—Castanheda, ii. ch. 23.]

c. 1568.—"Il piotta s'ingannâ per cioèchô il Capo di Galli dell' Isola di Seilan butta assai in mare."—Cesare de' Federici, in Ramusio, ii. 396c.

1585.—"Dopo haver navigato tre giorni senza veder terra, al primo di Maggio fummo in vista di Punta di Galle, laquelle è assai pericolosa da costeggiare."—G. Balbi, f. 18.

1661.—"Die Stadt Punto-Gale ist im Jahr 1649 vermittelt Gottes gnadigem Seegen durch die Täferkeit des Commandanten Jacob Koster den Neiden zu entflammen."—W. Schulze, 190.

1691.—"We passed by Cape Comorny, and came to Punogale."—Valentijn, ii. 540.

GALLEGALLE, s. A mixture of lime and linseed oil, forming a kind of mortar impenetrable to water (Shakespeare), Hind. galgal.

1621.—"Also the justis, Taccomon Döne, sent us word to geve ouer making gallegalle in our howse we hired of China Capt., because the white lyme did trouble the
player or singing man, next neighbour. . . .”
—Cock’s Diary, ii. 190.

**Gallevat. s.** The name applied to a kind of galley, or war-boat with oars, of small draught of water, which continued to be employed on the west coast of India down to the latter half of the 18th century. The work quoted below under 1717 explains the *galleyatits* to be “large boats like Gravesend Tilt-boats; they carry about 6 Carvel-Guns and 60 men at small arms, and Oars; they sail with a Peak Sail like the Mizzen 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 Galle (galley, galiot, galleon, galeass, galleida, galeoneico, &c.), and it is almost certainly the immediate parent of the hardly less historical Jolly-boat, which plays so important a part in British naval annals. [Prof. Skeat takes jolly-boat to be an English adaptation of Danish jolle, ‘a yawl’; Mr. Foster remarks that jollyvat as an English word, is at least as old as 1495-97 (Oppenheim, Naval Accounts and Inventories, Navy Rec. Soc. viii. 193) (Letters, iii. 296).] If this be true, which we can hardly doubt, we shall have three of the boats of the British man-of-war owing their names (quod minimum reris!) to Indian originals, viz. the Cutter, the Dingy, and the Jolly-boat to catur, dingy and gallevat. This last derivation we take from Sir J. Campbell’s Bombay Gazetteer (xiii. 417), a work that one can hardly mention without admiration. This writer, who states that a form of the same word, galbet, 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 jalba, a word for a small boat used on the shores of the Red Sea (see Dozy and Engr., p. 276), which appears below in a quotation from Ibn Batuta, and which vessels were called by the early Portuguese gellus. Whether this word is the parent of galley and its derivatives, as Sir J. Campbell thinks, must be very doubtful, for galley is much older in European use than he seems to think, as the quotation from Asser shows. The word also occurs in Byzantine writers of the 9th century, such as the Continuator of Theophanes quoted below, and the Emperor Leo. We shall find below the occurrence of *galley* as an Oriental word in the form *jalia*, which looks like an Arabized adoption from a Mediterranean tongue. The Turkish, too, still has *kâlyân* for a ship of the line, which is certainly an adoption from *galeone*. The origin of *galley* is a very obscure question. Amongst other suggestions mentioned by Diez (Etym. Wortherb., 2nd ed. i. 198-199) is one from *γαλέων*, a shark, or from *γαλέων*, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from *γαλα*, a word in Hesychius, which is the apparent origin of ‘gallery.’ It is possible that galeota, galioe, may have been taken directly from the shark or sword-fish, though in imitation of the galea already in use. For we shall see below that galiot was used for a pirate. [The N.E.D. gives the European synonymous words, and regards the ultimate etymology of galley as unknown.]

The word gallevat seems to come directly from the galeota of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form galion in Joinville, infra (not to be confounded with the galleons of a later period, which were larger vessels), and often in the 13th and 14th centuries as galeota, galiotes, &c. It is constantly mentioned as forming part of the Portuguese fleets in India. Bluteau defines galeota as “a small galley with one mast, and with 15 or 20 benches a side, and one oar to each bench.”

**a. Galley.**

c. 865.—“And then the incursion of the Russians (*των Πα&) 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 galleys (*γαλεάς*), and taking with it cargo-vessels also, went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the main) right up to Proconnesus.”—Theophanis Continuatio, Lib. iv. 33-34.

A.D. 877.—“Cresebat insuper diebus singulis perversorum numerus; adeo qui-

c. 1232. — "En cele navi de Genevios avoit soissaunte et dis galeis, mot bien armées; cheutaine en estoient 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 aquis formido galeias:
Inter eas et eas consulto cautus eas."

1249.—"Lors s'esmut notre gale, et alames bien ne grant lieuex avant que li uns ne parlass a l'autre. . . . Lors vint messires Philippes de Monfort en un galion, et escriv au roya: 'Sires, sires, parli a vosstre fre rete le conte de Poitsiers, qui est en cel autre vessel.' Lors escriv li roys: 'Alume, alume!'—Joinville, ed. de Wailly, p. 212.

1517.—"At the Archinale ther (at Venice) we saw in makyng iiiix (i.e. 80) new galies and galye Bastards, and galye Sotyltes, besyd they that be in viage in the haven."—Torkington's Pilgrimage, p. 8.

1542.—"They said that the Turk had sent orders to certain lords at Alexandria to make him up gallyes (gales) in wrought timber, to be sent on cannon to Suez; and this they did with great diligence . . . in somuch that every day a galleay was put together at Suez . . . where they were making up 50 galleys, and 12 galeons, and also small rowing-vessels, such as caturis, much swither 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 flotilla . . . sufficient for any need, for it consisted of seven Galeots, a calammute (?), a sangunciel, 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 Tiba... of humble parentage, who betook himself to Bengal and commenced life as a soldier; and afterwards became a factor in cargoes of salt (which forms the chief traffic in those parts), and acquiring some capital in this business, with that he bought a jalia, a kind of vessel that is there used for fighting and trading at once."—Ibid. 431.

* Galeon is here the galliot of later days. See above.
† "A kind of boat," is all that Crawford tells.—Malay Dict. s.v. "Banting, a native sailing-vessel with two masts"—Williamson, Malay Dict. "Bantling, soort van boot met twee masten."—Van Eysings, Malay-Dutch Dict.

1634.—"Many others (of the Firingis) who were on board the ghrâbs, set fire to their vessels, and turned their faces towards hell. Out of the 64 large dinings, 51 ghrâbs, and 200 jallyas, one ghrâb and two jallyas escaped."—Capture of Hoogly in 1634, Badshah Namâ, in Elliot, vii. 34.

c. Jalba, Jeloa, &c.

1330.—"We embarked at this town (Jedda) on a vessel called jelba which belonged to Rashid- eddin al-alfi al-Yamani, a native of Hâbeh."—Ibn Battuta, ii. 158. The Translators comment: "A large boat or gondola made of planks stitched together with coco-nut fibre."

1518.—"And Mercoem, Captain of the fleet of the Grand Sultan, who was in Cambaya . . . no sooner learned that Goa was taken . . . than he gave up all hopes of bringing his mission to a fortunate termination, and obtained permission from the King of Cambaya to go to Judá . . . and from that port set out for Suez in a shallop (gelua).—Alboquerque, Hak. Soc. iii. 19.

1538.—". . . before we arrived at the Island of Rocks, we discerned three vessels on the other side, that seemed to us to be Geloas, or Terradas, which are the names of the vessels of that country."—Pinto, in Cogan, p. 7.

[1611.—"Messengers will be sent along the coast to give warning of any jelba or ship approaching."—Dunners, Letters, i. 94.]

1690.—"In this is a Creek very convenient for building Grabbis or Geloas.—Ovington, 467.

d. Galliot.

In the first quotation we have galiot in the sense of "pirate."

c. 1232.—"L'en leur demanda de quel terre; il répondirent de Flandres, de Hollande et de Frise; et ce estoit voirs que il avoient esté galiot et ulague de mer, bien huit anz; et s'estoient repenti et pour penitence venoient en pelerinage en Jeruzalem."—Guill. de Tyr, as above, p. 117.

1337.—". . . que elles doivent partir pour venir au service du roy le杰 Je. de may l'an 37 an plus tard e doient couster les d. 40 galles for quater mois 14400 floirs d'or, payez en partie par la compagnie des Bardes . . . et 2000 autres florins pour viretons et 2 galiotes.—Contract with Genoese for Service of Philip of Valois, quoted by Jal, ii. 397.

1518.—"The Governor put on great pressure to embark the force, and started from Cochín the 20th September, 1518, with 17 sail, besides the Goa foists, taking 3 galleys (galeias) and one galeota, two brigantines (barjanyes), four caravels, and the rest round ships of small size."—Correa, ii. 599.

1548.—". . . pera a gualvetia em que ha d'andar o alcaide do mar."—S. Botelho, Tombo, 239.
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GANDA.

1552. — "As soon as this news reached the Sublime Porte, the Sandjak of Katif was ordered to send Murad-Beg to take command of the fleet, enjoining him to leave in the port of Bassora one or two ships, five galleys, and a galiolet." — Sidi 'Ali, p. 48.

"They (the Portuguese) had 4 ships as big as carracks, 3 ghurabs or great (rowing) vessels, 6 Portuguese caravels and 12 smaller ghurabs, i.e. galioits with oars." —Ibid. 67-68. Unfortunately the translator does not give the original Turkish word for galioit.

c. 1610. — "Es grandes Galerés il y pent deux et trois cents hommes de guerre, et en d'autres grandes Galioites, qu'ils nomment Fregates, il y en peut cent..." — Pyrard de Laval, ii. 72; [Hak. Soc. ii. 118].

[1665. — "He gave a sufficient number of galioits to escort them to sea." —Tavernier, ed. Bult, i. 193.]

1689. — "He embarked about the middle of October in the year 1542, in a galioit, which carried the new Captain of Comorin."—Dryden, Life of Xavier. (In Works, ed. 1821, xvi. 87.)

g. Eelvat. 1613. — "Assoone as I anchored I sent Master Motleyne in his Pinnasce, and Master Spooner, and Samuel Squire in my Gellywate to sound the depths within the sands."—Capt. N. Downton, in Purchas, i. 501. This illustrates the origin of jollyboat.

[1679. — "I know not how many Galwets." —In Hedges, Diary, Hak. Soc. ii. cxxxiv.]

1717. — "Besides the Salamander Fire-ship, Terrible Bomb, six Galleywatts of 8 guns, and 60 men each, and 4 of 6 guns and 50 men each."—Authentic and Faithful History of that Arch-Pyrâte Tuljoe Angria (1759), p. 47.

c. 1760. — "Of these armed boats called Gallewats, the Company maintains also a competent number, for the service of their marine."—Grose, ii. 62.

1763. — "The Gallewats are large row-boats, built like the grab, but of smaller dimensions, the largest rarely exceeding 70 tons; they have two masts... they have 40 or 50 stout oars, and may be rowed four miles an hour."—Orme, i. 409.

[1813. — "... here they build vessels of all sizes, from a ship of the line to the smallest grabs and gallivats, employed in the Company's services."—Forbes, Or. Mem. 2nd ed. i. 94-5.]

GAMBIER, s. The extract of a climbing shrub (Uncaria Gambier, Roxb. ? Nauclea Gambier, Hunter; N.O. Rubiaceae) which is a native of the regions about the Straits of Malacca, and is much grown in plantations in Singapore and the neighbouring islands. The substance in chemical composition and qualities strongly resembles cutch (q.v.), and the names Catechu and Terra Japonica are applied to both. The plant is mentioned in Debye, 1601 (iii. 99), and by Rumphius, c. 1690 (v. 63), who describes its use in mastication with betel-nut; but there is no account of the catechu made from it, known to the authors of the Pharmacographia, before 1780. Crawfurd gives the name as Javanese, but Hanbury and Flickiger point out the resemblance to the Tamil name for catechu, Katta Kâmbu (Pharmacographia, 298 seqq.). [Mr. Skeat points out that the standard Malay name is gambir, of which the origin is uncertain, but that the English word is clearly derived from it.]

GANDA, s. This is the H. name for a rhinoceros, gaineda, ganda from Skt. ganda (giving also gandaka, gandâna, gajendra). The note on the passage in Barbosa by his Hak. Soc. editor is a marvel in the way of error. The following is from a story of Correa about a battle between "Bober Mirza" (i.e. Sultan Baber) and a certain King "Cacandar" (Sikandar ?), in which I have been unable to trace even what events it misrepresents. But it keeps Ferran Mendez Pinto in countenance, as regards the latter's statement about the advance of the King of the Tartars against Peking with four score thousand rhinoceroses!

"The King Cacandar divided his army into five battles well arrayed, consisting of 140,000 horse and 280,000 foot, and in front of them a battle of 800 elephants, which fought with swords upon their tusks, and on their backs castles with archers and musketeers. And in front of the elephants 80 rhinoceroses (gandas), like that which went to Portugal, and which they call bhêkâ (?) these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly... and the Mogors with their arrows made a great discharge, wounding many of the elephants and the gandas, which as they felt the arrows, turned and fled, breaking up the battles."—Correa, iii. 573-574.

1516. — "The King (of Guzerat) sent a Ganda to the King of Portugal, because they told him that he would be pleased to see her."—Barbosa, 58.

1553. — "And in return for many rich presents which this Diogo Fernandez carried to the King, and besides others which the King sent to Affonso Alboquerque, there was an animal, the biggest which
Nature has created after the elephant, and the great enemy of the latter ... which the natives of the land of Cambaya, whence this one came, call Ganda, and the Greeks and Latins Rhinoceroses. And Affonso d’Alboquereque sent this to the King Don Manuel, and it came to this Kingdom, and it was afterwards lost on its way to Rome, when the King sent it as a present to the Pope."—Barros, Dec. II. liv. x. cap. 1. [Also see d’Alboquereque, Hak. Soc. iv. 104 seq.]

GANTON, s. This is mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago. It is presumably Malay gantang, defined by Crawfurd as "a dry measure, equal to about a gallon." [Klinkert has: "gantang, a measure of capacity 5 katis among the Malays; also a gold weight, formerly 6 suku, but later 1 bongkal, or 8 suku." Gantang-gantang is 'cartridge-case.']

1554.—"Also a candy of Goa, answers to 140 gantans, equivalent to 15 paraas, 30 medidas at 42 medidas to the paraa."—A. Nunes, 39.

[1615.—"... 1000 gantans of pepper."—Foster, Letters, i. 108.]

"I sent to borrow 4 or five gantans of yole of Yasemon Dono. ... But he returned answer he had none; when I knew to the contrary, he bought a parcell out of my handes the other day."—Cocks’s Diary, i. 6.

GANZA, s. The name given by old travellers to the metal which in former days constituted the inferior currency of Pegu. According to some it was lead; others call it a mixt metal. Lead in rude lumps is still used in the bazaars of Burma for small purchases. (Yule, Mission to Ava, 259.) The word is evidently Skt. kasa, ‘bell-metal,’ whence Malay gango, which last is probably the word which travellers picked up.

1564.—"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 frosleyra (!), broken in pieces; and this is called gama."—A. Nunes, 38.

"... vn altra statua cosi fatta di Ganza; che è vn metallo di che fanno le lor monete, fatte di rame e di piombo mescolati insieme."—Caesar Frederick, in Ramusio, iii. 594.

1567.—"The current money that is in this City, and throughout all this kingdom, is called Gansa or Ganza, which is made of copper and lead. It is not the money of the king, but every man may stampe it that will."—Caesar Frederick, E.T., in Purchas, iii. 1717-18.

1726.—"Rough Peguan Gans (a brass mixt with lead). ..."—Valentijn, Chor. 54.

1727.—"Plenty of Gans or Lead, which passeth all over the Pegu Dominions, for Money."—A. Hamilton, ii. 41; [ed. 1744, ii. 40.]

GARCE, s. A cubic measure for rice, &c., in use on the Madras coast, as usual varying much in value. Buchanan (infra) treats it as a weight. The word is Tel. gäriše, gärise, Can. garasi, Tam. karisai. [In Chingleput salt is weighed by the Garee of 124maunds, or nearly 5152 tons (Crole, Man. 58); in Salem, 400 Markals (see MERCALL) are 185'2 cubic feet, or 18 quarters English (Le Fanu, Man. ii. 399); in Malabar, 120 Paras of 25 Macleod seers, or 10,800 lbs. (Logan, Man. ii. clxix.). As a superficial measure in the N. Circars, it is the area which will produce one Garee of grain.

[1684-5.—"A Generall to Conimeer of this day date enordering them to provide 200 gars of salt."—Pringle, Diary Pt. St. Geo. 1st ser. iv. 40, who notes that a still earlier use of the word will be found in Note and Exts. i. 97.]

1752.—"Grain Measures.
1 Measure weighs about 26 lb. 1 oz. avd.
8 Do. is 1 Mercal 21
3200 Do. is 400 do., or
1 Garse 8400
1759.—"... a garce of rice."—In Dalrymple, Or. Rep. i. 120.

1784.—"The day that advice was received ... (of peace with Tippoo) at Madras, the price of rice fell there from 115 to 80 pagodas the garce."—In Seton-Karr, i. 13.

1807.—"The proper native weights used in the Company’s Journal are as follows: 10 Vara hoon (Pogadas)=1 Polam, 40 Polams =1 Visay, 8 Visay (Vees)=1 Mannins, 20 Mannings (Maunds)=1 Barwys, 20 Barwaes (Candies)=1 Gursay, called the English Garse. The Vara hoon or Star Pagoda weighs 523 grains, therefore the Visay is nearly three pounds avoirdupois (see VISS); and the Garse is nearly 1265 lbs."—F. Buchanan, Mystore, &c., i. 6.

By this calculation, the Garse should be 9600 lbs. instead of 1265 as printed.

GARDEE, s. A name sometimes given, in 18th century, to native soldiers disciplined in European fashion, i.e. sepoy (q.v.). The Indian Vocabulary (1788) gives: "Gardee—a tribe inhabiting the provinces of Bijapore, &c., esteemed good foot soldiers." The word may be only a corruption of
GAUM, GONG.

1772.—"The place of my residence at present is a garden-house of the Nabob, about 4 miles distant from Mooreshedabad."—Teignmouth, Mem. i. 34.

1782.—"A body of Hyder's horse were at St. Thomas's Mount on the 29th ult. and Gen. Munro and Mr. Brodie with great difficulty escaped from the General's Gardens. They were pursued by Hyder's horse within a mile of the Black Town."—India Gazette, May 11.

1809.—"The gentlemen of the settlement live entirely in their garden-houses, as they very properly call them."—Ld. Valentia, i. 389.

1810.—"... Rural retreats called Garden-houses."—Williamson, V. M. i. 137.

1873.—"To let, or for sale, Serle's Gardens at Adyar.—For particulars apply," &c.—Madras Mail, July 3.

GARRY, GHARRY, s. H. gārī, a cart or carriage. The word is used by Anglo-Indians, at least on the Bengal side, in both senses. Frequently the species is discriminated by a distinctive prefix, as palke-garry (palankin carriage), seq-garry (chaise), rel-garry (railway carriage), &c. [The modern dawk-garry was in its original form called the "Equirotal Carriage," from the four wheels being of equal dimensions. The design is said to have been suggested by Lord Ellenborough. (See the account and drawing in Grant, Rural Life in Bengal, 3 seq.).]

1810.—"The common ghorry... is rarely, if ever, kept by any European, but may be seen plying for hire in various parts of Calcutta."—Williamson, V. M. i. 326.

1811.—The Gāry is represented in Solvyns' engravings as a two-wheeled rath [see RUT] (i.e. the primitive native carriage, built like a light hackery) with two ponies.

1866.—"My husband was to have met us with a two-horse gharee."—Freelyyan, Dawk Bungalow, 384:

[1892.—"The brām gārī, brougham; the fiton gārī, phaeton or barouche; the vāngā, waggonette, are now built in most large towns. The vāngā seems likely to be the carriage of the future, because of its capacity."—R. Kipling, Beast and Man in India, 193.]

GAUM, GONG. s. A village, H. gādn, from Skt. grāma.

1519.—"In every one of the said villages, which they call grābāoos."—Goa Proclam. in Arch. Port. Orient., fasc. 5, 38.

Gāumén occurs in the same vol. (p. 75), under the forms ganaare and guwacare, for the village heads in Port. India.

GARDENS, GARDEN-HOUSE. s. In the 18th century suburban villas at Madras and Calcutta were so called. 'Garden Reach' below Fort William took its name from these.

1682.—"Early in the morning I was met by Mr. Littleton and most of the Factory, near Hugly, and about 9 or 10 o'clock by Mr. Vincent near the Dutch Garden, who came attended by several Boats and Budge-rowers guarded by 35 Firelocks, and about 50 Rashputs and Peons well armed."—Hedges, Diary, July 24; [Hak. Soc. i. 32].

1855.—"The whole Council... came to attend the President at the garden-house..."—Pringle, Diary, Fort St. Geo. 1st ser. iv. 115; in Wheeler, i. 139.

1747.—"In case of an Attack at the Garden House, if by a superior Force they should be oblig'd to retire, according to the orders and send a Horseman before them to advise of the Approach..."—Report of Council of War at Fort St. David, in India Office MS. Records.

1758.—"The guard of the redoubt retreated before them to the garden-house."—Orme, ii. 393.

1772.—"Mahomed Iisof... rode with a party of horse as far as Maskelyne's garden."—Ibid. iii. 425.

'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 Parbias or Easterns (see POORUB). [Women in the Amazon corps at Hyderabad (Deccan), known as the Zafar Palton, or 'Victorious Battalion,' were called gardunee (Gardanii), the feminine form of Gard or Guard.]
GAURIAN, adj. This is a convenient name which has been adopted of late years as a generic name for the existing Aryan languages of India, i.e. those which are radically sprung from, or cognate to, the Sanskrit. The name (according to Mr. E. L. Brandreth) was given by Prof. Hoernle; but it is in fact an adoption and adaptation of a term used by the Pundits of Northern India. They divide the colloquial languages of (civilised) India into the 5 Gauras and 5 Draviras [see DRAVIDIAN]. The Gauras of the Pundits appear to be (1) Bengalee (Bangâli) which is the proper language of Gauḍa, or Northern Bengal, from which the name is taken (see GOUR c.), (2) Oriya, the language of Orissa, (3) Hindi, (4) Panjâbî; their Dravira languages are (1) Telinga, (2) Karnâṭaka (Canarese), (3) Marâṭhî, (4) Gurjara (Gujarâtî), (5) Drâviḍa (Tamil). But of these last (3) and (4) are really to be classed with the Gaurian group, so that the latter is to be considered as embracing 7 principal languages. Kashmiri, Singalese, and the languages or dialects of Assam, of Nepal, and some others, have also been added to the list of this class.

The extraordinary analogies between the changes in grammar and phonology from Sanskrit in passing into those Gaurian languages, and the changes of Latin in passing into the Romance languages, analogies extending into minute details, have been treated by several scholars; and a very interesting view of the subject is given by Mr. Brandreth in vols. xi. and xii. of the J.R.A.S., N.S.

GAUTAMA, n.p. The surname, according to Buddhist legend, of the Sakya tribe from which the Buddha Sakya Muni sprang. It is a derivative from Gotama, a name of "one of the ancient Vedic bard-families" (Oldenberg). It is one of the most common names for Buddha among the Indo-Chinese nations. The Sommorda-codom of many old narratives represents the Pali form of Sramaya Gautama, "The Ascetic Gautama."

1545.—"I will pass by them of the sect of Godomem, who spend their whole life in crying day and night on those mountains, Godomem, Godomem, and desist not from it until they fall down stark dead to the ground."—F. M. Pinto, in Cogan, p. 222.

c. 1590.—See under Godavery passage from Aüm, where Gotam occurs.

1688.—"J'ai cru devoir expliquer toutes ces choses avant que de parler de Sommorna-khodom (c'est ainsi que les Siamois appellent le Dieu qu'ils adorent à présent)."—Voy. de Siâm, Des Pères Jesuites, Paris, 1686, p. 397.

1687-88.—"Now tho' they say that several have attained to this Felicity (Nirvâna, i.e. Nirvana) . . . yet they honour only one alone, whom they esteem to have surpassed all the rest in Vertue. They call him Sommorna-Codom; and they say that Codom was his Name, and that Sommorna signifies in the Balte Tongue a Talapoin of the Woods."—Hist. Rel. of Siâm, by De La Loubere, E.T. i. 130.

[1727.—". . . inferior Gods, such as Somma Cuddom. . . ."—A. Hamilton, ed. 1744, ii. 54.]


1800.—"Gotma, or Goutum, according to the Hindoos of India, or Gauđa among the inhabitants of the more eastern parts, is said to have been a philosopher . . . he taught in the Indian school the Heresox religion and philosophy of Boodh. The image that represents Boodh is called Gau̇tama, or Goutum. . . ."—Symes, Embassy, 299.

1828.—"The titles or synonyms of Buddha, as they were given to me, are as follow: "Kotamo (Gautama). . . Sommorna-kotamo, agreeably to the interpretation given me, means in the Pali language, the priest Gautama."—Crawford, Emb. to Siâm, p. 367.

GAVEE, s. Topsail. Nautical jargon from Port. gaxe, the top. (Roebuck).

GAVIDIA, s. This is a name adopted by zoologists for one of the alligators of the Ganges and other Indian rivers, Gaviais gangeticus, &c. It is the less dangerous of the Gangetic saurians, with long, slender, sub-cylindrical jaws expanding into a protuberance at the muzzle. The name must have originated in some error, probably a clerical one, for the true word is Hindi. ghariyal, and gavial is nothing. The term (gariydll) is used by Baber (p. 410), where the translator's note says: "The geriali is the round-mouthed crocodile," words which seem to indicate the magar
GAZAT. 367  GENTOO.

(see MUGGUR) (Crocidilus biporcatus) not the gharial.

e. 1809.—"In the Brohmoputro as well as in the Ganges there are two kinds of crocodile, which at Goyalpara are both called Kumir; but each has a specific name. The Crocidilus Gangeticus is called Ghoriyal, and the other is called Bongcha."—Buchanan’s Rangpoor, in Eastern India, iii. 551-2.

GAZAT, s. This is domestic Hind. for ‘dessert.’ (Panjab N. & Q. ii. 184).

GECKO, s. A kind of house lizard. The word is not now in Anglo-Indian use; it is a naturalist’s word; and also is French. It was no doubt originally an onomatopoeia from the creature’s reiterated utterance. Marcel Devic says the word is adopted from Malay gekok [gekoq]. This we do not find in Crawford, who has tākel, tākel, and gokel, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called tokté, in like imitation.

1631.—Bontius seems to identify this lizard with the Guana (q.v.), and says its bite is so venomous as to be fatal unless the part be immediately cut out, or cauterized. This is no doubt a fable. "Nostratis ipsum animal apposito vocabulo gecco vacant; quippe non secus ac Coccyx apud nos sumum cantum iterat, etam gecko assiduo sonat, prius edito stridore qualem Picus emittit."—Lib. V. cap. 5, p. 57.

1711.—"Chaccos, as Cuckoos receive their Names from the Noise they make. . . . They are much like lizards, but larger. ‘Tis said their Dung is so venomous," &c.—Lockey, 84.

1727.—"They have one dangerous little Animal called a Jackoas, in shape almost like a Lizard. It is very malicious . . . and wherever the Liquor lights on an Animal Body, it presently cankers the Flesh."—A. Hamilton, ii. 181; [ed. 1744, ii. 136].

This is still a common belief. (See BISCOPRA).

1883.—"This was one of those little house lizards called geckos, which have pellets at the ends of their toes. They are not repulsive brutes like the garden lizard, and I am always on good terms with them. They have full liberty to make use of my house, for which they seem grateful, and say chuck, chuck, chuck."—Tribes on My Frontier, 93.

GENTOO, s. and adj. This word is a corruption of the Portuguese Gentio, ‘a gentile’ or heathen, which they applied to the Hindus in contradistinction to the Moros or ‘Moors,’ i.e. Mahomedans. [See MOOR.] Both terms are now obsolete among English people, except perhaps that Gentoo still lingers at Madras in the sense b; for the terms Gentio and Gentoo were applied in two senses:

a. To the Hindūs generally.

b. To the Telugu-speaking Hindūs of the Peninsula specially, and to their language.

The reason why the term became thus specifically applied to the Telugu people is probably because, when the Portuguese arrived, the Telugu monarchy of Vijayanagara, or Bijanagar (see BISNAGAR, NARSINGA) was dominant over great part of the Peninsula. The officials were chiefly of Telugu race, and thus the people of this race, as the most important section of the Hindūs, were par excellence the Gentiles, and their language the Gentile language. Besides these two specific senses, Gentio was sometimes used for heathen in general. Thus in F. M. Pinto: "A very famous Corsair who was called Himinilau, a Chinese by nation, and who from a Gentio as he was, had a little time since turned Moor. . . ."—Ch. L.

a.—

1548.—"The Religious of this territory spend so largely, and give such great aids at the cost of your Highness’s administration that it disposes of a good part of the funds. . . . I believe indeed they do all this in real zeal and sincerity . . . but I think it might be reduced a half, and all for the better; for there are some of them who often try to make Christians by force, and worry the Gentoons (gentio) to such a degree that it drives the population away."—Simao Botelho Carias, 35.

1563.—". . . Among the Gentiles (Gentios) Rão is as much as to say ‘King.”—Garcia, f. 556.

. . . "This ambergris is not so highly valued among the Moors, but it is highly prized among the Gentiles."—Ibid. f. 14.

1582.—"A gentile . . . whose name was Canaca."—Castañeda, trans. by N. L., f. 31.

1588.—In a letter of this year to the Viceroy, the King (Philip II.) says he "understands the Gentios are much the best persons to whom to farm the alfandegas (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm them, but on this he will consult the learned."—In Arch. Port. Orient. fasc. 3, 135.

c. 1610.—"Ils (los Portugais) exercent ordinairement de semblables cruautes lors qu’ils sortent en troupe le long des costes,
bruslans et saccageans ces pauvres Gentils qui ne desirent que leur bonne grace, et leur amitié mais ils n'en ont pas plus de pitié pour cela."—Mocquey, 249.

1860.—"... which Gentiles are of two sorts... first the purer Gentiles... or else the impure or vulcanic Gentiles... such are the husbandmen or inferior sort of people called the Coules."—H. Lord, Display, &c., 85.

1673.—"The finest Dames of the Gentuex disdained not to carry Water on their Heads."—Fryer, 116.

1679.—In Fort St. Geo. Cons. of 29th January, the Black Town of Madras is called "the Gentue Town."—Notes and Exts., No. ii. 3.

1682.—"This morning a Gentoo sent by Bullehund, Governor of Hugly and Cassum-bazar, made complaint to me that Mr. Charnock did shamefully—to ye great scandal of our Nation—keep a Gentoo woman of his kindred, which he has had these 19 years."—Hedges, Diary, Dec. 1.; [Hak. Soc. i. 111].

1683.—"The ceremony used by these Gentu's in their sickness is very strange; they bring ye sick person... to ye brink of ye River Ganges, on a Cott..."—Ibid. May 10; [Hak. Soc. i. 86].

In Stevens's Trans. of Faria y Sousa (1695) the Hindus are still called Gentiles. And it would seem that the English form Gentoo did not come into general use till late in the 17th century.

1767.—"In order to transact Business of any kind in this Country you must at least have a Smattering of the Language. The original Language of this Country (or at least the earliest we know of) is the Bengala or Gentoo; this is commonly spoken in all parts of the Country. But the politest Language is the Moors or Mussulmans, and Persian."—MS. Letter of James Rennell.

1772.—"It is customary with the Gentooos, as soon as they have acquired a moderate fortune, to dig a pond."—Tegmonth, Mem. i. 36.

1774.—"When I landed (on Island of Bali) the natives, who are Gentooos, came on board in little canoes, with outriggers on each side."—Forrest, V. to N. Guinea, 169.

1776.—"A Code of Gentoo Laws or Ordinations of the Pundits. From a Persian Translation, made from the original written in the Shanskrit Language. London, Printed in the Year 1776."—(Title of Work by Nathaniel Brassey Halhed.)

1778.—"The peculiar patience of the Gentooos 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. xlvii.

1784.—"Captain Francis Swain Ward, of the Madras Establishment, whose paintings and drawings of Gentu Architecture, &c., are well known."—In Seton-Karr, i. 31.

1785.—"I found this large concourse (at Chandernagore) of people were gathered to see a Gentoo woman burn herself with her husband."—Ibid. i. 90.

"The original inhabitants of India are called Gentooos."—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 Gentooo."—Colman's John Bull, i. sc. 1.

1807.—"I was not prepared for the entire nakedness of the Gentoo inhabitants."—Lord Minto in India, 17.

b—

1648.—"The Heathen who inhabit the kingdom of Golconda, and are spread all over India, are called Jentive."—Van Twist, 59.

1673.—"Their Language they call generally Gentu... the peculiar Name of their Speech is Telinga."—Fryer, 33.

1674.—"50 Pogodas gratuity to John Thomas ordered for good progress in the Gentu tongue, both speaking and writing."—Fort St. Geo. Cons., in Notes and Exts., No. i. 32.

[1681.—"He hath the Gentoo language."—In Yale, Hedges' Diary, Hak. Soc. ii. ecixxiv.]

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. 314.

1719.—"Bills of sale wrote in Gentoo on Cajan leaves, which are entered in the Register kept by the Town Conicoply for that purpose."—Ibid. ii. 314.

1726.—"The proper vernacular here (Golconda) is the Gentooos (Jentieos) or Telingaas."—Valentin, Chor. 37.

1801.—"The Gentoo translation of the Regulations will answer for the Ceded Districts, for even... the most Canaree part of them understand Gentooo."—Munro, in Life, i. 321.

1669.—"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."
1817.—The third grammar of the Telugu language, published in this year, is called a "Gentoo Grammar.

1837.—"I mean to amuse myself with learning Gentoo, and have brought a Moon shoe with me. Gentoo is the language of this part of the country [Godavery delta], and one of the prettiest of all the dialects."
—Letters from Madras, 189.

GHAUT, s. Hind. ghât.

a. A landing-place; a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

b. A path of descent from a mountain; a mountain pass; and hence

c. n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the ghâts or passes lead from the table-lands above down to the coast and lowlands. It is probable that foreigners hearing these tracts spoken of respectively as the country above and the country below the Ghâts (see 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 a mountain chain, or where the word for 'a pass' has been mistaken for a word for 'mountain range.' The proper sense of the word is well illustrated from Sir A. Wellesley, under b.

a.—

1809.—"The dandys there took to their paddles, and keeping the beam to the current the whole way, contrived to land us at the destined gaut."—Ed. Valentia, i. 185.

1824.—"It is really a very large place, and rises from the river in an amphitheatre form, with many very fine ghâts descending to the water's edge."—Heber, i. 167.

b.—

c. 1815.—"In 17 more days they arrived at Gurganw. During these 17 days the 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 Sátpûra hills. Compare the two following, in which 'down the ghâuts' 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 Ghâuts.'

1803.—"The enemy are down the ghâuts in great consternation."—Wellington, ii. 333.

"The enemy have fled northward, and are getting down the passes as fast as they can."—M. Elphinstone, in Life by Colbroke, i. 71.

1828.—"Though it was still raining, I walked up the Bohr Ghât, four miles and a half, to Candaulah."—Heber, ii. 136, ed. 1844. That is, up one of the Passes, from which Europeans called the mountains themselves "the Ghâuts."

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 Ghâuts' the character that belongs to the Western only.

1827.—"... they approached the Ghâuts, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean."—The Surgeon's Daughter, ch. xiii.

c.—

1558.—"The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is as much as to say Serra."—De Barros, Dec. i. liv. iv. cap. vii.

1561.—"This Serra is called Gate."—Corrêa, Lendas, ii. 2, 56.

1563.—"The Cuncam, which is the land skirting the sea, up to a lofty range which they call Guate."—Garcia, t. 34b.

1572.—

"Da terra os Naturaes te chamam Gate, Do pe do qual pequena quantidade Se estende hâa fraldas estreitas, que combata
Do mar a natural ferocidade. ..."

Camões, vii. 22.

Englisted by Burton:

"The country-people call this range the Ghaut,

and from its foot-hills scanty breadth there be,

whose seaward-sloping coast-plain long

hath fought

'gainst Ocean's natural ferocity. ..."

1623.—"We commenced then to ascend

the mountain-(range) which the people of the country call 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; [Hak. Soc. ii. 222].

1673.—"The Mountains here are one continued ridge . . . and are all along called Gaot."—Fryer, 187.

1685.—"On les appelle, montagnes de Gatte, c'est comme qui diroit montagnes de montagnes, Gatte en langue du pays ne signifiant autre chose que montagne." (quite wrong) —Ribeyro, Ceylan, (Cr. Transl.), p. 4.

1727.—"The great Rains and Dews that fall from the Mountains of Gatti, which by 25 or 30 leagues up in the Country."—A. Hamilton, i. 282; [ed. 1744, ii. 285].

1762.—"All the South part of India save the Mountains of Gate (a string of Hills in ye country) is level Land the Mould scarce so deep as in England. . . . As you make use of every expedient to drain the water from your tilled ground, so the Indians take care to keep it in theirs, and for this reason sow only in the level grounds."—MS. Lac. of H. Rennell, March 5.

1826.—"The mountains are nearly the same height . . . with the average of Welsh mountains. . . . In one respect, and only one, the Ghâts have the advantage,—their precipices are higher, and the outlines of the hills consequently bolder."—Heber, ed. 1844, ii. 136.

GHEE, s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more; [the same of Arabia, the raughan of Persia]. The word is Hind. ġhî, Skt. ghrīta. A short but explicit account of the mode of preparation will be found in the English Cyclopaedia (Arts and Sciences), s.v.; [and in fuller detail in Watt, Econ. Dict. iii. 491 seqq.].

C. 1590.—"Most of them (Akbar's elephants) get 5 s. (ers) of sugar, 4 s. of ġhî, and half a man of rice mixed with chillies, cloves, &c."—Āv-i-Akbar, i. 130.

1673.—"They will drink milk, and boil'd butter, which they call Ghee."—Fryer, 33.

1785.—"The revenues of the city of Decca . . . amount annually to two kherore (see CRORE), proceeding from the customs and duties levied on ghee."—Carraccioli L. of Olive, i. 172.

1817.—"The great luxury of the Hindu is butter, prepared in a manner peculiar to himself, and called by him ghee."—Mill, Hist. i. 410.

GHILZAI, n.p. One of the most famous of the tribes of Afghanistan, and probably the strongest, occupying the high plateau north of Kandahar, and extending (roundly speaking) eastward to the Sulimâni mountains, and north to the Kâbul River. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Ispahan. The following paragraph occurs in the article AFGHANISTAN, in the 9th ed. of the Encyc. Britan., 1874 (i. 235), written by one of the authors of this book:

"It is remarkable that the old Arab geographers of the 10th and 11th centuries place in the Ghilzai country (i.e. the country now occupied by the Ghilzais, or nearly so) a people called Khilijis, whom they call a tribe of Turks, to whom belonged a famous family of Delhi Kings. The probability of the identity of the Khilijis and Ghilzais is obvious, and the question touches others regarding the origin of the Afghans; but it does not seem to have been gone into."

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion as more than a probable one, he has seen no reason to reject it. He may add that on starting the idea to Sir Henry Rawlinson (to whom it seemed new), a high authority on such a question, though he would not accept it, he made a candid remark to the effect that the Ghilzais had undoubtedly a very Turk-like aspect. A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage quoted below. And it also has been maintained by Surgeon-Major Bellew, in his Races of Afghanistan (1880), [who (p. 100) refers the name to Khilichi, a swordsman. The folk etymology of De Guignes and D'Herbelot is Kahl, 'repose,' atz, 'hungry,' given to an officer by Ogouz Khân, who delayed on the road to kill game for his sick wife].

All the accounts of the Ghilzais indicate great differences between them
and the other tribes of Afghanistan; whilst there seems nothing impossible, or even unlikely, in the partial assimilation of a Turki tribe in the course of centuries to the Afghans who surround them, and the consequent assumption of a quasi-Afghan genealogy. We do not find that Mr. Elphinstone makes any explicit reference to the question now before us. But two of the notes to his History (5th ed. p. 322 and 384) seem to indicate that it was in his mind. In the latter of these he says: "The Khiljís . . . though Turks by descent . . . had been so long settled among the Afghans that they had almost become identified with that people; but they probably mixed more with other nations, or at least with their Turki brethren, and would be more civilized than the generality of Afghan mountaineers." The learned and eminently judicious William Erskine was also inclined to accept the identity of the two tribes, doubting (but perhaps needlessly) whether the Khiljí had been really of Turki race. We have not been able to meet with any translated author who mentions both Khiljí and Ghilzai. In the following quotations all the earlier refer to Khiljí, and the later to Ghilzai. Attention may be called to the expressions in the quotation from Ziauddin Barní, as indicating some great difference between the Turk proper and the Khiljí 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. — "Hajjáj had delegated 'Abdárâmán ibn Mahommed ibn al-Asháth to Sijstán, Bost and Rukháj (Arachosia) to make war on the Turk tribes diffused in those regions, and who are known as Ghúz and Khulí . . ."—Mas'ádtí, v. 302.

c. 950. — "The Khalaj is a Turki tribe, which in ancient times migrated into the country that lies between India and the parts of Sijsjítán beyond the Ghúr. They are a pastoral people and resemble the Turks in their natural characteristics, their dress and their language."—Istakhrí, from De Goeje's text, p. 245.

c. 1030. — "The Afghán and Khiljí having submitted to him (Sabaktígn), he admitted thousands of them . . . into the ranks of his armies."—Al-Übírí, in Elliot, ii. 24.

c. 1150. — "The Khílkhs (read Khílij) are people of Turk race, who, from an early date invaded this country (Díwar, 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 Sijsjítán. 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.”—Edrisí, i. 457.

1289. — "At the same time Jalálu-d dín (Khiljí), who was 'Aríz-i-manádítik (Muster-master-general), had gone to Bahárpúr, attended by a body of his relations and friends. Here he held a muster and inspection of the forces. He came of a race different from that of the Turks, so he had no confidence in them, nor would the Turks own him as belonging to the number of their friends . . . The people high and low . . . were all troubled by the ambition of the Khiljís, and were strongly opposed to Jalálu-d dín's obtaining the crown . . . Sultán Jalálu-d dín Fíroz Khiljí ascended the throne in the . . . year 638 A.H. . . . The people of the city (of Delhi) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljís . . . they were struck with admiration and amazement at seeing the Khiljís occupying the throne of the Turks, and wondered how the throne had passed from the one to the other."—Zaid-al-dín Barní, in Elliot, iii. 134-136.

14th cent.—The continuator of Rashiddud-dín enumerates among the tribes occupying the country which we now call Afghanistan, Gháris, Herawis, Nígáralis, Sejzí, Khiljí, Balách and Afghánis. See Notice et Extraits, xiv. 941.

c. 1507. — "I set out from Káhul for the purpose of plundering and beating up the quarters of the Ghiljís . . . a good farsang from the Ghiljí camp, we observed a blackness, which was either owing to the Ghiljís 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 of the heads of these Afghánis."—Baber, pp. 220-222; see also p. 225.

[1753. — "The Cligis knowing that his troops must pass thro' their mountains, waited for them in the defiles, and successively defeated several bodies of Mahommed's army."—Howaney, Hist. Acc. iii. 21.]

1812.—"The Ghilji tribes occupy the principal portion of the country between Kándáhar and Ghazní. 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 Ghiljís are so violent in their intercourse with strangers that they can scarcely be considered in the
light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which have to be endured. . . . The Ghiljis, although considered, and calling themselves, Afghans, and moreover employing the Pashto, or Afghan dialect, are undoubtedly a mixed race. "The name is evidently a modification or corruption of Khalji or Khilaji, that of a great Turki tribe mentioned by Sherifudin in his history of Taimur. . . ."—Ch. Mason, Narr. of various Journeys, &c., ii. 204, 206, 207.

1854.—"The Ghuri was succeeded by the Khilji dynasty; also said to be of Turki extraction, but which seems rather to have been of Afghan race; and it may be doubted if they are not of the Ghilji Afghans."—Erskine, Böker and Humayun, i. 404.

1880.—"As a race the Ghilji mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive. . . ." Several of the Ghilji or Ghilzai-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the Northern States of Central Asia, and have been so for many centuries."—Races of Afghanistan, by Bellow, p. 103.

GHOUl, s. Ar. ghul, P. ghal. A goblin, ɛμποναα, or man-devouring demon, especially haunting wildernesses.

1880.—"In the deserts of Affricke yee shall meet oftentimes with fairies," appearing in the shape of men and women; but they vanish soone away, like fantastical illusions."—Pliny, by Ph. Holland, vii. 2.

c. 940.—"The Arabs relate many strange stories about the Ghul and their transformations. . . . The Arabs allege that the two feet of the Ghul are ass's feet. . . . These Ghul appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of their companions followed them, but the Ghul led them astray, and caused them to lose their way."—Mas'udl, iii. 314 seqq. (There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

c. 1420.—"In exitu deserti . . . rem mirandum dicti contigisse. Nam cum circiter medium noctem quiescentes magno murmur strepituque audito suspicarentur omnium, Arabes praedones ad se spoliandos venire . . . viderunt plurimas euintur turmas transuestianti. . . . Plures qui id antea viderant, daemones (ghalis, no doubt) esse per desertum vagantes assueruere."—Nic. Conti, in Poggio, iv.

1814.—"The Afghans believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely daemon, whom they call Ghoolie Beeabauin (the Golue or Spirit of the Waste); they represent him as a gigantic and frightful spectre (who devours any passenger whom chance may bring within his haunts)."—Elphinstone's Cabul, ed. 1839, i. 291.

GHURRA, s. Hind. gharra, Skt. ghata. A water-pot made of clay, of a spheroidal shape, known in S. India as the chatty.

[1827.—". . . the Rajah sent . . . 60 Gurrahs (earthen vessels holding a gallon) of sugar-candy and sweetmeats."—Mundy, Pen and Pencil Sketches, 66.]

GHURRY, GURREE, s. Hind. gharī. A clepsydra or water-instrument for measuring time, consisting of a floating cup with a small hole in it, adjusted so that it fills and sinks in a fixed time; also the gong by which the time so indicated is struck. This latter is properly gharryal. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a ghari. But in Anglo-Indian usage, the word is employed for 'an hour;' [or some indefinite period of time]. The water-instrument is sometimes called Pun-Ghurry (pungharī quasi pāni-gharī); also the Sun-dial, Dhoop-Ghurry (dhip, 'sunshine'); the hour-glass, Rēt-Ghurry (rēt, rēti, 'sand').

(Ancient).—"The magistrate, having employed the first four Ghurries of the day in bathing and praying, . . . shall sit upon the Judgment Seat."—Code of the Gentoos Laws (Halhed, 1776), 104.

[1526.—"Gheri." See under PUHUR.]

[1590.—An elaborate account of this method of measuring time will be found in Ain, ed. Jarrett, iii. 15 seq.]

[1616.—"About a guary after, the rest of my company arrived with the money."—Foster, Letters, iv. 343.]
GINGELLY, GINGELLY, &c. s.

The common trade name for the seed and oil of Sesamum indicum, v. orientale. There is a H. [not in Platts' Dict.] and Mahr. form jinjal, but most probably this also is a trade name introduced by the Portuguese. The word appears to be Arabic al-juljunat, which was pronounced in Spanish al-jonjolin (Dozy and Engelmann, 146-7), whence Spanish aljonjoli, Italian gigiolo, zerdelino, &c., Port. gigelino, zerdelino, &c., Fr. jugeoileine, &c., in the Philippine Islands ajonjoli. The proper H. name is til. It is the σχηρως of Dioscorides (ii. 121), and of Theophrastus (Hist. Plant. i. 11).

[G. 1554.—... oil of Jergelin and quocco (Coco).—Botelho, Tombo, 54.]

1590.—"... Oyle of Zezeline, which they make of a Seed, and it is very good to eat, or to fry fish withal."—C. Fredericke, ii. 358.

1606.—"They performed certain anointings of the whole body, with oil of coco-nut, or of gergelum."—Goven, f. 39.

c. 1610.—"I'achetay de ce poisson frit en l'huile de gerselinn (petite semence comme naute dont ils font huile) qui est de tres-mauvais gout."—Mouquet, 293.

1633.—"First they take a great Pot of Water... and putting therein a little Pot (this lesser pot having a small hole in the bottom of it), the water issuing into it having filled it, then they strike on a great plate of brasse, or very fine metal, which stroak maketh a very great sound; this stroak or parcel of time they call a Goome, the small Pot being full they call a Gree, 8 grees make a Par, which Par (see PUHUR) is three hours by our accomit."—W. Burton, in Hakl. v. 51.

1709.—"Or un gari est une de leurs heures, mais qui est bien petite en comparaison des notres; car elle n'est que de vingt-neuf minutes et environ quarante-trois secondes."—Letters Edif. xi. 233.

1785.—"We have fixed the Cos at 6,000 Gse, 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 Harkharks belonging to you."—Tippoo's Letters, 215.

1852.—"There is a great amount of gergelim."—Castanheila, 24.

1854.—"... oil of Jergelin and quocco (Coco)."—Botelho, Tombo, 54.

GINGELL, GINGELLY, s. H. jinjal, a swivel or wall-piece; a word of uncertain origin. [It is a corruption of the Ar. jazd'il (see JUZAIL).] It is in use with Europeans in China also.

1818.—"There is but one gun in the fort, but there is much and good sniping from matchlocks and gingals, and four Europeans have been wounded."—Elphinstone, Life, ii. 31.

1829.—"The moment the picket heard them, they fired their long gingalls, which kill a mile off."—Shipps' Mem. iii. 40.

1900.—"Gingals, or Jingals, are long tapering guns, six to fourteen feet in length, borne on the shoulders of two men and fired by a third. They have a stand, or tripod, reminding one of a telescope..."—Ball, Things Chinese, 38.]
of that province (Malayālam) green ginger is called inchi and inchi-ver, from inchi, 'root.' Inchi was probably in an earlier form of the language sānchi or chānchi, as we find it in Canarese still sānti, which is perhaps the true origin of the H. south for 'dry ginger.' [more usually connected with Skt. swatika, swatika, 'to dry']

It would appear that the Arabs, misled by the form of the name, attributed zānjābīl or zinjābil, or ginger, to the coast of Zinj or Zanzibar; for it would seem to be ginger which some Arabic writers speak of as 'the plant of Zinj.' Thus a poet quoted by Kazwīnī enumerates among the products of India the shajr al-Zānīy or Arbor Zingitana, along with shisham-wood, pepper, steel, &c. (see Gildemeister, 218). And Abulfeda says also: "At Melinda is found the plant of Zinj." (Geog. by Reinnaud, i. 257.) In Marino Sanudo's map of the world also (c. 1320) we find a rubric connecting Ziniber with Zinj. We do not indeed find ginger spoken of as a product of eastern continental Africa, though Barbosa says a large quantity was produced in Madagascar, and Varthema says the like of the Comoro Islands.

c. A.D. 65. — "Ginger (Zyglyzẹẹps) is a special kind of plant produced for the most part in Trogloodytic Arabia, where they use the green plant in many ways, as we do rue (piγγανον), boiling it and mixing it with drinks and stews. The roots are small, like those of eperus, whitish, and peppery to the taste and smell. . . ." — Dioscorides, lib. cap. 189.

c. A.D. 70. — "This pepper of all kinds is most biting and sharpe. . . . The blacke is more kindly and pleasant. . . . Many have taken Ginger (which some call Zimhiperi and others Zingiberi) for the root of that tree; but it is not so, although in tast it somewhat resembleth pepper. . . . A pound of Ginger is commonly sold at Rome for 6 deniers. . . ." — Pliny, by Ph. Holland, xiii. 7.

c. 620-30. — "And therein shall they be grown to drink a cup of wine, mixed with the water of Zanjebil. . . ." — The Koran, ch. lxxvi. (by Sale).

c. 940. — "Andalusia possesses considerable silver and quicksilver mines. . . . They export from it also saffron, and roots of ginger (Zi'arik al-zanjabili)." — Mag. la i, 367.

c. 1298. — "Good ginger (gengibre) also grows here (at Colun—see QULON), and it is known by the same name of Columis, after the country." — Marco Polo, Bk. III. ch. 22.

Ginger. 374 Ginger.


1675. — "Also much Oil of Sesamum or Jujuoline is there expressed, and exported thence." — T. Heiden, Verruyolke Schipbreuk, 81.

1726. — "From Orika are imported hither (Pulecat), with much profit, Paddy, also . . . Gingeli-seed Oil . . ." — Valentijn, Chor. 14.

"An evil people, gold, a drum, a wild horse, an ill conditioned woman, sugarcane, Gergelim, a Bellale (or cultivator) without foresight—all these must be wrought sorely to make them of any good." — Native Apothegms translated in Valentijn, v. (Ceylon) 390.

1727. — "The Men are bedaubed all over with red Earth, or Vermilion, and are continually squirting gingerly Oyl at one another." — A. Hamilton, i. 125; [ed. 1744, i. 130].

1807. — "The Oil chiefly used here, both for food and unguent, is that of Sesamum, by the English called Gingeli, or sweet oil. . . ." — F. Buchanen, Myore, &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." — Hambur & Fläckiger, 426.

1875. — "Oils, Jinjili 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 Zinjili, or the ground-nut, oil of India, for besides large exports, of both oils to Europe, several thousand tons of the sesumum seed, and ground-nuts in smaller quantities, are exported annually from the south of India to France, where their oil is expressed, and finds its way into the market, as olive oil." — Supply Report on Supply of Drugs to India, by Dr. Paul, India Office, March, 1876.

Ginger, s. The root of Zingiber officinale, Roxb. We get this word from the Arabic zānjābil, Sp. agenibbre (al-zanjabil), Port. gingibre, Latin zingiber, Ital. zinsero, gengiovo, and many other old forms.

The Skt. name is sriṅgavera, professedly connected with sriṅga, 'a horn,' from the antler-like form of the root. But this is probably an introduced word shaped by this imaginary etymology. Though ginger is cultivated all over India, from the Himalaya to the extreme south, the best is grown in Malabar, and in the language

* "Rheede says: 'Etiam in sylvis et desertis reperitur' (Hort. Mal. xi. 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.
c. 1343.—"Giengivo si è di più maniere, cioè belldi (see COUNTRY), e colombino, e michino, e detti nomi portano per le contrade, onde sono nati ispezialmente il colombino e il michino, 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 cener bogna; e il michico viene dalle contrade del Mecca...e ragiona che il buono giengivo dura buono 10 anni," &c.—Peyrolotti, in Della Decima, iii. 361.

1630.—"His in regionibus (Malabar) gingiber oritur, quod belledi (see COUNTRY), gelbei et nelith vulgo appellatur. Radices sunt arborum duorum cubitorum altitudine, folis magnis instar enulae (elecampane), duro cortice, veluti arundinum radices, quae fructum tegunt; ex eis extrahitur gingiber, quod immittum cineri, ad solamine expositum, triduo exsiccatur."—X. Conti, in Poggio.

1580.—In a list of drugs sold at Ormuz we find Zeneder da buli (presumably from Dabol.)

"mordaci
"Mechinchi
"beledi
Zenezero condito in giaga (preserved in Jaggery)"—Gasparo Balbi, i. 64.

GINGERLY, s. A coin mentioned as passing in Arabian ports by Milburn (i. 87, 91). Its country and proper name are doubtful. [The following quotations show that Gingerlee or Gergelin was a name for part of the E. coast of India, and Mr. Whiteway (see GINGELI) conjectures that it was so called because the oil was produced there.] But this throws no light on the gold coin of Milburn.

1680-81.—"The form of the pass given to ships and vessels, and Register of Passes given (18 in all), bound to Jafnapatam, Manilla, Mocha, Gingerlee, Tenasserim, &c."—Fort St. Geo. Cons. Notes and Exts., App. No. iii. p. 47.

1701.—The Carte Marine depuis Suratte jusqu'au Detroit de Malaca, par le R. Père P. P. Tachard, shows the coast tracts between Vasagapatam and Jagrenate as Gergelin.

1753.—"Some authors give the Coast between the points of Devi and Gaudewari, the name of the Coast of Gergelin. The Portuguese give the name of Gergelin to the plant which the Indians call Elum, from which they extract a kind of oil."—D'Anville, 194.

[Mr. Pringle (Diary Fort St. Geo. 1st ser. iii. 170) identifies the Gingerly Factory with Vizagapatam. See also i. 193; ii. 99.]

* Gebeli, Ar. "of the hills." Not is also read deyl, probably for d'Ely (see DELY, MOUNT). The Ely ginger is mentioned by Barbosa (p. 220).

GINGHAM, s. A kind of stuff, defined in the Draper's Dictionary as made from cotton yarn dyed before being woven. The Indian ginghams were apparently sometimes of cotton mixt with some other material. The origin of this word is obscure, and has been the subject of many suggestions. Though it has long passed into the English language, it is on the whole most probable that, like chintz and calico, the term was one originating in the Indian trade.

We find it hardly possible to accept the derivation, given by Litché, from "Guingamp, ville de Bretagne, où il y a des fabriques de tissus." This is also alleged, indeed, in the Encyc. Britannica, 8th ed., which states, under the name of Guingamp, that there are in that town manufactures of gingham, to which the town gives its name. [So also in 9th ed.] We may observe that the productions of Guingamp, and of the Côtes-du-Nord generally, are of linen, a manufacture dating from the 15th century. If it could be shown that gingham was either originally applied to linen fabrics, or that the word occurs before the Indian trade began, we should be more willing to admit the French etymology as possible.

The Penny Cyclopaedia suggests a derivation from guingais, avry. "The variegated, striped, and crossed patterns may have suggested the name."

'Civilis,' a correspondent of Notes and Queries (5 ser. ii. 366, iii. 30) assigns the word to an Indian term, gingham, a stuff which he alleges to be in universal use by Hindu women, and a name which he constantly found, when in judicial employment in Upper India, to be used in inventories of stolen property and the like. He mentions also that in Sir G. Wilkinson's Egypt, the word is assigned to an Egyptian origin. The alleged Hind. word is unknown to us and to the dictionaries; if used as 'Civilis' believes, it was almost certainly borrowed from the English term.

It is likely enough that the word came from the Archipelago. Jansz's Javanese Dict. gives "ginggang, a sort of striped or chequered East Indian bijwerp," 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 Gingion in a chart by W. Herbert, 1752. Finally, Bluteau gives the following:—

"Gingham. So in some parts of the kingdom (Portugal) they call the excrement of the Silkworm, Bombycis excrementum. Gingão. A certain stuff which is made in the territories of the Mogul. Beirames, guingoens, Canekuis, &c. (Godinho, Viagem da India, 44)."

Wilson gives kindan as the Tamil equivalent of gingham, and perhaps intends to suggest that it is the original of this word. The Tamil Dict. gives "kindan, a kind of coarse cotton cloth, striped or chequered." [The Madras Gloss. gives Can. ginta, Tel. gintena, Tam. kindan, with the meaning of "double-thread texture." The N. E. D., following Scott, Malayan Words in English, 142 seq., accepts the Javanese derivation as given above: "Malay ginggang ... a striped or checkered cotton fabric known to Europeans in the East as 'gingham.' As an adjective, the word means, both in Malay and Javanese, where it seems to be original, 'striped.' The full expression is kâin ginggang, 'striped cloth' (Grasvius). The Tamil 'kindan, a kind of coarse cotton cloth, striped or chequered' (quoted in Yule), cannot be the source of the European forms, nor, I think, of the Malayan forms. It must be an independent word, or a perversion of the Malayan term." On the other hand, Prof. Skeat rejects the Eastern derivation on the ground that "no one explains the spelling. The right explanation is simply that gingham is an old English spelling of Guingamp. See the account of the 'towne of Gynham' in the Paston Letters, ed. Gairdner, iii. 357." (8th ser. Notes and Queries, iv. 386.]

c. 1567.—Cesare Federici says there were at Tana many weavers who made "ormessini e ginhali di lana e di bombosa"—ginghams of wool and cotton.—Ramusio, iii. 357.

1602.—"With these toils they got to Arakan, and took possession of two islets which stood at the entrance, where they immediately found on the beach two sacks of mouldy biscuit, and a box with some gingham (ginghen) in it."—De Couto, Dec. iv. liv. iv. cap. 10.

1615.—"Captain Cock is of opinion that the gingham, both white and brown, which youow will prove a good commodity in the Kinge of Shashmahis cuntry, who is a Kinge of certaine of the most westernmost ilandes of Japon ... and hath conquered the ilandes called The Leques."—Letter addpt. to Cooks's Diary, ii. 272.

1648.—"The principal names (of the stuffs) are these: Gamiguins, Baftas, Chelas (see PIECE-GOODS), Assamans (assamans ! sky-blues), Madafone, Beronis (see BEIRA-MEE), Triaumias, Chités (see CHINTZ), Langans (see LUGOOTY?), Toffochillen (Tafijel, a gold stuff from Mecca; see ADATI, ALLEJA), Dutias (see DHOTY)."—Van Twist, 63.

1726.—In a list of cloths at Pulicat:—"Gekeperde Ginggangs (Twilled gingham) Ditto Chialones (shaloons !)—Valentijn, Chor. 14.

Also

"Bore (?) Ginggaes driedraad."—v. 128.

1770.—"Une centaine de balles de mouchoirs, de pagens, et de guingans, d'un tres beau rouge, que les Malabares fabriquez à Gaffanapatam, où ils sont établis depuis très longtemps."—Raynal, Hist. Philos., ii. 15, quoted by Littre.

1781.—"The trade of Fort St. David's consists in longcloths of different colours, sallamporees, morees, dimities, Ginghamns, and succaatons."—Carraocchio's L. of Cire, i. 5. [Mr. Whiteway points out that this is taken word for word from Hamilton, New Account (i. 355), who wrote 40 years before.]

"Sadras est renommé par ses guingans, ses toiles pointées; et Paliacate par ses mouchoirs."—Sonnerat, i. 41.

1793.—"Even the gingham waistcoats, which striped or plain have so long stood their ground, must, I hear, ultimately give way to the stronger kerseymere (q.v.)."—Hugh Boyd, Indian Observer, 77.

1796.—"Gingani are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—Fra Paolino, Viaggio, p. 85.

GINGI, JINJEE, &c., n.p. Properly Chenji, [Shenji; and this from Tam. shinjï, Skt. sṛngi, 'a hill']. A once celebrated hill-fortress in S. Arcot, 50 [44] m. N.E. of Cuddalore, 35 m. N.W. from Pondicherry, and at one time the seat of a Mahrañh principality. It played an important part in the wars of the first three-quarters of the 18th century, and was held by the French from 1750 to 1761. The place is now entirely deserted.
GINSENG.

S. A medical root which has an extraordinary reputation in China as a restorative, and sells there at prices ranging from 6 to 400 dollars an ounce. The plant is Aralia Ginseng, Benth. (N.O. Araliaceae). The second word represents the Chinese name Jen-Shen. In the literary style the drug is called simply Shen. And possibly Jen, or Man, has been prefixed on account of the forked radish, man-like aspect of the root. European practitioners do not recognise its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of Panax quinquefolium, L., is imported into China from America. A very closely-allied plant occurs in the Himalaya, A. Pseudo-Ginseng, Benth. Ginseng is first mentioned by Alv. Semedo (Madrid, 1642). [See Ball, Things Chinese, 266 seq., where Dr. P. Smith seems to believe that it has some medicinal value.]

GIRAFFE, s. English, not Anglo-Indian. Fr. girafe, It. giraffa, Sp. and Port. girafa, old Sp. azorafa, and these from Ar. al-zarafla, a camelopard. The Pers. surndapa, surndapa, seems to be a form curiously divergent of the same word, perhaps nearer the original. The older Italians sometimes make giraffa into seraph. It is not impossible that the latter word, in its biblical use, may be radically connected with giraffe.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 5, where the word zamdr, rendered in the English Bible 'chamois,' is translated καμηλοπάρδαλις; and so also in the Vulgate camelopardalis, [probably the 'wild goat' of the Targums, not the giraffe (Encycl. Bibl. i. 722)]. We quote some other ancient notices of the animal, before the introduction of the word before us :

c. B.C. 20.—"The animals called camelopards (καμηλοπαρδάλεις) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers."—Diodorus, ii. 51.

c. A.D. 20.—"Camelleopards (καμηλοπαρδάλεις) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump. ... It is not, however, a wild animal, but rather like a domesticated beast; for it shows no sign of a savage disposition."—Strabo, Bk. XVII. iv. § 18, E.T. by Hamilton and Falconer.

c. A.D. 210.—Atheneaus, in the description which he quotes of the wonderful procession of Ptolemy Philadephus at Alexandria, besides many other strange creatures, details 130 Ethiope sheep, 20 of Euboea, 12 white kolas, 26 Indian oxen, 8 Aethiopic, a huge white bear, 14 pardales and 16 panthers, 4 lynxes, 3 arketol, one camelopardalis, 1 Ethiopic Rhinoceros.—Bk. V. cap. xxxii.

c. A.D. 520.—"Ευνέπε μου κάκεινα, πολύθρον Μούσα λιγεία, μικτα φότισι θηρών, διχόσανε κεκερασμάν, φώλα, πάραδελν αιολόλυστον ὠμοί ξυνή τε κάμηλην."

Δερή οι οιαγαθ, στικτών δεμας, ονάτα βαϊν, ψυλόν ύπερεθή κάρη, δολιχοί πόδες εὑρέτα ταραθα, κάλων δ' αούκ λοτ μέτρα, πόδες τ' ουδ' πάμπαν ὤμοι, ἄλλ' οι πρόθεν έσαν ἄρελος, ὦ κατάνι ον το πολλόν διλιστὸν ὁπλοίον."—κ. τ. λ.

Oppiani Synnegetica, iii. 461 seqq.

c. 380.—"These also presented gifts, among which besides other things a certain
species of animal, of nature both extraordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower-like spots. Its hinder parts and the flanks were low, and like those of a lion, but the shoulders and forelegs and chest were much higher in proportion than the other limbs. The neck was slender, and in regard to the bulk of the rest of the body it was like a swan's throat in its elongation. The head was in form like that of a camel, but in size more than twice that of a Libyan ostrich. Its legs were not moved alternately, but by pairs, those on the right side being moved together, and those on the left together, first one side and then the other. When this creature appeared the whole multitude was struck with astonishment, and its form suggesting a name, it got from the populace, from the most prominent features of its body, the improvised name of camelopardalis."—Heliodorus, Athiophica, x. 27.

c. 940.—"The most common animal in those countries is the giraffe (Zarifa) . . . some consider its origin to be a variety of the camel; others say it is owing to a union of the camel with the panther: others in short that it is a particular and distinct species, like the horse, the ass, or the ox, and not the result of any cross-breed . . . In Persia the giraffe is called Ushtubko (‘camel-cow’). It used to be sent as a present from Nubia to the kings of Persia, as in later days it was sent to the Arab princes, to the first khâlifs of the house of Abbâs, and to the Wâlis of Mîsr . . . The origin of the giraffe has given rise to numerous discussions. It has been noticed that the panther of Nubia attains a great size, whilst the camel of that country is of low stature, with short legs," &c., &c.—Magjidi, iii. 3-5.

c. 1253.—"Entre les autres joauns que il (le Vieil de la Montagne) envoia au Roy, il envoia un olphant de cristal mout bien fait, et que l'on appelle orafe, de cristal aussi."—Joinville, ed. de Wailly, 250.

1271.—"In the month of Jumada II. a female giraffe in the Castle of the Hill (at Cairo) gave birth to a young one, which was nursed by a cow."—Macritzi (by Quatremère), i. pt. 2, 106.

1388.—"Mais bien ont girafes assez qui naissent en leur pays."—Marco Polo, Pantheirs’s ed., p. 701.

1326.—"Vidi in Kadro (Cairo) animal geraffan nomine, in anteriuri parte multum elevatum, longississum collum habens, ita ut de tecto domus communis altitudinis comedere possit. Retro ita demissum est ut dorsum ejus manu hominis tangi possit. Non est ferox animal, sed ad modum jumenti pacificum, colore albo et rubeo pellem habens ordinatissime decoratum."—Gal. de Boldensete, 248-249.

1384.—"Ora racconteremo della giraffa che bestia ella è. 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 lanza branchissima . . . ella è veramente a vedere una cosa molto contraffatta."—Simone Sigoli, V. al Monte Saini, 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 jornufa . . ." (then follows a very good description).—Clavijo, by Markham, pp. 80-87.

c. 1430.—"Item, I have also been in Lesser India, which is a fine Kingdom. The capital is called Dily. In this country are many elephants, and animals called surmasa (for surnafe), 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 Giraffa, 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 Romanüs, ii. f. 102, has "vna Zirapha, la quale essi chiamano Zirnapha ouer Giraffa."—Jomfa Barbero, in Venetauns in Persia, Hak. Soc. 54.

1554.—"Il ne fut onc que les grands seigneurs quelques barbares qu’il aient esté, n’aimassent qu’on leurs presentast les bestes d’estranes pays. Aussi en auons plusieurs au chasteau du Caire . . . entre lesquelies est celle qu’ilz nomment vulgairement Zurnapa."—P. Belon, f. 118. It is remarkable to find Belon adopting this Persian form in Egypt.

GIRJA, s. This is a word for a Christian church, commonly used on the Bengal side of India, from Port. igreja, itself a corruption of ecclesia. Khâfî Khân (c. 1720) speaking of the Portuguese at Hoogly, says they called their places of worship Kâlisa (Elliot, vii. 211). No doubt Kâlisa, as well as igreja, is a form of ecclesia, but the superficial resemblance is small, so it may be suspected that the Muslim writer was speaking from book-knowledge only.

1885.—"It is related that a certain Maulvi, celebrated for the power of his curses, was called upon by his fellow religious to curse a certain church built by the English in close proximity to a Magjid. Anxious to stand well with them, and at the same time not to offend his English rulers, he got out of the difficulty by cursing the building thus:

‘Girjâ ghar! Girjâ ghar! Girjâ!’

(i.e.) ‘Fall down, house! Fall down, house! Fall down!’ or simply

‘Church-house! Church-house! Church!’

—W. J. D’Gryeuth, in Panjab Notes and Queries, ii. 125.
The word is also in use in the Indian Archipelago:

1885.— "The village (of Wai in the Moluccas) is laid out in rectangular plots. . . . One of its chief edifices is the Gredja, whose grandeur quite overwhelmed us; for it is far more elaborately decorated than many a rural parish church at home."—H. O. Forbes, A Naturalist's Wanderings, p. 294.

GOA, n.p. Properly Gowa, Gova, Mahr. Goven, [which the Madras Gloss. connects with Skt. go, 'a cow,' in the sense of the 'cowherd country']. The famous capital of the Portuguese dominions in India since its capture by Albuquerque in 1510. In earlier history and geography the place appears under the name of Sindabur or Sandabur (Sundapiir?) (q.v.). Govā or Kava 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-Sandabur, which may mean "Sandabur of Gova."

1391.—In a copper grant of this date (S. 1313) we have mention of a chief city of Kankan (see CONCAN) called Gowa and Govātpura. 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 the T erwokkas, i.e. Turks or foreign Mahommedans. We know from Ibn Batuta that Mahommedan settlers at Hunāwar had taken the place about 1344.

1510 (but referring to some years earlier). "I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called Goga. . . . In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain who is called Savaui, who has 400 men-hukes, he himself being also a maneluke."—Varthema, 115-116.

c. 1520.—"In the Island of Tisovry, in which is situated the city of Goa, there are 31 aldeas, and these are as follows. . . ."—In Arché. Port. Orient., fasc. 5.

c. 1554.—"At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: 'Malediction! You have found me with my fleet gone to wreck, but please God in his mercy, before long, under favour of the Fādshāh, you shall be driven not only from Hormuz, but from Diu and Gowa too!"—Sidi 'Ali Kapudān, in J. Asia. Ser. 1. tom. ix. 70.

1602.—"The island of Goa is so old a place that one finds nothing in the writings of the Canaras (to whom it always belonged) about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying: 'Let us go and take our ease among the cool shades of Goa moat,' 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 Constantiopoli, and the Port of Toulon, are three of the fairest Ports of all our vast continent."—Tavernier, E.T. ii. 74; [ed. Ball, i. 186].

GOA PLUM. The fruit of Parinari exsulsum, introduced at Goa from Mozambique, called by the Portuguese Matomba. "The fruit is almost pure brown sugar in a paste" (Birdwood, M.S.).

GOA POTATO. Dioscorea aculeata (Birdwood, M.S.).

GOA POWDER. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smartly like the cutting of a knife. It is obtained from Andira Araroba (N.O. Leguminosae), a native (we believe) of S. America. The active principle is Chrysophanic acid (Commn. from Sir G. Birdwood).

GOA STONE. A factitious article which was in great repute for medical virtues in the 17th century. See quotation below from Mr. King. Sir G. Birdwood tells us it is still sold in the Bombay Bazar.

1673.—"The Paulistines enjoy the biggest of all the Monasteries at St. Roch; in it is a Library, an Hospital, and an Apothecary's Shop well furnished with Medicines, where Gasper Antonio, a Florentine, a Lay-Brother of the Order, the Author of the Goa-Stones, brings them in 50,000 Xerephins, by that invention annually; he is an Old Man, and almost Blind."—Fryer, 149-150.

1690.—"The double excellence of this Stone (snake-stone) recommends its worth very highly . . . and much excels the deservedly famed Gasper Antonio, or Goa Stone."—Ovington, 262.

1711.—"Goa Stones or Pedra de Gasper Antonio, are made by the Jesuits here: They are from 3 to 8 Ounces each; but the Sise makes no Difference in the Price: We bought 11 Ounces for 20 Ruppes. They are often counterfeited, but 'tis an easy Matter for one who has seen the right Sort, to dis-
GODAVERY, n.p. Skt. Godavari, ‘giving kine.’ Whether this name of northern etymology was a corruption of some indigenous name we know not. [The Dravidian name of the river is Goday (Tel. gode, ‘limit’), of which the present name is possibly a corruption.] It is remarkable how the Godavery is ignored by writers and map-makers till a comparatively late period, with the notable exception of D. João de Castro, in a work, however, not published till 1843. Barros, in his trace of the coasts of the Indies (Dec. I. ix. cap. 1), mentions Godavari as a place adjoining a cape of the same name (which appears in some much later charts as C. 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 Ponto de Guadovery, but not of the river. Nor does his map show the latter, though showing the Kistna distinctly. The small general map of the Ganges Delta, in ‘Cambridge’s Acc. of the War in India,’ 1761, confounds the sources of the Godavery with those of the Mahanadi (of Orissa) and carries the latter on to combine with the western rivers of the Ganges Delta. This was evidently the prevailing view until Rennell published the first edition of his Memoir (1783), in which he writes:

"The Godavery river, or Gonga Godowry, commonly called Gangao in European maps, and sometimes Gango 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; and the latter, in the maps (p. 147) [also in ed. 1744], as to this error see also a quotation from D’Anville under KEDGEREE. It is probable that what that geographer says in his Éclaircissements, p. 135, that he had no real idea of the Godavery. That name occurs in his book only as "la pointe de Gandewari." 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 rivers, forming the mouths of which the maps, esteemed to be most correct, call Wensonr; and the river of Narsapur is itself one of those arms, according to a MS. map in my possession." Narsaparam is the name of a taluk on the westernmost delta branch, or Vasishta Godavari [see Morris, Map. of Godavery Dist., 1853]. Wenson appears on a map in Baldaeus (1672), as the most northern of the two mouths of the Eastern or Gautami Godavari, entering the sea near Coringa. It is perhaps the same name as Tajaram on that branch, where there was an English Factory for many years.

In the next map of "Regionum Choromandel, Golconda, et Oria," which is in Baldaeus (1672), there is no indication of it whatever except as a short inlet from the sea called Gondewary.

1538.—"The noblest rivers of this province (Daquem or Deccan) are six in number, to wit: Crusna (Krishna), in many places known as Hinapor, because it passes by a city of this name (Hindapar?); Bivra (read Bima?); these two rivers join on the borders of the Deccan and the land of Canara (q.v.), and after traversing great depths of the sea in the Gulf of Cambay; Malapar (Malparhada?); Guodavam (read Godudavari) otherwise called Gangua; Purnadi; Tapi. Of these the Malapar enters the sea in the Oria territory, and so does the Guodavam; but Purnadi and Tapi enter the Gulf of Cambay at different points."—João de Castro, Primeiro Roteiro da Costa da Índia, pp. 6, 7.
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GODOWN. 8. A warehouse for goods and stores; an outbuilding used for stores; a store-room. The word is in constant use in the Chinese ports as well as in India. The H. and Beng. gudam is apparently an adoption of the Anglo-Indian word, not its original. The word appears to have passed to the continent of India from the eastern settlements, where the Malay word gadong is used in the same sense of 'store-room,' but also in that of 'a house built of brick or stone.' Still the word appears to have come primarily from the South of India, where in Telugu gidangi, giddangi, in Tamil kidang, signify a place where goods lie, from kidu, 'to lie.' It appears in Singhalæse also as gudâma. It is a fact that many common Malay and Javanese words are Tamil, or only to be explained by Tamil. Free intercourse between the Coromandel Coast and the Archipelago is very ancient, and when the Portuguese first appeared at Malacca they found there numerous settlers from S. India (see s.v. KLING). Bluteau gives the word as palavra da India, and explains it as a "logea quasi debaixo de chão" ("almost underground"), but this is seldom the case.

[1513.—"... in which all his rice and a Gudam full of mace was burned."—Letter of F. P. Andrade to Albuquerque, Feb. 22, India Office, MSS. Corpo Chronologico, vol. I.]

[1552.—"At night secretly they cleared their Gudams, which are rooms almost under ground, for fear of fire."—Barros, Dec. II. Bk. vi. ch. 3.]

[1552.—"... and ordered them to plunder many godowns (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.—"... Godouns (Gudoes), which are strong houses of stone, having the lower part built with lime."—Corret, ii. 236. (The last two quotations refer to events in 1511.)

[1570.—"... but the merchants have all one house or Magazine, which house they call Godon, which is made of bricks."—Cesár Frederik, in Hakt.

[1585.—"In the Palace of the King (at Pegu) are many magazines both of gold and of silver. ... Sandalwood, and lign-aloes, and all such things, have their gottons (gottoni), which is as much as to say separate chambers."—Gusparo Balbi, f. 111.

[c. 1612.—"... if I did not he would take away from me the key of the gadong."—Danvers, Letters, i. 195.]

[1613.—"As fortalezas e fortificações de Malayos ordinariamente erão aedificios de madeira, no qual de havia muitas casas e armeryas ou godones que são aedificios sobterrâneos, em que os mercadores recolhem as roupas de Choromandel e il perigo do fogo."—Godinho de Eредia, 22.

[1615.—"We paid Jno. Dono 70 taies or plate of brass in full payment of the fee symple of the gadon congested over the way, to westward of English house, whereof 100 taies was paid before."—Cocks's Diary, i. 39; [in i. 15 gedone].

[ ] "An old ruined brick house or godung."—Foster, Letters, iii. 109.

[ ] "The same goods to be locked up in the gadones."—Ibid. iii. 159.]

[1634.—"Virão das ruas as secretas minas * * * * *

Das abrazadas casas as ruinas,
E das riquezas os gudões desertos,"

Malacca Conquistada, x. 61.

[1680.—"Rent Rowe of Dwelling Houses, Goedowns, etc., within the Garrison in Christian Town."—In Wheeler, i. 253-4.

[1683.—"I went to ye Bankshall to mark out and appoint a Plat of ground to build a Godown for ye Honble. Company's Salt Petre."—Hedges, Diary, March 5; [Hak. Soc. i. 67].

GODOWN. 8. 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 godis, 'a virgin.'

c. 1772.—

"And then how strange, at night oppressed
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 gadéeses 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.

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 godis, 'a virgin.'

c. 1590.—"Here (in Berar) are rivers in abundance; especially the Ganga of Gotam, which they also call Godovâri. The Ganga of Hindustan they dedicate to Mahadeo, but this Ganga to Gotam. And they tell wonderful legends of it, and pay it great adoration. It has its springs in the Sahyâ Hills near Trimbak, and passing through the Wilayat of Ahmadnagar, enters Berâr and thence flows on to Thîngâna."—Abû-i-Akbar (orig.) i. 476; [ed. Jarrett, ii. 228.]

We may observe that the most easterly of the Delta branches of the Godavery is still called Gautami.
1696.—"Monday, 3rd August. The Choul-
try Justices having produced examinations
by them concerning the murder of a
child in the Black town, and the robbing
of a godown within the walls:—it is ordered
that the Judge-Advocate do cause a session
to be held on Tuesday the 11th for the trial
of the criminals."—Official Memorandum, in
Wheeler, i. 303.

[1800.—"The cook-room and Zodoun at
the Laul Bung are covered in."—Welling-
on, i. 66.

1809.—"The Black Hole is now part of a
godown or warehouse: it was filled with
goods, and I could not see it."—Ld. Valen-
tia, i. 237.

1880.—"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."—Misa 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
surahi (see SERAL, b., KOOZA). This
is the usual form now; the article
described by Linschoten and Pyrard,
with a sort of cullender mouth and
pebbles shut inside, was somewhat
different. Corrupted from the Port,
gorgoleta, the name of such a vessel.
The French have also in this sense
gargoulette, and a word gargouille,
our medieval gargoyle; all derivations from
gorga, gargie, gorge, 'the throat,' found
in all the Romance tongues. Tom
Cringle shows that the word is used in
the W. Indies.

1598.—"These cruises are called Gorgo-
letta."—Linschoten, 60; [Hak. Soc. i. 207].

1599.—In Debrý, vii. 23, the word is
written Gorgolane.

1610.—"Il y a une pièce de terre fort
delicate, et toute percée de petits trous
façonnés, et au dedans y a de petites pierres
qui ne peuvent sortir, c'est pour nettoyer le
vasse. Ils appellent cela gargoulette: l'eau
n'en sort que peu à la fois."—Pyrard de
Laval, ii. 43; [Hak Soc. ii. 74, and see i.
329].

1616.—"... 6 Gorgoletas."—Foster,
Letters, iv. 198.

1648.—"They all drink out of Gorgulan,
that is out of a Pot with a Spout, without
setting the Mouth thereto."—T. Van Spil-
bergen's Voyage, 37.

1670.—"Quand on est à la maison on a
des Gourgulettes ou aiguiffres d'une cer-
taine pierre poreuse."—Bernier (ed. Amst.),
i. 214; [and comp. ed. Constable, 356].

1688.—"L'on donne à chacun de ceux
que leur malheur conduit dans ces saintes

prisons, un pot de terre plein d'eau pour se
laver, un autre plus propre de ceux qu'on
appelle Gurgueltas, aussi plein d'eau pour
boire."—Delon, Rel. de l'Inquisition de Goa,
135.

c. 1690.—"The Siamese, Malays, and
Macassar people have the art of making
from the larger coco-nut shells most elegant
drinking vessels, cups, and those other
receptacles for water to drink called Gor-
gulolla, which they set with silver, and
which no doubt by the ignorant are supposed
to be made of the precious Maldive cocos.
—Remphius, i. iii.

1698.—"The same way they have of
cooling their Liquors, by a wet cloth
wrapped about their Gurgueltas and Jars,
which are vessels made of a porous Kind of
Earth."—Fryer, 47.

1726.—"However, they were much aston-
hished that the water in the Gorgoletas
in that tremendous heat, especially out of
doors, was found quite cold."—Valentijn,
Choro. 59.

1766.—"I perfectly remember having said
that it would not be amiss for General
Curnac to have a man with a Goglet of
water ready to pour on his head, whenever
he should begin to grow warm in debate.
In Long, 406.

1829.—"Dressing in a hurry, find the
drunk a bheesty . . . has mistaken your
boot for the goglet in which you carry your
water on the line of march."—Skipp's
Memoirs, ii. 149.

c. 1830.—"I was not long in finding a
bottle of very tolerable rum, some salt junk,
some biscuit, and a goglet, or porous earthen
jar of water, with some capital cigars."—
Tom Cringle, ed. 1863, 152.

1852.—"Murwan sent for a woman named
Joada, and handing her some virulent poison
folded up in a piece of paper, said, 'If you
can throw this into Hussun's gugget, he
on drinking a mouthful or two of water will
instantly bring up his liver piece-meal.'"—
Herklotz, Quassou-E-Islam, 156.

1855.—"To do it (gild the Rangoon
Pagoda) they have enveloped the whole in
an extraordinary scaffolding of bamboos,
which looks as if they had been enclosing
the pagoda in basketwork to keep it from
breaking, as you would do with a water-
goglet for a ddk journey."—In Blackwood's
Mag., May, 1856.

GOGO, GOGA. n.p. A town on the
inner or eastern shore of Kattywar
Peninsula, formerly a seaport of some
importance, with an anchorage sheltered
by the Isle of Peram (the Betram of the
quotation from Ibn Batuta). Gogo
appears in the Catalan map of 1375.
Two of the extracts will show how
this unhappy city used to suffer at the
hands of the Portuguese. Gogo is now
superseded to a great extent by Bau-
nagar, 8 m. distant.

1321.—"Dated from Caga the 12th day of
October, in the year of the Lord 1321."
Letter of Fr. Jordanus, in Cathay, &c. i. 228.

c. 1343.—"We departed from Beiram and
arrived next day at the city of Kuka, which
is large, and possesses extensive bazaars. We
anchored 4 miles off because of the ebb tide."—Ibn Batuta, iv. 60.

1353.—"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 galoots,
and rowing-vessels of the King's, with some
private ones eager to remain, in the greed
for prize. And in this fleet there stayed
1000 men with good will for the plunder
before them, and many honoured gentlemen
and captains. And running up the Gulf
they came to a city called Goga, peopled by
rich merchants; and the fleet entering by
the river ravaged by fire and sword,
slaying many people. ..."—Correa, iii. 418.

[c. 1590.—"Ghogeh." See under SUR-
ATH.]

1602.—"... the city of Goga, which was
one of the largest and most opulent in
traffic, wealth and power of all those of
Cambaya. ... This city lies almost at the
head of the Gulf, on the western side,
spreading over a level plain, and from
certain ruins of buildings still visible, seems
to have been in old times a very great
place, and under the dominion of certain
foreigners."—Couto, IV. vii. cap. 5.

1614.—"The passage across from Surrate
to Goga is very short, and so the three
fleets, starting at 4 in the morning, arrived
there at 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 (fazendas 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 D'ia, taking, besides
the goods that were on board, many boats
in tow laden with the same."—Bocarro,
Decada, 333.

[c. 1660.—"A man on foot going by land
to a small village named the Gauges, and
from thence crossing the end of the Gulf,
can go from D'ia to Surat in four or five
days. ..."—Tavernier, ed. Ball, ii. 37.]

1727.—"Goga is a pretty large Town
... has some Trade. ... It has the Conveni-
ences of a Harbour for the largest Ships,
though they lie dry on soft Mud at low
Water."—A. Hamilton, i. 143.

GOGOLLA, GOGALA, n.p. This
is still the name of a village on a
peninsular sandy spit of the mainland,

opposite to the island and fortress of
Diu, and formerly itself a fort. It
was known in the 16th century as the
Villa dos Rumes, because Melique Az
(Malik Ayáz, the Mahom. Governor),
not much trusting the Rumes (i.e. the
Turkish Mercenaries), "or willing that
they should be within the Fortress,
sent them to dwell there." (Barros,
II. iii. cap. 6).

1525.—"Paga dyo e gogolla a el Rey de
Cambaya tres layques em tangas ... xij
laires."—Lembrança, 34.

1538.—In Botelho, Tombo, 230, 239, we find
"Alfandega de Guoguala." 1539.—"... terminating in a long and
narrow tongue of sand, on which stands a
fort which they call Gogala, and the
Portuguese the Villa dos Rumes. On
the point of this tongue the Portuguese made
a beautiful round bulwark."—João de Castro,
Primeiro Roteiro, p. 218.

7 GOLAH, s. Hind. golã (from gol,
'round'). A store-house for grain or
salt; so called from the typical form
of such store-houses in many parts of
India, viz. a circular wall of mud
with a conical roof. [One of the most
famous of these is the Golã at Patna,
completed in 1786, but never used.]

[1785.—"We visited the Gola, a building
intended for a public granary."—In Forbes,
Or. Mem. 2nd ed. ii. 415.]

1810.—"The golah, or warehouse."—
Williamson, V. M., ii. 343.

1875.—"The villagers, who were really in
want of food, and maddened by the sight of
those golahs stored with grain, could not
resist the temptation to help themselves."—
Life in the Mufussil, ii. 77.

GOLD MOHUR FLOWER, s.
Caesalpinia pulcherrima, Sw. The
name is a corruption of the H. gulmor,
which is not in the dictionaries, but is
said to mean 'peacock-flower.'

[1877.—"The crowd began to press to the
great Gold-mohur tree."—Allardyce, City of
Sunshine, iii. 207.]

GOLE, s. The main body of an
army in array; a clustered body of
troops; an irregular squadron of horse-
men. P.—H. ghol; perhaps a con-
fusion with the Arab. faul (gaul), 'a
troop': but Platts connects it with
Skt. kula, 'an assemblage'.

1507.—"As the right and left are called
Berânghar and Sawânghar ... and are not
included in the centre which they call ghâl,
the right and left do not belong to the
ghâl."—Babar, 227.
GOMBROON.

1803. — "When within reach, he fired a few rounds, on which I formed my men into two gholes. . . . Both gholes attempted to turn his flanks, but the men behaved ill, and we were repulsed." — Skinner, Mil. Mem. i. 298.

1849. — "About this time a large gale of horsemen came on towards me, and I proposed to charge; but as they turned at once from the fire of the guns, and as there was a nullah in front, I refrained from advancing after them." — Brigadier Lockwood, Report of 2nd Cavalry Division at Battle of Gogorri.

GOMASTA, GOMASHTAH. s. Hind. from Pers. gumashtah, part. appointed, delegated. A native agent or factor. In Madras the modern application is to a clerk for vernacular correspondence.

1747. — "As for the Salem Cloth they beg leave to defer settling any Price for that sort till they can be advised from the Goa Masters (!) in that Province." — Ft. St. David Cons., May 11. MS. Records in India Office.

1762. — "You will direct the gentleman, Gomastahs, Mattasvddies (see MOOT-SUDY), and Mooshtes, and other officers of the English Company to relinquish their farms, taluques (see TALOOK), gunges, and golahs." — The Nabob to the Governor, in Van Sittart, i. 229.

1776. — "The Magistrate shall appoint some one person his gomastah or Agent in each Town." — Hoth's Code, 55.

1778. — "The Company determining if possible to restore their investment to the former condition . . . sent gomastahs, or Gentoo factors in their own pay." — Orme, ed. 1803, ii. 57.

C. 1755. — "I wrote an order to my gomastah in the factory of Hughly." — Carraccioli's Life of Clive, iii. 448.

1817. — "The banyan hires a species of broker, called a Gomastah, at so much a month." — Milti's Hist. iii. 13.

1837. — "... (The Rajah) sent us a very good breakfast; when we had eaten it, his gomasahta (a sort of secretary, at least more like that than anything else) came to say . . ." — Letters from Madras, 128.

GOMBROON, n.p. The old name in European documents of the place on the Persian Gulf now known as Bandar 'Abbas, or 'Abbâst. 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 Gamrin. This had been occupied by the Portuguese, who took it from the 'King of Lar' in 1612, but two years later it was taken by the Shâh.

The name is said (in the Geog. Magazine, i. 17) to be Turkish, meaning 'a Custom House.' The word alluded to is probably gumrûk, 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. kamrûn, 'a shrimp,' or Port. camarâo, meaning the same.

The first mention of Gombroon in the E. I. Papers seems to be in 1616, when Edmund Connok, the Company's chief agent in the Gulf, calls it "Gomboon, the best port in all Persia," and "that hopeful and glorious port of Gombroon" (Stainbury, i. 484-5; [Foster, Letters, iv. 264]). There was an English factory here soon after the capture of Hormuz, and it continued to be maintained in 1759, when it was taken by the Comte d'Estaing. The factory was re-established, but ceased to exist a year or two after.


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 barbican or outwork on which the rage of the Persian enemy spent itself, giving time to Ormuz to prepare against their coming thither." — Bocarro, Decada, 349.

1622. — "That evening, at two hours of the night, we started from below that fine tree, and after travelling about a league and a half... we arrived here in Combrû, 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; [in Hak. Soc. i. 3, he calls it Combu].

C. 1630. — "Gumbrown (or Gormoon, as some pronounce it) is by most Persians Kar' ğeşrîn' called Bandar or the Port Towne... some (but I commend them not) write it Gomrou, others Gormou, and other-some Gommeroon... A Towne it is of no Antiquity, rising daily out of the ruins 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 Gomeroon and Hell."—Fryer, 224.

Fryer in another place (marginal rubric, p. 331) says: "Gomeroon, made of Earth, the best next China." Was this one of the sites of manufacture of the Persian porcelain now so highly prized? ["The main varieties of this Perso-Chinese ware are the following:—(1) A sort of semi-porcelain, called by English dealers, quite without reason, 'Gomeroon ware,' which is pure white and semi-transparent, but, unlike Chinese porcelain, is soft and friable where not protected by the glaze."—Ency. Brit. 9th ed. xix. 621.]

1727.—"This Gomeroon was formerly a Fishing Town, and when Shaw Abas began to build it, had its Appellation from the Portuguese, in Derision, because it was a good place for catching Prawns and Shrimps, which they call Camerong."—A. Hamilton, i. 92; [ed. 1744, i. 93].

1762.—"As this officer (Comte d'Estaing) ... broke his parole by taking and destroying our settlements at Gomeroon, and upon the west Coast of Sumatra, at a time when he was still a prisoner of war, we have laid before His Majesty a true state of the case."—In Long, 283.

GOMUTÍ, s. Malay gumutí [Scott gives gumáti]. A substance resembling horsehair, and forming excellent cordage (the cabos negros of the Portuguese—Marre, Kata-Kata Malayou, p. 92), sometimes improperly called coir (q.v.), which is produced by a palm growing in the Archipelago, Arenga saccharifera, Labill. (Borassus Gomutus, Lour.). The tree also furnishes kalams or reed-pens for writing, and the material for the poisoned arrows used with the blow-tube. The name of the palm itself in Malay is anau. (See SAGWIRE.) There is a very interesting account of this palm in Rumphius, Herb. Amb., i. pl. xiii. Dampier speaks of the fibre thus:

1856.—"... There is another sort of Coire cables ... that are black, and more strong and lasting, and are made of Strings that grow like Horse-hair at the Heads of certain Trees, almost like the Coco-trees. This sort comes mostly from the Island of Timor."—1. 295.

GONG, s. This word appears to be Malay (or, according to Crawford, originally Javanese), gong or agong. ["The word gong is often said to be Chinese. Clifford and Swettenham so mark it; but no one seems to be able to point out the Chinese original." (Scott, Malayen Words in English, 53.)

Its well-known application is to a disk of thin bell-metal, which when struck with a mallet, yields musical notes, and is used in the further east as a substitute for a bell. ["The name gong, agong, is considered to be imitative or suggestive of the sound which the instrument produces" (Scott, loc. cit. 51).] Marcel Devie says that the word exists in all the languages of the Archipelago; [for the variants see Scott, loc. cit.]. He defines it as meaning "instrument de musique aussi appelé tam-tam"; but see under TOM-TOM. The great drum, to which Dampier applies the name, was used like the metallic gong for striking the hour. Systems of gongs variously arranged form harmonious musical instruments among the Burmese, and still more elaborately among the Javanese.

The word is commonly applied by Anglo-Indians also to the H. ghantä (qanta, Dec.) or ghärī, a thicker metal disc, not musical, used in India for striking the hour (see GHURRY). The gong being used to strike the hour, we find the word applied by Fryer (like gurry) to the hour itself, or interval denoted.

c. 1590.—"In the morning before day the Generall did strike his Gonge, which is an instrument of War that soundeth like a Bell."—(This was in Africa, near Benguela. Adent. of Andrew Batell, in Purrac., ii. 970.)

1673.—"They have no Watches nor Hour-Glasses, but measure Time by the dropping of Water out of a Brass Bason, which holds a Ghon, or less than half an Hour; when they strike once distinctly, to tell them it's the First Ghon, which is renewed at the Second Ghon for Two, and so Three at the End of it till they come to Eight; when they strike on [the Brass Vessel] at their liberty to give notice the Pore (see PUIRUR) is out, and at last strike One leisurely to tell them it is the First Pore."—Fryer, 186.

1686.—"In the Sultan's Mosque (at Mindanao) there is a great Drum with but one Head, called a Gong; which is instead of a Clock. This Gong is beaten at 12 a Clock, at 3, 6, and 9."—Dampier, i. 333.

1726.—"These gongs (gongen) are beaten very gently, at the time when the Prince is going to make his appearance."—Valentijn, iv. 58.

1750-52.—"Besides these (in China) they have little drums, great and small kettle drums, gungungs or round brass basons like frying pans."—Olef Toreen, 248.

1817.—"War music bursting out from time to time with gong and tymbalon's tremendous chime."—Lalla Roogh, Mokanna. Tremendous sham poetry!
GOODRY, s. A quilt; H. gudri, [The gudri, as distinguished from the razi (see ROZYE), is the bundle of rags on which Fakirs and the very poorest people sleep.]

1598.—"They make also faire couerlits, which they call Godorins [or] Colchas, which are very faire and pleasant to the eye, stitched with silke; and also of cotton of all colours and stitchinges."—Linschoten, ch. 9; [Hak. Soc. i. 61.]

c. 1610.—"Les matelats et les couvertures sont de soye ou de toile de coton faconnee a toutes sortes de figures et couleur. Ils appellent cela. Gouldrins."—Puyard de Laval, ii 3; [Hak. Soc. ii. 4.]

1653.—"Goudrin est vn terme Indou et Portugais, qui signifie des couvertures piequees de cotton."—De la Boullaye-Le-Gouz, ed. 1657, p. 539.

1819.—"He directed him to go to his place, and take a godhra of his (a kind of old patched counterpane of shreds, which Fuqueers frequently have to lie down upon and throw over their shoulders)."—Tr. Lit. Soc. Bo. i. 113.

GOOGUL, s. H. gugal, guggul, Skt. guggula, guggulu. The aromatic gum-resin of the Balsamodendron Mukul, Hooker (Amyris ayallocha, Roxb.), the mukl of the Arabs, and generally supposed to be the bdellium of the ancients. It is imported from the Beyla territory, west of Sind (see Bo. Govt. Selections (N.S.), No. xvii. p. 326).

1525.—(Prices at Cambay). "Gugall d'orummuz (the maund), 16 fedeas."—Lembrança, 43.

1813.—"Gogul is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships."—Milburn, i. 197.

GOOJUR, n.p. H. Gôjur, Skt. Guj- jara. The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Delhi territory and the Doab they were formerly notorious for thieving propensities, and are still much addicted to cattle-theft; and they are never such steady and industrious cultivators as the Jats, among whose villages they are so largely interspersed. In the Punjab they are Mahommedans. Their ex-
tensive diffusion is illustrated by their having given name to Gujarât (see GOOZERAT) as well as to Gujrât and Gujarâmeda in the Punjab. And during the 18th century a great part of Sahâranpur District in the Northern Doab was also called Gujrât (see Elliot's Races, by Beaumes, i. 99 seq.).

1519.—"In the hill-country between Nilâb and Behreh... and adjoining to the hill-country of Kashmir, are the Jats, Gujar, and many other men of similar tribes."—Memoirs of Baber, 250.

1785.—"The road is infested by tribes of banditti called googurs and mewatties."—In Forbes, Or. Mem. 2nd ed. II. 426.

G O O L A I L , s. A pellet-bow. H. gulet, probably from Skt. guda, gula, the pellet used. [It is the Arabic Kaus-al-bandâk, by which using the unlucky Prince in the First Kalandar's Tale got into trouble with the Wazir (Burton, Arab. Nights, i. 98.).]

1560.—Busbeek speaks of being much annoyed with the multitude and impudence of kites at Constantinople: "ego interim cum manuitali balista post columnam sto, modo hujus, modo illius caudaee vel alarum, ut casus tulerit, pinnas testaceis globis verberans, donec mortifero ietu unam aut alteram percessam dedit."..."—Busbeek, Epist. iii. p. 169.

[c. 1590.—"From the general use of pellet bows which are fitted with bowstrings, sparrowes are very scarce (in Kashmir)."—Jtn, ed. Javrett, ii. 351. In the original kamaa-i-guraha, guraha, according to Steingass, Dict., being "a ball...ball for a cannon, balista, or cross-bow."]

1600.—"O for a stone-bow to hit him in the eye."—Twelfth Night, ii. 5.

1611.—"Children will shortly take him for a wall, And set their stone-bows in his forehead."—Beaum. & Flot., A King and No King, V.

[1870.—"The Gooleil-bans, or pellet-bow, generally used as a weapon against cows, is capable of inflicting rather severe injuries."—Cheevers, Ind. Med. Jurisprudence, 387.]

GOOLMAUL, G O O L M O O L , s. H. got-mâl, 'confusion, jumble'; got-mâl karnâ, 'to make a mess.'

1877.—"The boy has made such a gomol (uppour) about religion that there is a risk in having anything to do with him."—Allardyce, City of Sunshine, ii. 106.

[GOOMTEE, n.p. A river of the N.W.F., rising in the Shâhjâhanpûr District, and flowing past the cities of Lucknow and Jaunpur, and joining the Ganges between Benares and}
Ghazipur. The popular derivation of the name, as in the quotation, is, as if Ghāmtī, from H. ghāmtā, 'to wind,' in allusion to its winding course. It is really from Skt. gomāti, 'rich in cattle.'

[1848.—"The Ghantī, which takes its name from its windings . . ."—Buyers, Recoll. of N. India, 240.]

Q GOONT, s. H. gānth, gāth. A kind of pony of the N. Himalayas, strong but clumsy.

c. 1590.—"In the northern mountainous districts of Hindustan a kind of small but strong horses is bred, which is called gūt; and in the confines of Bengal, near Kich, another kind of horses occurs, which rank between the gūt and Turkish horses, and are called tāngan (see TANGUN); they are strong and powerful."—Am, i. 183; [also see li. 290.]

1609.—"On the further side of Ganges lyeth a very mighty Prince, called Rośāw Rōdonow, holding a mountainous Country . . . thence commeth much Muske, and heere is a great breed of such kind of Horse, called Gants, a true travelling scale-cliff beast."—W. Finch, in Purchas, i. 438.

1831.—"In Cashmere I shall buy, not with regard to price, the best ghounite in Tibet."—Jacquemont's Letters, E.T. i. 298.

1838.—"Give your gûnth his head and he will carry you safely . . . any horse would have struggled, and been killed; these gûnths appear to understand that they must be quiet, and their master will help them."—Fossey Parkes, Wanderings of a Pilgrim, ii. 226.

GOORKA, GOORKALLY, n.p. H. Gurkhā, Gurkhātī. The name of the race now dominant in Nepal, and taking their name from a town so called 53 miles W. of Kathmandu. [The name is usually derived from the Skt. go-ra-kṣa, 'cow-keeper.' For the early history see Wright, H. of Nepal, 147]. They are probably the best soldiers of modern India, and several regiments of the Anglo-Indian army are recruited from the tribe.

1767.—"I believe, Sir, you have before been acquainted with the situation of Nipal, which has long been besieged by the Goor-cully Rajah."—Letter from Chief at Patna, in Long, 526.

[. . . "The Rajah being now possessed of his country, and shut up in his capital by the Rajah of Goercullah, the usual channel of commerce has been obstructed."—Letter from Council to E.I. Co., in Verdist, View of Bengal, App. 36.]

GOOROO, s. H. guru, Skt. guru; a spiritual teacher, a (Hindu) priest.

(Ancient).—"That brahman is called guru who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time)."—Manu, ii. 142.

c. 1550.—"You should do as you are told by your parents and your Guru."—Rāmāyana of Tulśi Dās, by Groose (1878), 43.

[1567.—"Grous." See quotation under CASIS.]

1626.—"There was a famous Prophet of the Ethnikos, named Goru."—Purchas, Pilgrimage, 520.

1700.—". . . je suis fort surpris de voir à la porte . . . le Pénitent au couloir qui demandait à parler au Goorou."—Letters Edif., ii. 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.

1822.—"The Adventures of the Gooroo Paramartan; a tale in the Tamul Language" (translated by B. Babington from the original of Padre Beschi, written about 1720-1790), London.

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 Mormon bishop at Salt Lake."—Dixon's New America, 390.

GOORUL, s. H. gūral, goral; the Himalayan chamois; Nemorhaedus Goral of Jerdon. [Cémas Goral of Blanford (Mammalia, 516).]

[1821.—"The flesh was good and tasted like that of the ghurul, so abundant in the hilly belt towards India."—Lloyd & Gerard's Narr., ii. 112.

1888.—"On Tuesday we went to a new part of the hill to shoot 'gurel,' a kind of deer, which across a khud, looks remarkably small and more like a hare than a deer."—Lady Dufferin, Viceregal Life, 235.]

GOORZEBURDAR, s. P. goorzebardar, 'a mace-bearer.'

[1665.—"Among the Kours and the Musbodars are mixed many Goorze-bardars, or mace-bearers chosen for their tall and handsome persons, and whose business it is to preserve order in assemblies, to carry the King's orders, and execute his commands with the utmost speed."—Bernier, ed. Constable, 267.

[1717.—"Everything being prepared for the Goorzeburdar's reception."—In Yale, Hobbes' Diary, Hak. Soc. ii. ccclxxix.

[1727.—"Goosberdar. See under HOS-BOLHOOKUM."
GOOZERAT, GUZERAT, n.p. The name of a famous province in Western India, Skt. Gurijara, Gurijara-راسhtra, Prakrit passing into H. and Mahr. Gjurat, Gjurat, taking its name from the Gujar (see GOOJUR) tribe. The name covers the British Districts of Surat, Broach, Kaira, Panch Mahals, and Ahmedabad, besides the territories of the Gaekwar (see GUICOWAR) of Baroda, and a multitude of native States. It is also often used as including the peninsula of Kathiawar or Surashtra, which alone embraces 180 petty States.

c. 640.—Hwen Tisang passes through Kiu-chi-to, i.e. Gurijara, but there is some difficulty as to the position which he assigns to it.—Pélerins Boudellh., iii. 166; [Cunningham, Arch. Rep. ii. 70 seqq.].

1298.—"Gozurat is a great Kingdom. . . . The people are the most desperate pirates in existence. . . ."—Marco Polo, Bk. iii. ch. 29.

c. 1300.—"Guzerat, which is a large country, within which are Cambay, Somnat, Kanka-Tana, and several other cities and towns."—Rashiduddin, in Elliot, i. 67.

1300.—"The Sultan despatched Ulugh Khan to Ma'bar and Gujurat for the destruction of the idol-temple of Somnat, on the site of Khir-ib-awwal, 698 H. . . ."—Amir Khusrâv, in Elliot, iii. 74.

[c. 1380.—"Juzrat." See under LAR.]

1554.—"At last we made the land of Guhrat 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.

[c. 1605.—"And also the Guzzats do sail in the Portugalls ships in every part of the East Indies . . ."—Birdwood, First Letter Book, 85.]

GOOZUL-KHANA, s. A bathroom; H. from Ar.—P. ghulm-khâna, of corresponding sense. The apartment so called was used by some of the Great Moghuls as a place of private audience.

1616.—"At eight, after supper he comes down to the guzelcan (v.l. gazelcan), a faire Court wherein in the middest is a Throne erected of freestone."—Sir T. Roe, in Purchas, ii.; [Hak. Soc. i. 106].

"The thirteenth, at night I went to the Gussell Cham, where is best opportuntie to doe business, and tooke with me the Italian, determining to walk no longer in darknesse, but to prooue the King: . . ."—Ibid. p. 543; [in Hak. Soc. i. 202, Guzel-chan; in ii. 459, Gushel choes].

c. 1660.—"The grand hall of the Am-Kas opens into a more retird chamber, called the gosel-kane, or the place to wash in. But few are suffered to enter there. . . . There it is where the king is seated in a chair . . . and giveth a more particular Audience to his officers."—Bernier, E.T. p. 35; [ed. Constable, 265; ibid. 361 gose-kane].

GOPURA, s. The meaning of the word in Skt. is 'city-gate,' go 'eye,' pura, 'city.' But in S. India the gopuram is that remarkable feature of architecture, peculiar to the Peninsula, the great pyramidal tower over the entrance-gate to the precinct of a temple. See Ferguson's Indian and Eastern Architecture, 325, &c. [The same feature has been reproduced in the great temple of the Seth at Brindâban, which is designed on a S. Indian model. (Gosse, Mathura, 260.) This feature is not, in any of the S. Indian temples, older than the 15th or 16th cent., and was no doubt adopted for purposes of defence, as indeed the Silpa-sâstra ('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.

1662.—"The gopurams or towers of the great pagoda."—Markham, Peru and India, 408.

GORA, s. H. gorâ, 'fair-complexioned.' A white man; a European soldier; any European who is not a salib (q.v.). Plural gorâ-log, 'white people.'

[1861.—"The cavalry . . . rushed into the lines . . . declaring that the Gora Log (the European soldiers) were coming down upon them."—Cave Browne, Punjab and Delhi, i. 243.]

GORAWALLAH, s. H. ghora-wâlâ, ghorâ, 'a horse.' A groom or horsekeeper; used at Bombay. On the Bengal side syce (q.v.) is always used, on the Madras side horsekeeper (q.v.).

1680.—Gurrials, apparently for ghorâ-valâs (Gurrials would be alligators, Gavial), are allowed with the horses kept with the Hoogly Factory.—See Port St. Geo. Consns. on Tour, Dec. 12, in Notes and Exts., No. ii. 63.

c. 1848.—"On approaching the different points, one knows Mrs. . . . is at hand, for her Gorahwallas wear green and gold pug-gries."—Chow-Chow, i. 151.
GORAYT. s. H. goret, gorait, [which has been connected with Skt. ghur, 'to shout'] a village watchman and messenger, [in the N.W.P. usually of a lower grade than the chokidar, and not, like him, paid a cash wage, but remunerated by a piece of rent-free land; one of the village establishment, whose special duty it is to watch crops and harvested grain].

[c. 1808.—"Fifteen messengers (gorayits) are allowed for the man of grain, and from 1 to 5 bigahs of land each."—Buchanan, Eastern India, ii. 231.]

GORDOWER, GOORDORE. s. A kind of boat in Bengal, described by Ives as "a vessel pushed on by paddles." Etym. obscure. Ghurdaur is a horse-race, a race-course; sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement. [The word is more probably a corr. of P. girdadā, 'a patrol'; girdāwar, 'all around, a supervisor,' because such boats appear to be used in Bengal by officials on their tours of inspection.]

1757.—"To get two bolias (see BOLIAH), a goordore, and 87 dandies (q.v.) from the Nazr."—Ives, 157.

GOSAIN, GOSSYNE. &c. s. H. and Mahr. Gosain, Gosī, Gosāvī, Gussīn, &c., from Skt. Gosvarī, 'Lord of Passions' (lit. 'Lord of cows'), i.e. one who is supposed to have subdued his passions and to have subdued the world. Applied in various parts of India to different kinds of persons not necessarily celibates, but professing a life of religious mendicancy, and including some who dwell together in convents under a superior, and others who engage in trade and hardly pretend to lead a religious life.

1774.—"My hopes of seeing Teshu Lama were chiefly founded on the Gosain."—Bogle, in Markham's Tibet, 46.

c. 1781.—"It was at this time in the hands of a Gosain, or Hindoo Religious."—Hodges, 112. (The use of this barbarism by Hodges is remarkable, common as it has become of late years.)

[1813.—"Unlike the generality of Hindoos, these Gosains do not burn their dead . . ."
Forbes, Or. Mem. 2nd ed. i. 312-3; in i. 544 he writes Gosanee.]

1826.—"I found a lonely cottage with a light in the window, and being attired in the habit of a gossein, I did not hesitate to request a lodging for the night."—Pande, rong Hari, 399; [ed. 1873, ii. 275].

GOSBECK, COSBEAGUE. s. A coin spoken of in Persia (at Gombroon and elsewhere). From the quotation from Fryer it appears that there was a Goss and a Gosbeig, corresponding to Herbert's double and single Cosbeig. Mr. Wollaston in his English-Persian Dict. App. p. 436, among "Moneys now current in Persia," gives "5 dinār = 1 ghāz; also a nominal money." The ghāz, then, is the name of a coin (though a coin no longer), and ghāz-begi was that worth 10 dinārs. Marsden mentions a copper coin, called kazbegi = 50 (nominal) dinārs, or about 31/2d. (Numism. Orient., 456.) But the value in dinārs seems to be in error. [Prof. Browne, who referred the matter to M. Husayn Kuli Khan, Secretary of the Persian Embassy in London, writes: "This gentleman states that he knows no word ghādē-beg, or gāz-beg, but that there was formerly a coin called ghāz, of which 5 went to the shahī; but this is no longer used or spoken of." The ghāz was in use at any rate as late as the time of Hajji Baba; see below.]

[1815.—"The chiefest moneys that is current in Persia is the Abaze, which weigheth 2 metzicales. The second is the munedhe, which is half an abesse. The third is the shahay and is a quarter of an abesse. In the year eight is 12 shayes. In the chenek of Venetia 20 shayes. In a shaye are 2 1/2 biestes or casbeges 10. One biesty is 4 casbeges or 2 tanges. The Abaze, mumede and Shahay and biesty are of silver; the rest are of copper like the pieces of India."—Foster, Letters, iii. 176.]

c. 1630.—"The Abashe is in our money sixteen pence; Larree ten pence; Mamoodee eight pence; Bistee two pence; double Cozbed one penny; single Cozbed one halfpenny; Flores are ten to a Cozbed."—Sir T. Herbert, ed. 1698, p. 231.

1673.—"A Banyan that seemingly is not worth a Gosbeck (the lowest coin they have)."—Fryer, 113. See also p. 543.

1711.—"10 cosbeagus is 1 Shahee; 4 Shahees is one Abasse or 16d."—Ibid. 211.

1727.—""10 Shahees is . . . 10 Gaaz or Cosbeigs."—A. Hamilton, ii. 311; [ed. 1744].

1752.—"10 cosbaugues or Pice (a Copper Coin) are 1 Shatree" (read Sheike).—Brooks, p. 37. See also in Haawary, vol. i. p. 292, Kazbegie; [in ii. 21, Kazbekie].
[1824.—"But whatever profit arose either from these services, or from the spoils of my monkey, he alone was the gainer, for I never touched a ghauz of it."—Haji Baba, 52 seq.]

1825.—"A toman contains 100 mamoo- 
dies; a new abassee, 2 mamoodies or 4 shakes . . . a shakee, 10 coz or coz- 
baugues, a small copper coin."—Milburn, 2nd ed. p. 95.

**GOSHA.** adj. Used in some parts, as an Anglo-Indian technicality, to indi- 
cate that a woman was secluded, and can-
ot appear in public. It is short for P. 
gosha-nishin, 'sitting in a corner' ; and is 
much the same as parda-nishin (see 
PURDAH).

**GOUNG,** s. Burm. gaung ; a village head 
man. ["Under the Thooghee were Rea-goung, or heads of villages, 
who aided in the collection of the 
revenue and were to some extent 
police officials." (Gazetteer of Burma, 
i. 480.)]

a. **GOUR,** s. H. gaur, gauri gāè, 
(but not in the dictionaries), [Platts 
gives gaur, Skt. gaura, 'white, yellow-
fish, reddish, pale red']. The great 
wild ox, Gaurus Gaurus, Jerd. ; [Bos 
gaurus, Blanford (Mammalia), 484 seq.], 
the same as the Bison (q.v.). [The 
classical account of the animal will be 
found in Forsyth, Highlands of Central 
India, ed. 1889, pp. 109 seq.]

1896.—"They erect strong fences, but 
the buffaloes generally break them down. 
. . . They are far larger than common 
buffaloes. There is an account of a similar 
kind called the Gaur ; there is no distinction be-
tween it and the buffalo is the length of the 
hoof."—Elphinstone, in Life, i. 156.

b. **GOUR,** s. Properly Can. gaud, 
gaur, gaula. The head man of a 
village in the Canarese-speaking 
country; either as corresponding to 
patel, or to the Zemindar of Bengal. 
[See F. Buchanan, Mysore, i. 268 ; Rice, 
Mysore, i. 579.]

c. 1890.—"Every Tehsildary is 
farmed out in villages to the Gours or head-men."—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 Mahommedan 
buildings, extend over an immense area, 
chiefly covered with jungle. The 
name is a form of the ancient Gaua, 
meaning, it is believed, 'the country 
of sugar,' a name applied to a large 
part of Bengal, and specifically to the 
portion where those remains lie. It 
was the residence of a Hindu dynasty, 
the Senas, at the time of the early 
Mahommedan invasions, and was popu-
larly known as Lakhnadot; but the 
reigning king had transferred his seat 
to Nadiya (70 m. above Calcutta) 
before the actual conquest of Bengal 
in the last years of the 12th century. Gaur 
was afterwards the residence of 
several Mussulman dynasties. [See 
Ravenshaw, Gaur, its Ruins and Inscript- 
ions, 1878.]

1556.—"But Xercansor [Sīr Khān Sūr, 
afterwards King of Hindustan as Sīr Shīh] 
after his success advanced along the river 
till he came before the city of Gouro 
to besiege it, and ordered a lodgment to be 
made in front of certain verandahs of 
the King's Palace which looked upon the 
river; and as he was making his trenches certain 
Rumis who were resident in the city, 
desiring that the King should prize them highly 
(d'elles fissent cabalé) 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, i. 720.

[1552.—"Caor." See under BURRAM-
PÓTER.]

1553.—"The chief city of the Kingdom 
of Bengal is called Gouro. It is situated 
on the banks of the Ganges, and is said to 
be 3 of our leagues in length, and to contain 
200,000 inhabitants. On the one side it has 
the river for its defence, and on the landward 
fronts 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.

1556.—"From Patanaw I went to Tanda, 
which is in the land of the Gouren. 
It hath in times past been a kingdom, but is now 
subdued by Zelabdin Ecchebar . . ."—R. 
Fitch, in Hakluyt, ii. 359.

1683.—"I went to see ye famous Ruins of 
a great City and Pallace called [of] GOWRE 
. . . we spent 32 hours in seeing ye ruins 
especially of the Pallace which has been . . . 
in my judgment considerably bigger and 
more beautifull than the Grand Seignor's 
Seraglio at Constantinople or any other 
Pallace that I have seen in Europe."— 
Hedges, Diary, May 16; [Hak. Soc. i. 88].

**GOVERNOR'S STRAITS,** n.p. 
This was the name applied by the 
Portuguese (Estreito do Gobernador) to 
the Straits of Singapore, i.e. the straits
GOW, GAOU. 391 GRAB.

south of that island (or New Strait). The reason of the name is given in our first quotation. The Governor in question was the Spaniard Dom Joao da Silva.

1615.—"The Governor sailed from Manila in March of this year with 10 galleons and 2 galleys... Arriving at the Straits of Sinecapur, * * * and passing by a new strait which since has taken the name of Estreito do Governador, there his galleon grounded on the reef at the point of the strait, and was a little grazed by the top of it."—Bocarro, 428.

1727.—"Between the small Carimón and Tanjong-bellang on the Continent, is the entrance of the Straights of Sinecapur before mentioned, and also into the Straights of Governadore, the largest and easiest Passage into the China Sens."—A. Hamilton, ii. 122.

1780.—"Directions for sailing from Malacca to Pulo Timoan through Governor's Straits, commonly called the Straits of Sinecapur."—Dean's N. Directory, 5th ed. p. 474. See also Lettres Edif., 1st ed. ii. 118.

1814.—"Singapore Strait, called Governor Strait, or New Strait, by the French and Portuguese."—Horsburgh, 5th ed. ii. 264.

GOW, GAOU, s. Dak. H. gau. An ancient measure of distance preserved in S. India and Ceylon. In the latter island, where the term still is in use, the gauwea is a measure of about 4 English miles. It is Pait gātēwā, one quarter of a yojana, and that again is the Skt. gāyati with the same meaning. There is in Molesworth's Mahr. Dictionary, and in Wilson, a term gaukos (see COSS), 'a land measure' (for which read 'distance measure'), the distance at which the lowing of a cow may be heard. This is doubtless a form of the same term as that under consideration, but the explanation is probably modern and incorrect. The yojana with which the gau is correlated, appears etymologically to be 'a yoking,' viz. "the stage, or distance to be gone in one harnessing without unyoking" (Williams); and the lengths attributed to it are various, oscillating from 2½ to 9 miles, and even to 8 koram (see COSS). The last valuation of the yojana would correspond with that of the gau at ¾.

1623.—"From Garicota to Tumbre may be about a league and a half, for in that country distances are measured by gau, and each gau is about two leagues, and from Garicota to Tumbre they said was not so much as a gau of road."—P. della Valle, ii. 638; [Hak. Soc. ii. 230].

1676.—"They measure the distances of places in India by Gos and Corees. A Gos is about 4 of our common leagues, and a Core is one league."—Tavernier, B.T. ii. 30; [ed. Ball, i. 47].

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. 467.

GRAB, s. This name, now almost obsolete, was applied to a kind of vessel which is constantly mentioned in the sea- and river-fights of India, from the arrival of the Portuguese down to near the end of the 18th century. That kind of etymology which works from inner consciousness would probably say: 'This term has always been a puzzle to the English in India. The fact is that it was a kind of vessel much used by corsairs, who were said to grab all that passed the sea. Hence,' &c. But the real derivation is different.

The Rev. Howard Malcom, in a glossary attached to his Travels, defines it as "a square-rigged Arab vessel, having a projecting stern (stem?) and no bowsprit; it has two masts." Probably the application of the term may have deviated variously in recent days. [See Bombay Gazetteer, xiii. pt. i. 348.] For thus again in Soleyns (Les Hindous, vol. i.) a grab is drawn and described as a ship with three masts, a sharp prow, and a bowsprit. But originally the word seems, beyond question, to have been an Arab name for a galley. The proper word is Arab. ghurāb, 'a raven,' though adopted into Mahratti and Konkani as gurāb. Jal says, quoting Reinaud, that ghurāb was the name given by the Moors to the true galley, and cites Hyde for the rationale of the name. We give Hyde's words below. Amari, in a work quoted below (p. 397), points out the analogous coretta as perhaps a transfer of ghurāb:

1181.—"A vessel of our merchants... making sail for the city of Tripoli (which God protect) was driven by the winds on
the shore of that country, and the crew being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a ghurāb 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 Alm Ya'kub Yusuf*, in *Amari, Diplomi Arabi*, p. 8.

The Latin contemporary version runs thus:

“Cum quidam nostri cari cives de Siciliā cum carico frumenti ad Tripolim venirent, tempestate maris et vi ventorum compulsi, ad portum dictum Macrii devenerunt; ibique aquā deficientie, et cum pro eā arrienda irdent, Barbaroeci non peruserunt eos... nisi prius eis de frumento venderent. Cumque invitus eis de frumento venderent *galea vestra de Tripoli armata,*” &c.—*Ibid.* p. 289.

c. 1200.—Ghurāb, Cornix, Corvus, *galea.*

* * * * *


1343.—“Jalansi... sent us off in company with his son, on board a vessel called *al-Ukairi,* which is like a ghurāb, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot.” —*Ibn Batuta,* iv. 59.

1505.—In the *Vocabulary of Pedro de Alcalá, galera* is interpreted in Arabic as *gurāb.*

1554.—In the narrative of Sidi ʿAli Kapudān, 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 ghurābs, 6 Karāwals (see *CARRAVEL*) and 12 smaller ghurābs, or galiots (see *GALLEY*; *VAT*) with oars.—In *J. As.*, ser. 1. tom. ix. 67-68.

[c. 1610.—“His royal galley called by them *ōgata Gourabe* (*gourabe* means ‘galley’ and *ōgata* ‘royal’).”—*Pyrrad de Laval*, Hak. Soc. i. 312.]

1660.—“Jani Beg might attack us from the hills, the *ghurāb* from the river, and the men of Sīhwān from the rear, so that we should be in a critical position.” —*Mohammad Māsun,* in *Elliot,* i. 250. The word occurs in many pages of the same history.

[1679.—“My Selfe and Mr. Gapes *Grob* the stern most.”—In *Hedges, Diary,* Hak. Soc. ii. clxxxiv.]

1690.—“*Galeria*... ab Arabibus tam Asiaticis quam Africans vocatūr... *Ghorāb,* i.e. Corvus, quasi piecā nigredine,rostro extenso, et velis remisceque sicut alia volans galera: unde et Vlaho Graece dicitur...” —*Hyde, Note on Perišol,* in *Syst. Dissertat.* i. 97.

1673.—“‘Our Factors, having concerns in the cargo of the ships in this Road, loaded two *Groves* and departed.”—*Fryer,* 153.

1727.—“The *Maskat War*... obliges them (the Portuguese) to keep an *Armada* of five or six Ships, besides small Frigates and *Grabs* of War.”—*A. Hamilton,* i. 250; [ed. 1744, ii. 253].

1750-52.—“The ships which they make use of against their enemies are called *goerabbs* by the Dutch, and *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 *grabb* on in a calm.”—*Olof Toreen, Voyage,* 205.

c. 1754.—“Our E. I. Company had here (Bombay) one ship of 40 guns, one of 20, one *Grobat* 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 *Glab* (sic) belongs to an Arab merchant of Muscat. The Nakhodah, an Abyssinian slave.” —*Elphinstone,* in *Life,* i. 292.

[1820.—“We had scarce set sail when there came in a *ghorab* (a kind of boat) the Cotwal of *Surat*...” —*Trans. Lit. Soc. Bo.* ii. 5.]

1872.—“Moored in its centre you saw some 20 or 30 *ghurabs* (grabs) from Maskat, Baghlahs from the Persian Gulf, Kotiyahs from Kachi’, and Pattinars or Batelas from the Konkan and Bombay.” —*Burton, Sind Revisited,* i. 83.

**GRAM.** s. This word is properly the Portuguese *grière,* i.e. ‘grain,’ but it has been specially appropriated to that kind of vetch (*Cicer arietinum, L.*) which is the most general grain-(rather pulse)-food of horses all over India, called in *H. chanā.* It is the Ital. cece, Fr. *pois chiche,* Eng. *chick-pea* or *Egypt. pea,* 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 recognised by qualifying it as Bengal gram. (See remarks under CALAVANCE.) The plant exudes of pulse, and to walk through a gram-field in a wet morning is destructive to shoe-leather. The natives collect the acid.

[1513.—“And for the food of these horses (exported from the Persian Gulf) the factor supplied grão.”—Albuquerque, Cartas, p. 200, Letter of Dec. 4.

[1554.—(Describing Vijayanagar.) “There the food of horses and elephants consists of graos, rice and other vegetables, cooked with jagra, which is palm-tree sugar, as there is no barley in that country.”—Castanheda, Bk. ii. ch. 16.

c. 1610.—“They give them also a certain grain like lentils.”—Pyrrad de Laval, Hak. Soc. ii. 79.]

1729.—“... he confessing before us that their allowance three times a week is but a quart of rice and gram together for five men a day, but promises that for the future it shall be rectified.”—In Wheeler, ii. 10.

1776.—“... Lentils, gram ... mustard seed.”—Hollid’s Code, p. 8 (pt. ii.)

1793.—“... gram, a small kind of pulse, universally used instead of cats.”—Manro’s Narrative, 85.

1804.—“The gram alone, for the four regiments with me, has in some months cost 50,000 pagodas.”—Wellingotn, iii. 71.

1865.—“But they had come at a wrong season, gram was dear, and prices low, and the sale was included in a dead loss.”—Pulgrave’s Arabia, 290.

GRAM-FED. adj. Properly the distinctive description of mutton and beef fattened upon gram, which used to be the pride of Bengal. But applied figuratively to any ‘pampered creature.’

c. 1849.—“By an old Indian I mean a man full of curry and of bad Hindustani, with a fat liver and no brains, but with a self-sufficient idea that no one can know India except through long experience of brandy, champagne, gram-fed mutton, cheroots and hookah.”—Sir C. Napier, quoted in Bos. Smith’s Life of Ed. Lawrance, i. 398.

1880.—“I missed two persons at the Delhi assemblage in 1877. All the gram-fed secretaries and most of the alcoholic chiefs were there; but the famine-haunted villagers and the delirium-shattered opium-eating Chinaman, who had to pay the bill, were not present.”—Ali Baba, 127.

GRANDONIC. (See GRUNTHUM and SANSKRIT).

GRASS-CLOTH. s. This name is now generally applied to a kind of cambric from China made from the Chuma of the Chinese (Boehmoria nivca Hooker, the Rhea, so much talked of now), and called by the Chinese sia-pu, or ‘summer-cloth.’ We find grass-cloths often spoken of by the 16th century travellers, and even later, as an export from Orissa and Bengal. They were probably made of Rhea or some kindred species, but we have not been able to determine this. Cloth and nets are made in the south from the Neilgherry nettle (Girardinia heterophylla, D. C.)

c. 1567.—“Cloth of herbes (panni d’erba), which is a kind of silke, which groweth among the woodes without any labour of man.”—Caesar Frederiki, in Hocti. ii. 355.

1585.—“Great store of the cloth which is made from Grasse, which they call vera” (in Orissa).—R. Fich, in Hocti. ii. 387.

1598.—See under SAREE.

c. 1610.—“Likewise is there plenty of silk, as well that of the silkworm as of the (silk) herb, which is of the brightest yellow colour, and brighter than silk itself.”—Pyrrad de Laval, Hak. Soc. i. 328.]

1627.—“Their manufactories (about Balasore) are of Cotton ... Silk and Silk and Cotton Rorals ... ; and of Herba (a Sort of tough Grass) they make Gingham, Pinasco, and several other Goods for Exportation.”—A. Hamilton, i. 397; [ed. 1741].

1813.—Milburn, in his List of Bengal Piece-Goods, has Herba Taffaties (ii. 221).

GRASS-CUTTER. s. This is probably a corruption representing the H. ghâshkhadâ or ghâshkâtâ, ‘the digger, or cutter, of grass’; the title of a servant employed to collect grass for horses, one such being usually attached to each horse besides the syce or horse-keeper. In the north the grass-cutter is a man; in the south the office is filled by the horsekeeper’s wife. Ghâshkat is the form commonly used by Englishmen in Upper India speaking Hindustani; but ghâshkâtâ by those aspiring to purer language. The former term appears in Williamson’s V. M. (1810) as gauskot (i. 186), the latter in Jacquemont’s Correspondence as
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GRASS-WIDOW.

Grassyara. No grasscutters are mentioned as attached to the stables of Akbar; only a money allowance for grass. The antiquity of the Madras arrangement is shown by a passage in Castanheda (1552): "... he gave him a horse, and a boy to attend to it, and a female slave to see to its fodder."—(ii. 58.)

1789.—"... an Horsekeeper and Grass-cutter at two pagodas."—*Munro's Narr.* 28.

1783.—"Every horse ... has two attendants, one who cleans and takes care of him, called the horse-keeper, and the other the grass-cutter, who provides for his forage."—*Dorion's Narr.* 242.

1846.—"Every horse has a man and a maid to himself—the maid cuts grass for him; and every dog has a boy. I inquired whether the cat had any servants, but I found he was allowed to wait upon himself."—*Letters from Madras,* 57.

1850.—"Then there are our servants ... four Sajos and four Ghascuts ..."—Mrs. Mackenzie, *Life in the Mission,* ii. 253.

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.

[GRASSHOPPER FALLS, n.p.

An Anglo-Indian corruption of the name of the great waterfall on the Sheravati River in the Shimoga District of Mysore, where the river plunges down in a succession of cascades, of which the principal is 890 feet in height. The proper name of the place is Gersoppa, or Gerussappe, which takes its name from the adjoining village; geru, Can., 'the marking nut plant' (*semecarpus anacardium*, L.), soppu, 'a leaf.' See *Mr. Grey's note on P. della Valle,* Hak. Soc. ii. 218.]

GRASS-WIDOW, s.

This slang phrase is applied in India, with a shade of malignity, to ladies living apart from their husbands, especially as recreating at the Hill stations, whilst the husbands are at their duties in the plains.

We do not know the origin of the phrase. In the *Slang Dictionary* it is explained: "An unmarried mother; a deserted mistress." But no such opprobrious meanings attach to the Indian use. In *Notes and Queries,* 6th ser. viii. 414, will be found several communications on this phrase. [Also see *ibid.* x. 436, 526; xi. 178; 8th ser. iv. 37, 75.] We learn from these that in *Moor's Suffolk Words and Phrases,* *Grace-Widow* occurs with the meaning of an unmarried mother. Corresponding to this, it is stated also, is the N.S. (?) or Low German *gras-wedewe.* The Swedish *Gräsincka* or *-enka also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called *haecke-wedewe,* from *haeken,* 'to feel strong desire' (to 'hanker'). And so it is suggested *gräsenka* is contracted from *grädesenka,* from *gradig,* 'esuriens' (greedy, in fact). In Danish Dict. *græsenka* 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-Wittwe* is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows. [The N.E.D. gives the two meanings: 1. An unmarried woman who has cohabited with one or more men; a discarded mistress; 2. A married woman whose husband is absent from her. 'The etymological notion is obscure, but the parallel forms disprove the notion that the word is a 'corruption' of *grace-widow.* It has been suggested that in sense 1. *grass* (and *G. stroh*) may have been used with opposition to bed. Sense 2. may have arisen as an etymologizing interpretation of the compound after it had ceased to be generally understood; in *Eng,* it seems to have first appeared as *Anglo-Indian.* The French equivalent, *Veuve de Malabar,* was in allusion to Lemierre's tragedy, produced in 1770.]

1878.—"In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a Grass-widow, 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 herrings and soda-water—and dresses tastefully for his round of morning calls, the last on a grass-widow, with whom he has a tête-à-tête tiffin, where 'pegs' alternate with champagne."—*Sindhu Letter in Times,* Aug. 16.
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1880.—"The Grass-widow in Nepholcocygia."—Sir Ali Baba, 169.

"Pleasant times have these Indian grass-widows!"—The World, Jan. 21, 13.

GRASSIA, s. Grās (said to mean 'a mouthful') is stated by Mr. Forbes in the Rās Mālā (p. 186) to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given for subsistence to cadets of chieftains' families. Afterwards the term grās was also used for the blackmail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. "Thus the title of grassia, originally an honourable one, and indicating its possessor to be a cadet of the ruling tribe, became at last as frequently a term of opprobrium, conveying the idea of a professional robber." (Ibid. Bk. iv. ch. 3); [ed. 1878, p. 568].

[1884.—See under COOLY.]

c. 1655.—"Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu'on nomme Gratiacies, sont presque tous Volure.—Thevenot, v. 42.

1808.—"The Grassias have been shewn to be of different Sects, Casta, or families, viz., 1st, Colees and their Collaterals; 2nd, Rajpoots; 3rd, Syed Mussulmans; 4th, Mohoms and modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom . . . to be called Grassias."—Drammond, Illustrations.

1813.—"I confess I cannot now contemplate my extraordinary deliverance from the Gracie machinations without feelings more appropriate to solemn silence, than expression."—Forbes, Or. Mem. iii. 393; [conf. 2nd ed. ii. 357].

1819.—"Grassia, from Grass, a word signifying 'a mouthful.' This word is understood in some parts of Meckran, Sind, and Kutch; but I believe not further into Hindostan than Jaypoor."—Mackmerto, in Tr. Lit. Soc. Bo. i. 270. [On the use in Central India, see Tod, Annals, i. 175; Malcolm, Central India, i. 508.]

GRAVE-DIGGER. (See BEEJOO.)

GREEN-PIGEON. A variety of species belonging to the sub.-fam. Treroninae, and to genera Treron, Crisopus, Osmotreron, and Sphenocerus, bear this name. The three first following quotations show that these birds had attracted the attention of the ancients.

c. 180.—"Daimachus, in his History of India, says that pigeons of an apple-green colour are found in India."—Athenaeus, ix. 51.

c. A.D. 250.—"They bring also greenish (ἐφράσι) pigeons which they say can never be tamed or domesticated."—Aelian, De Nat. Anim. xv. 14.

", "There are produced among the Indians . . . pigeons of a pale green colour (χλωρός πτηλος); any one seeing them for the first time, and not having any knowledge of ornithology, would say the bird was a parrot and not a pigeon. They have legs and bill in colour like the partridges of the Greeks."—Ibid. xvi. 2.

1673.—"Our usual diet was (besides Plenty of Fish) Water-Fowl, Peacocks, Green Pigeons, Spotted Deer, Sabre, Wild Hogs, and sometimes Wild Cows."—Fryer, 176.

1825.—"I saw a great number of phe-fowl, and of the beautiful greenish pigeon common in this country . . . ."—Heber, ii. 19.

GREY PARTRIDGE. The common Anglo-Indian name of the Hind. tītar, common over a great part of India, Ortygornis Ponticerrana, Gmelin. "Its call is a peculiar loud shrill cry, and has, not unaptly, been compared to the word Patèela-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 grapulin or grappling. Lascars' language (Roebuck).

GRIFFIN, GRIFF, GRIFFISH, s.; GRIFFISH, adj. One newly arrived in India, and unacustomed to Indian ways and peculiarities; a Johnny Newcome. The origin of the phrase is unknown to us. There was an Admiral Griffin who commanded in the Indian seas from Nov. 1746 to June 1748, and was not very fortunate. Had his name to do with the origin of the term? The word seems to have been first used at Madras (see Boyd, below). [But also see the quotation from Beaumont & Fletcher, below.] Three references below indicate the parallel terms formerly used by the Portuguese at Goa, by the Dutch in the Archipelago, and by the English in Ceylon.
Here orang barou is Malay orang-baharu, i.e. 'new man'; whilst Orang-lama, 'man of long since,' is applied to old colonials. In connection with these terms we extract the following:—

GRUFF. adj. Applied to bulky goods. Probably the Dutch grof, 'coarse.'

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The griffin at Goa also in the old days was called by a peculiar name. (See REINOL.)

1631.—"Hae exanthemata (prickly heat-spots) magis afficiunt recenter advenientes ut et Mosquitatum puncturae... its ut deridiculum ergo hic inter nostrates dictionum exatum sit, cum qui hoc modo affectus sit, esse Orang Barou, quod novitium hominem signifit."—Joc. Bontii, Hist. Nat., &c., ii. cap. xviii. p. 33.

1790.—"Si je n'avouais pas été un orlawn, et si un long séjour dans l'Inde ne m'avoir pas accoutumé à cette espèce de flair, j'aurais certainement souffert l'impossible durant cette nuit."—Haafser, ii. 26-27.

On this his editor notes:

"Orlawn 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 désigne 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."

GROUND, s. A measure of land used in the neighbourhood of Madras. [Also called Munny, Tam. manai.] (See under CAWNY.)
GUANA, IGUANA.

GUANH, s. Panjâbî Granth, from Skt. granthâ, lit. 'a knot,' leaves tied together by a string. ‘The Book,’ i.e. the Scripture of the Sikhs, containing the hymns composed or compiled by their leaders from Nânak (1469-1539) onwards. The Granth has been translated by Dr. Trumpp, and published, at the expense of the Indian Government.

1770.—‘As the young man (Nânak) was early introduced to the knowledge of the most esteemed writings of the Mussulmen... he made it a practice in his leisure hours to translate literally or virtually, as his mind prompted him, such of their maxims as made the deepest impression on his heart. This was in the idiom of Pendjab, his maternal language. Little by little he strung together these loose sentences, reduced them into some order, and put them in verses... His collection became numerous; it took the form of a book which was entitled Granth.’—Seir Mutaghéri, i. 89.

1798.—‘A book entitled the Grunth... is the only typical object which the Séiques have admitted into their places of worship.”—G. Forster's Travels, i. 255.

1817.—‘The fame of Nannak's book was diffused. He gave it a new name, Kirrunt.”—Milk's Hist. ii. 377.

c. 1831.—‘... Au centre du quel est le temple d'or où est gardé le Granth ou livre sacré des Sikes.”—Jacquemont, Correspondance, ii. 166.

[1838.—‘There was a large collection of priests, sitting in a circle, with the Grooth, their holy book, in the centre...”—Miss Eden, Up the Country, ii. 7.]

GRUNTHEE, s. Panj. granthâ from granth (see GRUNTH). A sort of native chaplain attached to Sikh regiments. [The name Grunthi appears among the Hindi mendicant castes of the Panjâb in Mr. Maclogan's Census Rep., 1891, p. 300.]

GRUNTHUM, s. This (granthâm) is a name, from the same Skt. word as the last, given in various odd forms to the Sanskrit language by various Europeans writing in S. India during the 16th and 17th centuries. The term properly applied to the character in which the Sanskrit books were written.

1600.—‘In these verses is written, in a particular language, called Gerodan, their Philosophy and Theology, which the Brahmen study and read in Universities all over India.”—Lucena, Vida do Padre F. Xavier, 95.

1646.—‘Cette langue correspond à la nostre Latiné, parcoque les seules Lettrés l'apprennent; il se nomment Guirindans.”—Barretto, Rel. de la Prov. de la Malabar, 257.

1727.—‘... their four law-books, Sama Vedam, Urukku Vedam, Edivaruma Vedam, and Adir Vedam, which are all written in the Girandams, and are held in high esteem by the Brahmins.”—Valentijin, v. (Oeglon), 399.

...‘Girandam (by others called Kerendum, and also Sanskrits) is the language of the Brahmins and the learned.”— Ibid. 396.

1755.—‘Les Indiens du pays se donnent le nom de Females, et on sait que la langue vulgaire différente du Sanskret, et du Grendam, qui sont les langues sacrées, porte le même nom.”—D'Anville, 117.

GUANA, IGUANA, s. This is not properly an Indian term, nor the name of an Indian species, but, as in many other cases, it has been applied by transfer from superficially resembling genera in the new Indies, to the old. The great lizards, sometimes called guanas in India, are apparently moniters. 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. godhâ), Singhalese goyd. The true iguana of America is described by Oviedo in the first quotation under the name of iuana. [The word is Span. iguana, from Carib iwan, written in early writers iivana, ijianu, iuana or iuana. See N.E.D. and Stanf. Dict.]

1535.—‘There is in this island an animal called Iuana, which is here held to be amphibious (neutra), i.e. doubtful whether fish or flesh, for it frequents the rivers and climbs the trees as well... It is a Serpent, bearing to one who knows it not a horrid and frightful aspect. It has the hands and feet like those of a great lizard, the head much larger, but almost of the same fashion, with a tail 4 or 5 palms in length... And the animal, formed as I have described, is much better to eat than to look at,” &c.—Oviedo, in Ramusio, iii. f. 156v, 157.

1550.—‘We also used to catch some four-footed animals called iguane, resembling our lizards in shape... the females are most delicate food.”—Giróniо Benzoní, p. 140.

1634.—‘De Lacertae quâdam specie, Incolis Liguan. Est... genus venenosissimum,” &c.—Jac. Bontii, Lib. v. cap. 5. p. 57. (See GEOX.)

1673.—‘Guiana, a Creature like a Crocodile, which Robbers use to lay hold on
by their 'Tails, when they clamber Houses.'
—Fryer, 116.

1681.—Knox, in his Ceylon, speaks of two creatures resembling the Alligator—one called Kobbera guion, 5 or 6 feet long, and not eatable; the other called tollio guion, very like the former, but "which is eaten, and reckoned excellent meat . . . and I suppose it is the same with that which in the W. Indies is called the guiana" (pp. 30, 31). The names are possibly Portuguese, and Kobberaguiou may be Cabra-guana.

1704.—"The Guano is a sort of Creature some of which are found on the land, some in the water . . . stewed with a little Spice they make good Broth."—Funnell, in Dampier, iv, 51.

1711.—"Here are Monkeys, Gaunias, Lissards, large Snakes, and Alligators."—Lockyer, 47.

1780.—"They have here an amphibious animal called the guana, a species of the crocodile or alligator, of which soup is made equal to that of turtle. This I take upon hearsay, for it is to me of all others the most loathsome of animals, not less so than the toad."—Munro's Narrative, 30.

c. 1830.—"Had I known I was dining upon a guana, or large wood-izard, I scarcely think I would have made so hearty a meal."—Tom Cringle (ed. 1868), 178.

1879.—"Captain Shaw asked the Imam of one of the mosques of Malacca about alligators a few days ago, and his reply was, that the young that went down to the sea became alligators, and those that came up the river became iguanas."—Miss Bird, Golden Chersonese, 200.

1881.—"The chief of Mudhol State belongs to the Bhonsli family . . . The name, however, has been entirely superseded by the second designation of Ghorpode, 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, 437.

1883.—"Who can look on that anachronism, an iguana (I mean the large monitor which Europeans in India generally call an iguana, sometimes a guano!) basking, four feet long, on a sunny bank . . ."—Tribes on My Frontier, 36.

1885.—"One of my moonshis, José Prethoo, a Concana of one of the numerous families descended from Xavier's converts, gravely informed me that in the old days iguanas were used in gaining access to besieged places; for, said he, a large iguana, solid, 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 Canada, 56.

GUARDAFUI, CAPE, n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so called by them as meaning, 'Take you heed!' (Gardez-vous, in fact.) But this is etymology of the species that so confidently derives 'Bombay' from Boa Bahiú. 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 Hafun, a name which we find in the Periplus in the shape of Opôné. This name Hafun was applied to a town, no doubt the true Opônê, which Barbosa (1516) mentions under the name of Afuni, and it still survives in those of two remarkable promontories, viz. the Peninsula of Râs Hafûn (the Chersonesus of the Periplus, the Zingis of Tulemany, the Cape d'Afûi and d'Orfui of old maps and nautical directories), and the cape of Jard-Hafûn (or according to the Egyptian pronunciation, Gard-Hafîn), i.e. Guardafui. The nearest possible meaning of jard that we can find is 'a wide or spacious tract of land without herbage.' Sir R. Burton (Commentary on Câmões, iv. 489) interprets jard as = Bay, "from a break in the dreadful granite wall, lately provided by Egypt with a lighthouse." The last statement is unfortunately an error. The intended light seems as far off as ever. [There is still no lighthouse, and shipowners differ as to its advantage; see answer by Secretary of State, in House of Commons, Times, March 14, 1902.] We cannot judge of the ground of his interpretation of jard.

An attempt has been made to connect the name Hafûn with the Arabic âfûn, 'pleasant odours.' It would then, be the equivalent of the ancient Reg. Aromatum. This is tempting, but very questionable. We should have mentioned that Guardafui is the site of the mart and Promontory of the Spices described by the author of the Periplus as the furthest point and abrupt termination of the continent of Barbariae (or eastern Africa), towards the Orient (τὸ τῶν Ἀρωματῶν ἐμφόρων καὶ ἀκρωτηρίων τετελευταῖς τῆς βαρβαρικῆς ἡπείρου πρὸς ἀνατολήν ἀποκοπῶν).

According to C. Müller our Guardafui is called by the natives Râs Aser; their Râs Jardafui being a point some 12
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GUAVA.

... to the south, which on some charts is called Ris Shenarif, and which is also the Tába of the Periplus (Geog. Gr. Minores, i. 263).

1516.—"And that the said ships from his ports (K. of Conlam) shall not go inwards from the Strait and Cape of Guardafuy, nor go to Adem, except when employed in our obedience and service ... and if any vessel on Kappadu, the island, be found inward of the Cape of Guardafuy it shall be taken as good prize of war."—Treaty between Lopo Soares and the K. of Conlam, in Botelho, Tombo, 33.

"After passing this place (Afuni) the next after it is Cape Guardafuin, where the coast ends, and trends so as to double towards the Red Sea."—Barbaron, 16.

c. 1530.—"This province, called of late Arabia, but which the ancients called Trogalidica, begins at the Red Sea and the country of the Abissines, and finishes at Magadasso ... others say it extends only to the Cape of Guardafuini."—Sommarino de Regini, in Ramusio, i. f. 325.

1553.—"Vicente Sadre, being despatched by the King, touched at the Island of Cocotora, where he took in water, and thence passed to the Cape of Guardafuini, which is the most easterly land of Africa."—De Barros, I. vii. cap. 2.

1554.—"If you leave Dabol 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 Kardafuin."—Sidli 'Ali Kopudin, The Mokit, in J. As. Soc. Ben., v. 464.

"You find such whirlpools on the coasts of Kardafuin...."—The same, in his narrative, Journ. As. soc. I. tom. ix. p. 77.

1572.—"O Cabo vé já Aromata chamado, E agora Guardafuini, dos moradores, Onde começa a boca do affamado Mar Roxo, que do fundo toma as cores."—Camões, x. 97.

Engolished by Burton:

"The Cape which Antients 'Aromatic' clepe behold, yeclted by Moderns Guardafuin; where opens the Red Sea mouth, so wide and deep, the Sea whose ruddy bed lends blushing hue."—De Barros, IV. 1. 4.

1602.—"Eitor da Silveira set out, and without any mishap arrived at the Cape of Guardafuini."—Couto, IV. 1. 4.

1727.—"And having now travelled along the Shore of the Continent, from the Cape of Good Hope to Cape Guardafuy, I'll survey the Islands that lie in the Ethiopian Sea."—A. Hamilton, i. 15; [ed. 1744].

1790.—"The Portuguese, or Venetians, the first Christian traders in these parts, have called it Gardefuini, which has no signi-

fication in any language. But in that part of the country where it is situated, it is called Gardefan and means the Straits of Burid, the reason of which will be seen afterwards."—Bruce's Travels, i. 315.

[1823.—"... we soon obtained sight of Cape Gardafuin. ... It is called by the natives Ris Assere, and the high mountain immediately to its south is named Ghel Jordafoon.... Keeping about nine miles off shore we rounded the peninsula of Hafoon.... Hafoon appears like an island, and belongs to a native Somauali prince...."]—Owen, Nunn. i. 353.

GUAVA, s. This fruit (Psidium guayava, L., Ord. Myrtaceae; Span. guayava, Fr. goyavier, [from Brazilian guayaba, Stanf. Dict.]), Guayabo poni-

fera Indica of Caspar Baulhin, Guayara of Joh. Bauhin, strangely appears by name in Elliot's translation from Amir Khashr, 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 guavado of Oviedo in his History of the Indies (we use the Italian version in Ramusio, iii. f. 141v.). There is no mention of the guava in either De Orta or Acosta. Amraid, which is the commonest Hindustani (Pers.) name for the guava, means properly 'a pear'; but the fruit is often called safuri aum, 'journey mango' (respecting which see under ANANAS). And this last term is sometimes vulgarly corrupted into supari aum (areca-mango!). In the Deccan (according to Mooden Sheriff) and all over Guzerat and the Central Provinces (as we are informed by M.-Gen. Keatinge), the fruit is called jâm, Mahr. jumb, which is in Bengal the name of Syzygium jambolanum (see JAMOON), and in Guzerat jîmrád, which seems to be a factitious word in imitation of dmrád.

The guava, though its claims are so inferior to those of the pine-apple (indeed except to sew, or make jelly, it is nobis judicibus, an utter impostor), [Sir Joseph Hooker annotates: "You never afe good ones!"] must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the A'In (i. 64) as served at Akbar's table; though when the guava
is named among the fruits of Turan, doubts again arise as to the fruit intended, for the word used, amrūd, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochin China. The tree, like the custard-apple, has become wild in some parts of India. See Davidson, below.

c. 1550.—"The guava is like a peach-tree, with a leaf resembling the laurel . . . the red are better than the white, and are well-flavoured."—Girol. Bonzoni, p. 88.

1658.—There is a good cut of the guava, as guinaba, in Piso, pp. 152-3.

1673. — "... flourish pleasant Tops of Plantains, Cocos, Guavas, a kind of Pear."—Fryer, 40.

1676.—"The N.W. part is full of Guaver Trees of the greatest variety, and their Fruit the largest and best tasted I have met with."—Dampier, ii. 107.

1685.—"The Guava . . . when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear."—Ibid. i. 222.

c. 1750-60.—"Our guides too made us distinguish a number of goyava, and especially plum-bushes."—Grose, i. 20.

1764.—
"A wholesome fruit the ripened guava yields, Boast of the housewife."

Grainger, Bk. i.

1843.—"On some of these extensive plains (on the Mohur R. in Oudh) we found large orchards of the wild Guava . . . strongly resembling in their rough appearance the pear-trees in the hedges of Worcestershire."
—Col. C. J. Davidson, Diary of Travels, ii. 271.

GUBBER, s. This is some kind of gold ducat or sequin; Milburn says 'a Dutch ducat.' It may have adopted this special meaning, but could hardly have held it at the date of our first quotation. The name is probably gabr (dindr-i-gabr), implying its being of nurḍel origin.

c. 1590.—"Mirza Jani Beg Sultān made this agreement with his soldiers, that every one who should bring in an enemy's head should receive 500 gabars, every one of them worth 12 mir's . . . of which 72 went to one tanka."—Tārikh-i-Tāhirī, in Elliot, i. 287.

1711.—"Rupees are the most current Coin; they have Venetians, Gubbers, Muggerebes, and Pagodas."—Lockyer, 201.

"When a Parcel of Venetian Ducats are mixt with others the whole goes by the name of Chequeeas at Surat, but when they are separated, one sort is called Venetians, and all the others Gubbers indifferently."—Ibid. 242.

1782.—"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 ghabrād, 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. gudhā: [Skt. gardabha, 'the roarer']. The coincidence of the Scotch cuddy has been attributed to a loan from H. through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname Cuddy (for Cuthbert), like the English Niddy, similarly applied. [So the N.E.D. with hesitation.] A Punjabi proverbial phrase is gādūn khurki, 'Donkeys' rubbing' their sides together, a sort of 'claw me and I'll claw thee.'

13 GUDDY, GUDDEE, s. H. gaddī, Mahr. gaddi. 'The Throne.' Properly it is a cushion, a throne in the Oriental sense, i.e. the seat of royalty, "a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the great man reclines" (Wilson). "To be placed on the guddān" is to succeed to the kingdom. The word is also used for the pad placed on an elephant's back.

[1809.—"Seendhiya was seated nearly in the centre, on a large square cushion covered with gold brocade; his back supported by a round bolster, and his arms resting upon two flat cushions; all covered with the same costly material, and forming together a kind of throne, called a musnud, or guddie."—Broughton, Letters from a Maharatta Camp, ed. 1892, p. 28.]

GUDGE, s. P.—H. gaz, and corr. gaj; a Persian yard measure or thereabouts; but in India applied to measures of very varying lengths, from the hath, or natural cubit, to the English yard. In the Aīn [ed. Jarrett, ii. 58 seqq.] Abūl 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 52\(\frac{1}{4}\). The \textit{Nali} gaz of Akbar was intended to supersede all these as a standard; and as it was the basis of all records of land-measurements and rents in Upper India, the determination of its value was a subject of much importance when the revenue surveys were undertaken about 1824. The results of enquiry were very discrepant, however, and finally an arbitrary value of 33 inches was assumed. The \textit{bigha} (see \textit{BEGAH}), based on this, and containing 3600 square \textit{gaz}=\(\frac{3}{4}\) of an acre, is the standard in the N.W.P., but statistics are now always rendered in acres. See Gladwin's \\textit{Ayeen} (1800) i. 302, seqq.; Prinsep's \textit{Useful Tables}, ed. Thomas, 122; \textit{Madras Administration Manual}, ii. 505.

[1532.—"... and if in quantity the measure and the weight, and whether ells, rods or \textit{gazes}.—Archiv. For. Orient. i. 5, p. 1662.

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 \(2\frac{1}{4}\) \textit{gaz} of cloth, which is the measure they usually take for a coat."—Halway, i. 125.

1768-71.—"A \textit{gess} or \textit{goss} is \(2\) \textit{cobidos}, being at Chinsurah 2 feet and 10 inches Rhineland measure."—Stanorians, E.T. i. 463.

1814.—"They have no measures but the \textit{gudge}, which is from their elbow to the end of the middle finger, for measuring length."—Pearse, \textit{Ae of the Ways of the Abyssinians}, in \textit{Tr. Lit. Soc. Bo.} ii. 36.

GUICOWAR, n.p. Gâekwâr, the title of the Mahratta kings of Guzerat, descended from Dâmâji and Pilâji Gâekwâr, who rose to distinction among Mahratta warriors in the second quarter of the 18th century. The word means 'Cowherd.'

[1813.—"These princes were all styled Guickwar, in addition to their family name... the word literally means a cowkeeper, which, although a low employment in general, has, in this noble family among the Hindoos, who venerate that animal, become a title of great importance."—Forbes, \textit{Or. Mem.} 2nd ed. i. 375.]

GUINEA-CLOTHS, GUINEA-STUFFS, s. Apparently these were piece-goods bought in India to be used in the West African trade. [On the other hand, Sir G. Birdwood identifies them with \textit{gunny} (Report on old \textit{Recs.}, 224). The manufacture still goes on at Pondicherry.] These are presumably the \textit{Negros-tucher} of Baldaens (1672), p. 154.

[1675.—"Guinea-stuffs," in \textit{Birdwood, ut supra}.


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... \textit{Guinea stuffs}, 4\(\frac{1}{2}\) yards each (per ton) 1200 (pieces)."—\textit{Miliburn}, i. 299.

[1878.—"The chief trades of Pondicherry are, spinning, weaving and dyeing the cotton stuffs known by the name of \textit{Guinees}."—\textit{Curtin, Man. of S. Arod,} 426.]

[GUINEA DEER, s. An old name for some species of Chevrotain, in the quotation probably the \textit{Tragulus meminna} or Mouse Deer (Blanford, \textit{Mammalia}, 555).

[1755.—"Common deer they have here (in Ceylon) in great abundance, and also \textit{Guinea Deer."—\textit{Ives}, 57.]

GUINEA-FOWL. There seems to have been, in the 16th century, some confusion between turkeys and Guinea-fowl. See however under \textit{TURKEY}. The Guinea-fowl is the \textit{Meleagris} of Aristotle and others, the \textit{Afræ avis} of Horace.

GUINEA-PIG, s. This was a nick-name given to midshipmen or apprentices on board Indianen in the 18th century, when the command of such a vessel was a sure fortune, and large fees were paid to the captain with whom the youngsters embarked. Admiral Smyth, in his \textit{Sailor's Handbook}, 1867, defines: 'The younger midshipmen of an Indianman.'

[1779.—"I promise you, to me it was no slight penance to be exposed during the whole voyage to the half sneering, satirical looks of the mates and \textit{guinea-pigs}."—\textit{Magistow, Travels}, quoted in \textit{Carey, Old Days}, i. 73.]

GUINEA-WORM, s. A parasitic worm (\textit{Filaria Medinensis}) inhabiting the subcutaneous cellular tissue of man, frequently in the leg, varying from 6 inches to 12 feet in length, and common on the Pers. Gulf, in Upper Egypt, Guinea, &c. It is found
in some parts of W. India. "I have known," writes M.-Gen. Keatinge, "villages where half the people were maimed by it after the rains." Matunga, the Head Quarters of the Bombay Artillery, was abandoned, in great measure, on account of this pest." [It is the disease most common in the Damoh District (C. P. Gazetteer, 176, Sleeman, Rambles, &c., ed. V. A. Smith, i. 94). It is the râšha, reshta of Central Asia (Schuyler, Turkestan, i. 147; Wolff, Travels, ii. 407).] The reason of the name is shown by the quotation from Purchas respecting its prevalence in Guinea. The disease is graphically described by Agatharchides in the first quotation.

b. c. 113.—"Those about the Red Sea who are stricken with a certain malady, as Agatharchides relates, besides being afflicted with another novel and unheard-of symptoms, of which one is that small snake-like worms (δρακωντα μυξα) eat through the legs and arms, and peep out, but when touched instantly shrink back again, and winding among the muscles produce intolerable burning pains."—In Dubner's ed. of Plutarch, iv. 872, viz. Table Discussions, Bk. VIII. Quest. ix. 3.

1600.—"The worms in the legs and bodies trouble not every one that goeth to those Countreys, but some are troubled with them and some are not"—(a full account of the disease follows).—Desc. of Guinea, in Purchas, ii. 983.

c. 1630.—"But for their water . . . I may call it Aqua Moris . . . it engenders small long worms in the legs of such as use to drink it . . . by no potion, no unguent to be recycled: 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-stick, and they must be drawn out little by little, from day to day, gently winding them about a little twig, about the bigness of a needle, for fear of breaking them."—Bernier, E.T. 114; [ed. Constable, 355].

1676.—"Guinea Worms are very frequent in some Places of the West Indies . . . I rather judge that they are generated by drinking bad water."—Dampier, ii. 89-90.

1712.—"Hace vita est Ornusienium, imò civilum totius littoris Persici, ut perpetuas in corpore calamitates ferant ex coeli in-tempere: modo sudore diff uint; modo vexantur furunculis; nunc cibi sunt, mor aquae inopes; suæ ventis uiritibus, som-per sole torrente, squalent et quis omnis reconsent? Unum ex aerumnias gravioribus induo: nimirum Lumbri corum singularum genus, quod non in intestinis, sed in masculis per corporis ambitum natale invenit. Latinii mediici vermem illum nomine donant rov drakontov, s. Dracunculi . . . Guineaenses nigrtae lingua suâ . . . vermes illos vocant fkomôn, ut produnt reducés ex aurifero illo Africane litorio . . . "—Kaempfer, Amoen. Eotic., 524-5. Kaempfer speculates as to why the old physicians called it dracunculus; but the name was evidently taken from the δρακοντων of Agatharchides, quoted above.

1768.—"The less dangerous diseases which attack Europeans in Guinea are, the dry belly-ache, and a worm which breeds in the flesh. . . . Dr. Rouppe observes that the disease of the Guinea-worm is infectious."—End on Diseases of Hot Climates, pp. 53, 54.

1774.—See an account of this pest under the name of "le ser des nerfs (Vena Medinensis), in Niebuh, Desc. de l'Arabie, 117. The name is derived by Niebuh is, as we learn from Kaempfer's remarks, "arab Mediini, the Medina nerve (rather than vein)."

1821.—"The doctor himself is just going off to the Cape, half-dead from the Kotah fever; and, as if that were not enough, the navoot, or guinea-worm, has blanched his cheek and made him a cripple."—Trot, Annals, ed. 1884, ii. 743.

GUJPUTTY, n.p. (See COSPETIR.)

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 gomak, 'sound of the kettledrum.' But the word is perhaps a Malay plural of gong originally; see the quotation from Osbeck. [The quotations from Bowdich and Medley (from Scott, Malay Words, p. 53) perhaps indicate an African origin.]

1659.—". . . The roar of great guns, the sounding of trumpets, the beating of drums, and the noise of the gomgomen of the Indians."—From the account of the Dutch attack (1659) on a village in Ceram, given in Wonder Schonten, Reisgoot naer en door Ost-inden, 4th ed. 1775, i. 55. In the Dutch version, "en het geraas van de gom- gommen der Indianner." The French of 1707 (i. 92) has "au bruit du canon, des trompettes, des tambour et des gomgommes Indiennes."

1731.—"One of the Hottentot Instruments of Music is common to several Negro Nations, and is called both by Negroes and Hottentots, gum-gom . . . is a Bow of Iron, or Olive Wood, strung with twisted Sheep-Gut or Sinews."—Medley, tr. Kolben's Cape of Good Hope, i. 271.]
GUNGE.  403  GUP.

c. 1750-60.—"A music far from delightful, consisting of little drums they call Gum-gums, cymbals, and a sort of file."—Grose, i. 139.

1768-71.—"They have a certain kind of musical instruments called gom-goms, consisting in hollow iron bowls, of various sizes and tones, upon which a man strikes with an iron or wooden stick . . . not unlike a set of bells."—Stavorinus, E. T. i. 215. See also p. 65.

1771.—"At night we heard a sort of music, partly made by insects, and partly by the noise of the Gungung."—Osbeck, i. 185.

[1819.—"The gong-gongs and drums were beat all around us."—Bowditch, Mission to Ashantee, i. 7, 196.]

1836.—"Did you ever hear a tom-tom, Sir?" sternly enquired the Captain . . .
   "A what?" asked Hardy, rather taken aback.
   'A tom-tom.'
   'Never!'
   'Nor a gum-gum?'
   'Never!'
   'What is a gum-gum?' eagerly enquired several young ladies."—Sketches by Boz, The Steam Excursion.

[GUNGE, s. Hind. ganj, 'a store, store-house, market.'
[1782.—See under GOMASTA.
[1772.—"Gunge, a market principally for grain."—Verelst, View of Bengal, Gloss. s.v.
[1858.—"The term Gunge signifies a range of buildings at a place of traffic, for the accommodation of merchants and all persons engaged in the purchase and sale of goods, and for that of their goods and of the shopkeepers who supply them."—Steenman, Journey through Oudh, i. 278.]

GUNJA, s. Hind. ganjha, ganja. The flowering or fruiting shoots of the female plant of Indian hemp (Cannabis sativa, L.), formerly distinguished as C. indica), used as an intoxicant. (See BANG.)

[c. 1813.—"The natives have two proper names for the hemp (Cannabis sativa), and call it Gangia when young, and Siddhi when the flowers have fully expanded."—Buchanan, Eastern India, ii. 865.]

1874.—"In odour and the absence of taste, ganja resembles bhang. It is said that after the leaves which constitute bhang have been gathered, little shoots sprout from the stem, and that these, picked off and dried, form what is called ganja."—Hanbury & Flückiger, 493.

GUNNY, GUNNY-BAG, s. From Skt. go, 'a sack'; Hind. and Mahr. go, 'a sack, sacking.' The popular and trading name of the coarse sacking and sacks made from the fibre of jute, much used in all Indian trade. Tātā is a common Hind. name for the stuff. [With this word Sir G. Birdwood identifies the forms found in the old records—"Guiny Stuffes (1671)," "Guynie stuffs," "Guinea stuffs," "Gunnye" (Rep. on Old Records, 26, 38, 39, 224); but see under GUINEA-CLOTHS.]

[1750.—"Sircar Ghoghat produces raw silk, gunneys, and plenty of Tanghai horses."—Gladwin's Ayeen, ed. 1800, i. 9; [ed. Jarrett, ii. 123]. (But here, in the original, the term is pārchah-i-tāfband.)

1839.—"Besides the aforementioned articles Goeny-sacks are collected at Palicole."—Havart (9), 14.

1771.—"When Sugar is pack'd in double Gonesy, the outer Bag is always valued in Contract at 1 or 1½ Shāhrees."—Lockyer, 244.

1729.—In a list of goods procurable at Duatzerom: "Goeni-zakken (Gunny bags)."—Valentijn, Chr. 40.

1727.—"Sheldon . . . put on board some rotten long Pepper, that he could dispose of in no other Way, and some damaged Gunies, which are much used in Persia for embalming Goods, when they are good in their kind."—A. Hamilton, ii. 15; [ed. 1742].

1764.—"Baskets, Gunny bags, and dubbers . . . Rs. 24."—In Long, 384.

1785.—"We enclose two parvanehs . . . directing them each to despatch 1000 goonies of grain to that person of mighty degree."—Tipypo's Letters, 171.

1885.—"The land was so covered with them (plover) that the hunters shot them with all kind of arms. We counted 80 birds in the gunny-sack that three of the soldiers brought in."—Boots and Saddles, by Mrs. Custer, p. 37. (American work.)

GUNTA, s. Hind. ghantu, 'a bell or gong.' This is the common term for expressing an European hour in modern Hindūstānī. [See PANDY.]

GUP, s. Idle gossip. P.—H. gap, 'prattle, tattle.' The word is perhaps an importation from Tūrān. Vāmbery gives Orient. Turki gip, 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. [So Platts, who also compares Skt. japa, which is the Bengali golpo, 'babble.'] See quotation from Schuyler showing the use in Turkistan. The word is perhaps best known in England through an unamiable account of society in S.
India, published under the name of "Gup," in 1868.

1809-10.—"They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the 'gup-gup,' or gossip of the place."—Mrs. Sherwood's Autobiog. 357.

1876.—"The first day of mourning goes by the name of gup, i.e. commemorative talk."—Schuyler's Turkistan, i. 161.

GUREEBPURWUR, GUREEBNUWAUZ, ss. Ar.—P. Gharibpurwur, Gharibnawaz, used in Hind. as respectfull terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1726.—"Those who are of equal condition bend the body somewhat towards each other, and lay hold of each other by the beard, saying Grab-anemoas, i.e. I wish you the prayers of the poor."—Valentijn, Chr. 109, who copies from Van Twist (1648), p. 55.

1824.—"I was appealed to loudly by both parties, the soldiers calling on me as 'Ghureeb purwur,' the Goomashta, not to be outdone, exclaiming 'Donai, Lord Sahib! Donai! Rajah!'" (Read Dohâi and see DOAI).—Héber, i. 266. See also p. 279.

1887.—"Protector of the Poor!" he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my misfortune!'—W. Cot. Lewis, A Fly on the Wheel, p. 99.

GURJAUT, n.p. The popular and official name of certain forest tracts at the back of Orissa. The word is a hybrid, being the Hind. garh, 'a fort,' Persianised into a plural garhjâjt, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, Gurjauts or garhjâjts, which is like 'fortses.' [In the quotation below, the writer seems to think it a name of a class of people.] This manner of denoting such tracts from the isolated occupation by fortified posts seems to be very ancient in that part of India. We have in Ptolemy and the Periplous Dostarêne or Dâsarêne, apparently representing Skt. Dâstrâya, quasi dasân rîna, 'having Ten Forts,' which the lists of the Bhûr Senhûta shew us in this part of India (J.R. As. Soc., N.S., v. 83). The forest tract behind Orissa is called in the grant of an Orissa king, Nava Koti, 'the Nine Forts' (J.A.S.B. xxxiii. 84); and we have, in this region, further in the interior, the province of Chattisgarh, '36 Forts.'

[1820.—"At present nearly one half of this extensive region is under the immediate jurisdiction of the British Government; the other possessed by tributary zemindars called Gurjauts, or hill chiefs. . . ."—Hamilton, Description of Hindostan, ii. 32.]

GURRY.

a. A little fort; Hind. garhā. Also Gurr, i.e. garh, 'a fort.'

b. See GHURRY.

a.—

1693.—". . . many of his Heathen Nobles, only such as were befriended by strong Gurs, or Fastnesses upon the Mountains. . . ."—Fryer, 165.

1786.—". . . The Zemindars in 4 pargunnahs 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.

[1835.—"A shot was at once fired upon them from a high Ghauree."—Forbes, Ras Mâla, ed. 1875, p. 521.]

GUTTA PERCHA, s. This is the Malay name Gatah Pertija, i.e. 'Sap of the Percha,' Dichopsis Gutta, Bentham: (Isonandra Gutta, Hooker; N.O. Sapotoaceae). Dr. Oxley writes (J. Ind. Archip. i. 22) that percha is properly the name of a tree which produces a spurious article; the real gutta p. is produced by the têbou. [Mr. Maxwell (Ind. Ant. xvii. 358) points out that the proper reading is taban.] The product was first brought to notice in 1843 by Dr. Montgomery. It is collected by first ringing the tree and then felling it, and no doubt by this process the article will speedily become extinct. The history of G. P. is, however, far from well known. Several trees are known to contribute to the exported article; their juices being mixed together. [Mr. Scott (Malay Words, 55 seqq.) writes the word getah percha, or getah perchah, 'gum of percha,' and remarks that it has been otherwise explained as meaning 'gum of Sumatra,' "there being another word percha, a name of Sumatra, as well as a third word percha, 'a rag, a remnant." Mr. Maxwell (loc. cit.) writes: 'It is still uncertain whether there is a gutta-
producing tree called *Percha* by the Malays. My experience is that they give the name of *Perchah* to that kind of *getah taban* which hardens into strips in boiling. These are stuck together and made into balls for export.”]

[1847.—“*Gutta Percha* is a remarkable example of the rapidity with which a really useful invention becomes of importance to the English public. A year ago it was almost unknown, but now its peculiar properties are daily being made more available in some new branch of the useful or ornamental arts.”—Mundy, Journal, in Narrative of Events in Borneo and Celebes, ii. 342 seq. (quoted by Scott, loc. cit.)]

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 *Isandra* *Gutta* was an abundant tree in the forests of Singapore, and was first known to the Malays, who made use of the juice which they obtained by cutting down the trees. ... Mr. d’Almeida ... acting under the advice of a friend, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away uncared for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons, its value was at once acknowledged. ... The sudden and great demand for it soon resulted in the disappearance of all the *gutta-percha* trees on Singapore Island.”—Collingwood, Rambles of a Naturalist, pp. 288-9.

("GUZZY, s. Pers. and Hind. gazī; perhaps from its having been woven of a gaz (see GUDGE) in breadth. A very poor kind of cotton cloth.

1701.—In a price list for Persia we find: “Gesjes Bengals.”—Valentijn, v. 303.

1784.—“It is suggested that the following articles may be proper to compose the first adventure (to Tibet): ... Guzzie, or coarse Cotton Cloths, and Otterskins. ...”—In Seton-Karr, i. 4.

[1866.—“... common unbleached fabrics ... used for packing goods, and as a covering for the dead. ... These fabrics in Bengal pass under the names of Grrkha and Guzee.”—Forbes Watson, Textile Manufactures, 83.]

**GWALIOR,** n.p. Hind. *Gwâliûr.* A very famous rock-fortress of Upper India, rising suddenly and picturesquely out of a plain (or shallow valley rather) to a height of 300 feet, 65 m. south of Agra, in lat. 26° 13’. Gwalior may be traced back, in Gen. Cunningham’s opinion, to the 3rd century of our era. It was the seat of several ancient Hindu dynasties, and from the time of the early Mahommedan sovereigns of Delhi down to the reign of Aurangzib it was used as a state-prison. Early in the 18th century it fell into the possession of the Mahratta family of Sindhia, whose residence was established to the south of the fortress, in what was originally a camp, but has long been a city known by the original title of Lashkar (camp). The older city lies below the northern foot of the rock. Gwalior has been three times taken by British arms: (1) escaladed by a force under the command of Major Popham in 1780, a very daring feat; (2) by a regular attack under Gen. White in 1805; (3) most gallantly in June 1858, by a party of the 25th Bombay N. I. under Lieutenants Rose and Waller, in which the former officer fell. After the two first captures the fortress was restored to the Sindhia family. From 1858 it was retained in our hands, but in December 1885 it was formally restored to the Mâhârâjâ Sindhia.

The name of the fortress, according to Gen. Cunningham (Archeol. Survey, ii. 335), is derived from a small Hindû shrine within it dedicated to the hermit Gwdlí or Gwâliû-pâ, after whom the fortress received the name of Gwâliûwar, contracted into Gwâliûr.

c. 1020.—“From Kanauj, in travelling south-east, on the western side of the Ganges, you come to Jajhdhoti, at a distance of 30 parasangs, of which the capital is Kajurda. In that country are the two forts of Gwâliûr and Kâlinjâr. ...”—Ali-Bërîsâ, in Elliot, i. 57-8.

c. 1196.—The royal army marched “towards Gâlewâr, 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 Nîzâmî, in Elliot, ii. 227.

c. 1340.—“The castle of Gâliûr, of which we have been speaking, is on the top of a high hill, and appears, so to speak, as if it were itself cut out of the rock. There is no other hill adjoining; it contains reservoirs

* The two companies which escaded were led by Captain Bruce, a brother of the Abyssinian traveller. “It is said that the spot was pointed out to Popham by a cowherd, and that the whole of the attacking party were supplied with grass shoes to prevent them from slipping on the ledges of rock. There is a story also that the cost of these grass-shoes was deducted from Popham’s pay, when he was about to leave India as a major-general, nearly a quarter of a century afterwards,”—Cunningham, Arch. Surv. ii. 340.
of water, and some 20 wells walled round are attached to it: on the walls are mounted mangonels and catapults. The fortress is ascended by a wide road, traversed by elephants and horses. Near the castle-gate is the figure of an elephant carved in stone, and surmounted by a figure of the driver. Seeing it from a distance one has no doubt about its being a real elephant. At the foot of the fortress is a fine city, entirely built of white stone, mosques and houses alike; there is no timber to be seen in it, except that of the gates."—Im Batuta, ii. 193.

1526.—"I entered Guálír by the Hátí-pál gate. ... They call an elephant hátí, and a gate pál. On the outside of this gate is the figure of an elephant, having two elephant drivers on it. ..."—Baber, p. 385.

[c. 1590.—"Guálír is a famous fort, in which there are many stately buildings, and there is a stone elephant over the gate. The air and climate of this place are both esteemed good. It has always been celebrated for fine singers and beautiful women."—Ayn, Gladwin, ed. 1800, ii. 38; ed. Jarrett, ii. 181.]

1610.—"The 31 to Gwalere, 6 c., a pleasant Citie with a Castle. ... On the West side of the Castle, which is a steep craggy cliffe of 6 c. compass at least (divers say eleven). ... From hence to the top, leads a narrow stone causey, walled on both sides; in the way are three gates to be passed, all exceeding strong, with Courts of guard to each. At the top of all, at the entrance of the last gate, standeth a mightie Elephant of stone very curiously wrought. ..."—Finch, in Purchas, i. 426-7.

1616.—"23. Gwalier, the chief City so called, where the Mogol hath a very rich Treasury of Gold and Silver kept in this City, within an exceeding strong Castle, wherein the King's Prisoners are likewise kept. The Castle is continually guarded by a very strong Company of Armed Souldiers."—Terry, ed. 1665, p. 356.


c. 1665.—"For to shut them up in Goualeor, which is a Fortress where the Princes are ordinarily kept close, and which is held impregnable, it being situated upon an inaccessible Rock, and having within itself good water, and provision enough for a Garrison; that was not an easie thing."—Bernier E.T. 5; [ed. Constable, 14].

c. 1670.—"Since the Mahometan Kings became Masters of this Country, this Fortress of Goualeor is the place where those several Princes and great Noblemen, Chaiséan 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 Goualeor; but he suffer'd them all to live and enjoy their estates. Aurenge-zeb his Son acts quite otherwise; for when he sends any great Lord to this place, at the end of nine or ten days he orders him to be poison'd; and this he does that the people may not explain against him for a bloody Prince."—Tavernier, E.T. ii. 35; [ed. Bull, i. 63].

GYAUL (properly GAYÁL), [Skt. go, 'an ox'], s. A large animal (Gáváus frontalis, Jerd., Bos f. Blanford, Mam-malta, 487) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mishmis of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called Mithan.

[c. 1590.—In Arakan, "cows and buffaloes there are none, but there is an animal which has somewhat of the characteristics of both, piebal and particoloured whose milk the people drink."—Asín, ed. Jarrett, ii. 119.]

1824.—"In the park several uncommon animals are kept. Among them the Ghyal, an animal of which I had not, to my recollection, read any account, though the name was not unknown to me. It is a very noble creature, of the ox or buffalo kind, with immensely large horns. ..."—Haber, i. 34.

1866-67.—"I was awakened by an extraordinary noise, something between a bull's bellow and a railway whistle. What was it? We started to our feet, and Fuzlah and I were looking to our arms when Adupah said, 'It is only the guyal calling; Sahib! Look, the dawn is just breaking, and they are opening the village gates for the beasts to go out to pasture.

"These guyal were beautiful creatures, with broad fronts, sharp wide-spread horns, and mild melancholy eyes. They were the indigenous cattle of the hills domesticated by these equally wild Lushais. ..."—Lt.-Col. T. Lewis, A Fly on the Wheel, &c., p. 303.

17 GYE LONG, s. A Buddhist priest in Tibet. Tibet. dGe-sLong, i.e. 'beggar of virtue,' i.e. a bhikshu or mendicant friar (see under BUXXE) but latterly a priest who has received the highest orders. See Jaeschke, p. 86.

1784.—"He was dressed in the festival habit of a gyelong or priest, being covered with a scarlet satin cloak, and a gilded mitre on his head."—Boyle, in Markham's Tibet, 25.

GYM-KHANA, s. This word is quite modern, and was unknown 40 years ago. The first use that we can trace is (on the authority of Major John Trotter) at Rürki in 1861, when a gymkhana was instituted there. It is a factitious word, invented, we believe, in the Bombay Presidency, and probably based upon gend-khun ('ball-house'), the name usually given
in Hind. to an English racket-court. It is applied to a place of public resort at a station, where the needful facilities for athletics and games of sorts are provided, including (when that was in fashion) a skating-rink, a lawn-tennis ground, and so forth. The gym may have been simply a corruption of gend shaped by gymnastics, [of which the English public school short form gym passed into Anglo-Indian jargon]. The word is also applied to a meeting for such sports; and in this sense it has travelled already as far as Malta, and has since become common among Englishmen abroad. [The suggestion that the word originated in the P. — H. jama‘at-khana, ‘a place of assembling,’ is not probable.]

1877. — "Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a gymkhana Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure."—Pioneer Mail, Nov. 3.

1879. — "Mr. A—— F—— can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the Gymkhana at Rangoon as a sort of establissement [sic] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F—— tells us is flavoured with naughtiness, people may do strange things, but they do not dine at Gymkhana.'"—Ibid. July 2.

1881.—"R. E. Gymkhana at Malta, for Polo and other Ponies, 20th June, 1881."—Heading in Royal Engineer Journal, Aug. 1, p. 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.

GYNEE. s. H. gaini. A very diminutive kind of cow bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian:

1. 250.—"There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly."—De Nat. Anim., xv. 24.

2. 1590.—"There is also a species of oxen called gaini, small like gat (see GOONT) horses, but very beautiful."—Atw., i. 149.

[1829.—". . . I found that the said tiger had feasted on a more delicious morsel,—a nice little Ghinee, a small cow."—Mem. of John Skipp, iii. 192.]

1832.—"We have become great farmers, having sown our crop of oats, and are building outhouses to receive some 34 dwarf cows and oxen (gynees) which are to be fed up for the table."—F. Parker, Wanderings of a Pilgrim, i. 251.

H

HACKERY, s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages (drawn by bullocks) for personal transport. In Broughton's Letters from a Mahratta Camp (p. 156; [ed. 1892, p. 117]) the word is used for what in Upper India is commonly called an ekka (q.v.), or light native pony-carriage; but this is an exceptional application. Though the word is used by Englishmen almost universally in India, it is unknown to natives, or if known is regarded as an English term; and its origin is exceedingly obscure. The word seems to have originated on the west side of India, where we find it in our earliest quotations. It is probably one of those numerous words which were long in use, and undergoing corruption by illiterate soldiers and sailors, before they appeared in any kind of literature. Wilson suggests a probable Portuguese origin, e.g. from acacretar, 'to convey in a cart.' It is possible that the mere Portuguese article and noun 'a carreta' might have produced the Anglo-Indian hackery. Thus in Correa, under 1513, we have a description of the Surat hackeries; "and the carriages (as carretas) in which he and the Portuguese travelled, were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (as carretas) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground" (ii. 369).

But it is almost certain that the origin of the word is the H. chakra, 'a two-wheeled cart'; and it may be noted that in old Singhalese chakka,
a cart-wheel,' takes the forms haka and saka (see Kuhn, On Oldest Aryan Elements of Singhalese, translated by D. Ferguson in Indian Ant. xii. 64). [But this can have no connection with chhakru, which represents Skt. sakata, 'a waggon.]

1673.—"The Coach wherein I was breaking, we were forced to mount the Indian Hackery, a Two-wheeled Chariot, drawn by swift little Oxen."—Fryer, 83. [For these swift oxen, see note from Forbes below, and from Aelian under GYNEE.]

1690.—"Their Hackeries likewise, which are a kind of Coach, with two Wheels, are all drawn by Oxen."—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 Hackeries and other carriages which are continually passing over them."—In Wheeler, iii. 202.

1756.—"The 11th of July the Nawab arrived in the city, and with him Bundo Sing, to whose house we were removed that afternoon in a hackery."—Hollell, in Wheeler's Early Records, 249.

c. 1760.—"The hackrees are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve . . . they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged."—Grose, i. 155-156.

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.

c. 1790.—"Quant aux palankins et hackaries (voitures à deux rous), on les passe sur une double sangarie" (see JANGAR).—Haafner, i. 173.

1793.—"To be sold by Public Auction . . . a new Fashioned Hackery."—Bombay Courier, April 13.

1798.—"At half-past six o'clock we each got into a hackery."—Stavorinus, tr. by Willockes, iii. 295.

1811.—Solvyns draws and describes the Hackery in the modern Bengal sense.

"Il y a cependant quelques en- droits où l'on se sert de charrettes couvertes à deux rous, appelées hickeris, devant lesquelles on attelle à longues, et qui servent à voyager."—Editor of Haafner, Voyages, ii. 8.

1813.—"Travelling in a light hackaree, at the rate of five miles an hour."—Forbes, Or. Mem. iii. 376; [2nd ed. i. 352; in i, 150, hackeries, ii. 263, hackarees]. Forbes's engraving represents such an ox-carriage as would be called in Bengal a baulia (see BYLEE).

1829.—"The genuine vehicle of the country is the hackery. This is a sort of wee tent, covered more or less with tinsel and scarlet, and bells and gliding, 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, hasted home from it."—Tennent's Ceylon, ii. 140.

[HADDY, s. A grade of troops in the Mogul service. According to Prof. Blochmann (Äin, i. 20, note) they corresponded to our "Warranted officers." "Most clerks of the Imperial offices, the painters of the Court, the foremen in Akbars workshops, &c., belonged to this corps. They were called Ahadis, or single men, because they stood under Akbar's immediate orders." And Mr. Irvine writes: "Midway between the nobles or leaders (mansabdârâ) with the horsemen under them (tabînâm) on the one hand, and the Akszam (see EYSHAM), or infantry, artillery, and artificers on the other, stood the Ahdai, or gentleman trooper. The word is literally 'single' or 'alone' (A. ahdâd, one'). It is easy to see why this name was applied to them; they offered their services singly, they did not attach themselves to any chief, thus forming a class apart from the tabînâm; but as they were horsemen, they stood equally apart from the specialised services included under the remaining head of Akszam." (J. R. A. Soc., July 1896, p. 545.)

[c. 1590.—"Some soldiers are placed under the care and guidance of one commander. They are called Ahadis, because they are fit for a harmonious unity."—Äin, ed. Blochmann, i. 231.

1616.—"The Prince's Haddy . . . betrayed me."—Sir T. Roe, Hak. Soc. ii. 383.

1617.—"A Haddey of horse sent down to see it effected."—Ibid. ii. 450.

[c. 1625.—"The day after, one of the King's Haddys finding the same."—Coryat, in Purchas, i. 600.]

HADGEE, s. Ar. Hâjî, a pilgrim to Mecca; from hajj, the pilgrimage, or visit to a venerated spot. Hence Hâjjî and Hâjî used colloquially in Persian and Turkish. Prof. Robertson Smith writes: "There is current confusion about the word hajî. It is originally the participle of hajj, he went on the hajj. But in modern use hâjî is used as part., and hâjî is the
title given to one who has made the pilgrimage. When this is prefixed to a name, the double j cannot be pronounced without inserting a short vowel and the a is shortened; thus you say 'el-Hajji Soleimân,' or the like. The incorrect form Hajji is however used by Turks and Persians.'

[1609.—"Upon your order, if Hoghee Careen so please, I purpose to delve him 25 pigs of lead."—Dawers, Letters, i. 26.]

[c. 1610.—"Those who have been to Arabia... are called Agy."—Pyrard de Laval, Hak. Soc. i. 165.]

[c. 1665.—"Aureng Zebe once observed perhaps by way of joke, that Sultan Suyah was become at last an Agy or pilgrim."—Bernier, ed. Constable, 113.]

[1673.—"Hodge, a Pilgrimage to Mecca." (See under A MUCK.)]

[1683.—"Hedgee Sopee Caun." See under FIRMAUN.]

1755.—"Hodge acquired this title from his having in his early years made a pilgrimage to Dodge (or the tomb of Mahommed at Mecca)."—Holwell, Hist. Events, &c., i. 59.

[c. 1839.—"The very word in Hebrew KHog, which means 'festival,' originally meant 'pilgrimage,' and corresponds with what the Arabs call hatch. ..."—Travels of Dr. Wolff, ii. 155.]

HÁKIM, s. H. from Ar. hâkim, 'a judge, a ruler, a master,' the authority.' The same Ar. root hakâm, 'bridling, restraining, judging,' supplies a variety of words occurring in this Glossary, viz. Hâkim (as here); Hakim (see HUCKEEEM); Hakâm (see HOOK-UM); Hijâmat (see HICKMAT).

[1611.—"Not standing with his greatness to answer every Haccom, which is as a Governor or petty King."—Dawers, Letters, i. 158. In ibid. i. 175, Hackum is used in the same way.]

1698.—"Hackum, a Governor."—Fryer's Index Explanatory.

c. 1861.—"Then comes a settlement Hakim, to teach me to plough and weed— I sowed the cotton he gave me—but first I boiled the seed. ..."

Sir A. C. Lyall, The Old Pindaree.

HALÁLCORE, s. Lit. Ar.—P. hâlal-khor, 'one who eats what is lawful,' [hâlal being the technical Mahommedan phrase for the slaying of an animal to be used for food according to the proper ritual], applied euphemistically to a person of very low caste, a sweeper or scavenger, implying 'to whom all is lawful food.' Generally used as synonymous with bungy (q.v.). [According to Prof. Blochmann, "Hâlâlkhâr, i.e. one who eats that which the ceremonial law allows, is a euphemism for harâmkhâr, one who eats forbidden things, as pork, &c. The word halâlkhâr is still in use among educated Muhammadans; but it is doubtful whether (as stated in the Ain) it was Akbar's invention." (Ain, i. 139 note.)]

1623.—"Schiah Selim nel principio... si sdegnò tanto, che poco mancou che per dispetto non la desse per forza in matrimonio ad uno della raza che chiamano halâl chor, quasi dica 'mangia leccito, cioè che ha per leccito di mangiare ogni cosa.' (See other quotation under HAREM).—P. della Valle, ii. 592; [Hak. Soc. i. 84.]

1688.—"... s'ont obligez de se purifier depuis la messe j'usqu'aux pieds si quelqu'un de ces gens qu'ils appellent Alchors, leur a touché."—Mandelson, Paris, 1659, 219.

1665.—"Ceux qui ne parlent que Persan dans les Indes, les appellent Halacour, c'est à dire celui qui se donne la liberté de manger de tout ce qu'il lui plait, ou, selon quelques uns, celui qui mange ce qu'il a légitiment gagné. Et ceux qui approuvent cette dernière explication, disent qu'autrefois Hallacours s'appellent Haramcoirs, mangeurs de Viande déboucheurs."—Thevenot, v. 130.

1673.—"That they should be accounted the Offscum of the People, and as base as the Holencores (whom they account so, because they defile themselves by eating anything)."—Fryer, 28; [and see under BOY, b.]

1690.—"The Halachors... are another Sort of Indians at Suratt, the most contemptible, but extremely necessary to be there."—Orrington, 382.

1763.—"And now I must mention the Hallachores, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unhappy wretches, destined to misery from their birth. ..."—Reflections, &c., by Luke Scrafton, Esq., 7-8. It was probably in this passage by Burns (see below) picked up the word.

1783.—"That no Hollocore, Derah, or Chandala caste, shall upon any consideration come out of their houses after 9 o'clock in the morning, lest they should taint the air, or touch the superior Hindoos in the streets."—Mahattra Proclamation at Baroch, in Forbes, Or. Mem. iv. 232.

1786.—"When all my schoolfellows and youthful compers (those misguided few excepted who joined, to use a Gootee phrase, the hallachores of the human race) were striking out with eager hope and earnest intent, in some one or other of the many paths of a busy life, I was standing idle in the market-place."—Letter of Robert Burns, in A. Cunningham's ed. of Works and Life, vi. 63.
HALÁLLCUR. 410  
HANGER.

1788.—The Indian Vocabulary also gives Hallachore.
1810.—" For the meaner offices we have a Hallalcor or Chandola (one of the most wretched Pariahs)."—Maria Graham, 31.

HALÁLLCUR. V. used in the imperative for affirmative, as is common in the Anglo-Indian use of H. verbs, being Ar.—H. halál-kar, 'make lawful,' i.e. put (an animal) to death in the manner prescribed to Mahommmedans, when it is to be used for food.

[1855.—" Before breakfast I bought a moderately sized sheep for a dollar. Shaykh Hamid 'halaled' (butchered) it according to rule..."—Burton, Pilgrimage, ed. 1893, i. 255.]

1883.—"The diving powers of the poor duck are exhausted... I have only to seize my booty, which has just enough of life left to allow Peer Khan to make it halal, by cutting its throat in the name of Allah, and dividing the webs of its feet."—Trihes On My Frontier, 167.

HALF-CASTE, s. A person of mixt European and Indian blood. (See MUSTEES; EURASIAN.)

1789.—"Mulatooes, or as they are called in the East Indies, half-casts."—Munro's Narrative, 51.

1793.—"They (the Mahratta Infantry) are commanded by half-cast Portuguese 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."—Diron, Narrative, ii.

1809.—"The Padre, who is a half-cast Portuguese, informed me that he had three districts under him."—Ed. Valencia, i. 329.

1823.—"An invalid sergeant... came, attended by his wife, a very pretty young half-caste."—Heber, i. 298.

1875.—"Othello is black—the very tragedy lies there; the whole force of the contrast, the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fechter makes him a half-caste."—G. H. Lewes, On Actors and the Art of Acting.

HANGER, s. The word in this form is not in Anglo-Indian use, but (with the Scotch whinger, Old Eng. whynnard, Fr. canjier, &c., other forms of the same) may be noted here as a corruption of the Arab. khanjar, 'a dagger or short falchion.' This (vulg. cumjor) is the Indian form. [According to the N.E.D. though 'hanger' has sometimes been employed to translate khanjar (probably with a notion of etymological identity) there is no connection between the words.] The khanjar in India is a large double-edged dagger with a very broad base and a slight curve. [See drawings in Egerton, Handbook of Indian Arms, pl. X. Nos. 504, 505, &c.]

1574.—"Patrick Spreull... being persewit be John Boill Chepman... in invadyng of him, and stryking him with an quhinger... through the quhilk the said Johnes neis wes woundit to the effusion of his blude."—Eats, from Records of the Burgh of Glasgow (1876), p. 2.

1601.—"The other day I happened to enter into some discourse of a hanger, which I assure you, both for fashion and workmanship was most peremptory beautiful and gentlemanlike..."—B. Jonson, Every Man in His Humour, i. 4.

[1610.—"The islanders also bore their arms, viz., alfanges (al-khanjar) or scimitars."—Pyrand de Laval, Hak. Soc. i. 143.]

1653.—"Gangeard est en Turq, Persan et Indistanni vn poignard courbé."—De la Boullaye-le-Gouz, ed. 1657, p. 539.

1672.—"... il s'estoit emporté contre elle jusqu'à un tel exces qu'il luy avoit porté quelques coups de Cangiar dans les mamelles..."—Journal d'Ant. Galland, i. 177.

1673.—"... handjar de diamants..."—App. to do. ii. 189.

1676.—"His pistol next he cock'd anew And out his nutbrown whinyard drew."—Hudibras, Canto iii.

1684.—"The Souldiers do not wear Hangers or Scimitars like the Persians, but broad Swords like the Switzers..."—Taucenuir, E.T. ii. 63; [ed. Bull, i. 157.]

1712.—"His Excy... was presented by the Emperor with a Hindoostany Candjer, or dagger, set with fine stones."—Valentijn, iv. (Surathe), 286.

[1717.—"The 23rd ultimo, John Surman received from his Majesty a horse and a Cunger..."—In Wheeler, Early Records, 183.]

1781.—"I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust hanger with a little pistol in the hilt, to hang by my side."—Lord Minto, in Life, i. 96.

", "Lost out of a buggy on the Road between Barnagar and Calcutta, a steel mounted Hanger with a single guard."—Hicky's Bengal Gazette, June 30.

1883.—"... by farrashes, the carpet-spreader class, a large canjar, or a curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office."—Wills, Modern Persia, 326.
HANSALERI, s. Table-servant's Hind. for 'horse-radish'; 'A curious corruption, and apparently influenced by saleri, 'celery'; (Mr. M. L. Dames, in Panjab N. and Q. ii. 184).

HANSIL, s. A hawser, from the English (Roebuck).

HANSPEEK, USPUCK, &c., s. Sea Hind. Aspak. A handshake, from the English.

HARAKIRI, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as 'happy despatch,' but what the origin of this curious error is we do not know. [The N. E. D. s. v. dispatch, says that it is humorous.] The real meaning is realistic in the extreme, viz., hara, 'belly,' kirii, 'to cut.'

[1698.—'And it is often scene that they rip their own bellies open.'—Linschoten, Hak. Soc. i. 153.
[1615.—'His mother cut her own belly.'—Foster, Letters, iv. 45.]

[1616.—'Here we had news how Galsa Same was to passe this way to morrow to goe to a church near Miaco, called Coye; som say to cut his belly, others say to be shaved a priest and to remane theare the rest of his daies.'—Cocks's Diary, i. 164.

[1617.—'The King demanded 800 tais from Shosque Dono, or else to cut his belly, whoe, not having it to pay, did it.'—Ibid. 337, see also ii. 202.

[1874.—See the elaborate account of the rite in Milford, Tales of Old Japan, 2nd ed. 329 seqq. For a similar custom among the Karens, see M'Tahon, Karens of the Golden Chersonese, 294.]

HARAMZADA, s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Ar.—P. 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 destroyed them and their cities; and he called the name of the place Hormah.' [See Encycl. Bibl. i. 468; ii. 2110.]

[1857.—'I am no advocate for slaying Shahzadas or any such-like Haramzadas without trial.'—Bosworth Smith, L. of Ed. Lawrence, ii. 251.]

HAREM, s. Ar. haram, harîm, i.e. sacer, applied to the women of the family and their apartment. This word is not now commonly used in India, zenana (q.v.) being the common word for 'the women of the family,' or their apartments.

1298.—'... car maintes homes emo-
rurent e mantes dames en furent yeves ... e maintes autres dames ne furent a toz jorz mès en plores et en lernes: ce furent les meres et les araines des homes qu'ho mo-
rurent.'—Marco Polo, in Old Text of Soc. de Géographie, 251.

1623.—'Non so come scia Selim ebbé
notizia di lei e s'innamorò. Volle condurla nel suo haram o gynaecco, e tenerla quivi appresso di sè come una delle altre concu-
bine; ma questa donna (Nurmahal) che era sopra modo astuta ... riuscì.'—P. della Valle, ii. 526; [Hak. Soc. i. 53.]

1630.—'This Duke here and in other seraios (or Harams as the Persians term them) has above 300 concubines.'—Herbert, 139.

1676.—'In the midst of the large Gallery is a Nich in the Wall, into which the King descends out of his Haram by a private pair of Stairs.'—Taillefer, E.T. ii. 49; [ed. Bull, i. 101.

1728.—'On the Ganges also lies a noble fortress, with the Palace of the old Emperor of Hindostan, with his Hharâam or women's apartment. ...'—Valentijn, v. 168.

[1727.—'The King ... took his Wife into his own Harran or Saraglio. ...'—A. Hamilton, ed. 1744, i. 171.

1812.—'Adjoining to the Chel Sitoon is the Harem; the term in Persia is applied to the establishments of the great; zenana is confined to those of inferior people.'—Morier, Journey through Persia, &c., 166.]

HARRY, s. This word is quite obsolete. Wilson gives Hâri as Beng. 'A servant of the lowest class, a sweeper.' [The word means 'a collector of bones,' Skt. hadda, 'a bone'; for the caste, see Risley, Tribes of Bengal, i. 314 seqq.] M.-Gen. Keatinge remarks that they are the goldsmiths of Assam; they are village watchmen in Bengal. (See under PYKE.) In two of the quotations below, Harry is applied to a woman, in one case employed to carry water. A female servant of this description is not now known among English families in Bengal.

1706.—'2 Tendells (see TINDAL) 6 0 0
* * * * * * * 1 Humnumane
* i.e. harâmî, a bath attendant. Compare the Humums in Covent Garden.
**HATTY.**

4 Manjees . . . 10 0 0
5 Dundees (see DANDY) . 8 0 0

[48x415]c. 1753.—Among the expenses of the Mayor’s Court at Calcutta we find: “A harry . . . Rs. 1.”—Long, 43.

c. 1754.—“A Harry or water-wench . . .” (at Madras).—Ives, 50.

2. “Harrises are the same at Bengal, as Frosts (see FARASH) are at Bombay. Their women do all the drudgery at your houses, and the men carry your Palanquin.”


In a tariff of wages recommended by the “Zemindars of Calcutta,” we have: “Harry-woman to a Family . . . 2 Rs.”

—in Seton-Karr, i. 95.

1788-71.—“Every house has likewise . . . a harry-maid or matavani (see MATRANEE) who carries out the dirt; and a great number of slaves, both male and female.”—Stavorinus, i. 529.

1781.—“2 Harries or Sweepers . . . 6 Rs.”

2 Beeties . . . 8 Rs.”

Establishment . . . under the Chief Magistrate of Benaras, in Appendix to Narr. of Insurrection there, Calcutta, 1782.

[1813.—“He was left to view a considerable time, and was then carried by the Harrises to the Golgotha.”—Forbes, Or. Mem. 2nd ed. ii. 131.]

**HAUT, s.**

a. Hind. hatḥ, (the hand or forearm, and thence) a cubit, from the elbow to the tip of the middle finger; a measure of 18 inches, and sometimes more.

[1614.—“A godown 10 Haut high.”—Foster, Letters, ii. 112.

[c. 1810.—“. . . even in the measurements made by order of the collectors, I am assured, that the only standards used were the different Kazis’ arms, which leaves great room for fraud . . . All persons measuring cloth know how to apply their arm, so as to measure a cubit of 18 inches with wonderful exactness.”—Buchanan, Eastern India, ii. 576.]

b. Hind. ḥāṭṭ, Skt. ḥāṭṭa, ‘a market held on certain days.’

[1800.—“In this Carnatic . . . there are no fairs like the Hauts of Bengal.”—Buchanan, Mysore, i. 18.

[1818.—“The Hindoos have also market days (ḥāṭṭās), when the buyers and sellers assemble, sometimes in an open plain, but in general in market places.”—Ward, Hindoos, i. 151.]

**HAVILDAH.**

s. Hind. Ḥavildār. A sepoy non-commissioned officer, corresponding to a sergeant, and wearing the chevrons of a sergeant. This dating from about the middle of the 18th century is the only modern use of the term in that form. It is a corruption of Pers. Ḥavilādār, or Ḥavildār, ‘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 Mahtrattas 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 havildar, an intermediate tenure between those of zemindar and ryot.

1672.—Regarding the Cowle obtained from the Nabob of Golconda for the Fort and Town of Chinapatanm. 11,000 Pagodas to be paid in full of all demands for the past, and in future Pagodas 1200 per annum rent, "and so to hold the Fort and Town free from any Avidar or Divan's People, or any other imposition for ever."—Fort St. George Cons., April 11, in Notes and Exts., No. i. 25.

1673.—"We landed at about Nine in the Morning, and were civilly treated by the Customer in his Chouttry, till the Havildar could be acquainted of my arrival."—Fryer, 123.

[1680.—"Avaldar." See under JUNCA-MEER.]

1696.—"... the havildar of St. Thomé and Pulcate."—Wheeler, i. 308.

[1763.—"Three avaldares (avaldares) or receivers."—India Office MSS. Council, Ultramarino, vol. i.]

[1773.—"One or two Hiricars, one Havildar, and a company of sepoys. ..."—Ives, 67.]

1824.—"Curreem 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.

HAVILDAR'S GUARD. s. There is a common way of cooking the fry of fresh-water fish (a little larger than whitebait) as a breakfast dish, by frying them in rows of a dozen or so, spitted on a small skewer. On the Bombay side this dish is known by the whimsical name in question.

HAZREE, s. This word is commonly used in Anglo-Indian households in the Bengal Presidency for 'breakfast.' It is not clear how it got this meaning. The earlier sense was religious, as below. It is properly bažīrō, 'muster,' from the Ar. bažīr, 'ready or present.' (See CHOTA-HAZRY.)

[1832.—"The Sheeaahs prepare hazree (breakfast) in the name of his holiness Allah Aboo Ulhum-budar, Hosein's step-brother; i.e. they cook palao, rotes, curries, &c., and distribute them."—Heroldes, Qanooin-e-Islam, ed. 1863, p. 183.]

HENDRY KENDRY, n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging to Kolaba District. The names, according to Ph. Anderson, are Haneri and Khandiri; in the Admy, chart they are Oonari, and Khundari. They are also variously written (the one) Hendry, Ondera, Hunarey, Henery, and (the other) Kundra, Cundry, Cunarey, Kenery. The real names are given in the Bombay Gazetteer as Underi and Khandari. Both islands were piratically occupied as late as the beginning of the 19th century. Khandari passed to us in 1818 as part of the Peshwa's territory; Underi lapsed in 1840. [Sir G. Birdwood (Rep. on Old Records, 83), describing the "Consultations" of 1679, writes: "At page 69, notice of 'Sevagee' fortifying 'Hendry Kendry,' the twin islets, now called Henery (i.e. Vondari, 'Mouse-like,' Kenery (i.e. Khandari), i.e. 'Sacred to Khandaroo.'" The former is thus derived from Skt. undaru, undaru, 'a rat'; the latter from Mahr. Khanderānī, 'Lord of the Sword,' a form of Siva.]

1673.—"These islands are in number seven; viz. Bombayin, Canerin, Trumby, Elephanto, the Patachos, Munshumbany, and Keranjon, with the Rock of Henry Kenry. ..."—Fryer, 61.

1851.—"Although we have formerly wrote you that we will have no war for Hendry Kendry, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often inculcate to you our aversion thereunto."—Court of Directors to Surat, quoted in Anderson's Western India, p. 175.

1727.—"... four Leagues south of Bombay, are two small Islands Undra, and Cundra. The first has a Fortress belonging to the Sede, and the other is fortified by the Sevagee, and is now in the Hands of Connajeo Angria."—A. Hamilton, i. 243; [ed. 1744].

C. 1760.—"At the harbor's mouth lie two small fortified rocks, called Henara and Canara. ... These were formerly in the hands of Angria, and the Siddees, or Moors, which last have long been dispossesed of them."—Grose, i. 58.

HERBED, s. A Parsee priest, not specially engaged in priestly duties. Pers. herbad, from Pahlavi airpal.

1630.—"The Herbood or ordinary Churchman."—Lord's Display, ch. viii.

HICKMAT, s. Ar.—H. hikmat; an ingenious device or contrivance. (See under HAKIM.)

1838.—"The house has been roofed in, and my relative has come up from Meerut,
to have the slates put on after some peculiar hikmat of his own."—Wanderings of a Pilgrim, ii. 240.

HIDGELEE, n.p. The tract so called was under native rule a chakla, or district, of Orissa, and under our rule formerly a zilla of Bengal; but now it is a part of the Midnapur Zilla, of which it constitutes the S.E. portion, viz. the low coast lands on the west side of the Hoogly estuary, and below the junction of the Rânpâriyan. The name is properly Hijili; but it has gone through many strange phases in European records.

1558.—"The first of these rivers (from the E. side of the Ghatas) rises from two sources to the east of Chaul, about 15 leagues distant, and in an altitude of 18 to 19 degrees. The river from the most northerly of these sources is called Crusna, and the more southerly Benkora; and it is supposed that they combine and are called Ganga: and this river discharges into the illustrious stream of the Ganges between the two places called Angeli and Ficholda in about 22 degrees."—Barros, I. ix. 1.

1586.—"An haven which is called Angeli in the Country of Orliza."—Fitch, in Hâkt. ii. 389.

1686.—"Chanock, on the 15th December (1686) . . . burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hughley and the island of Ingelée."—Orme (reprint), ii. 12.

1726.—"Hingeli."—Valentijn, v. 158.

1727.—". . . inhabited by Fishers, as are also Ingelie and Kidgerie (see KEDGE-REE), two neighbouring Islands on the West Side of the Mouth of the Ganges."—A. Hamilton, i. 275; [ed. 1744, ii. 2].

1758.—In apprehension of a French Fleet the Select Committee at Fort William recommend: "That the pagoda at Ingelée should be washed black, the great tree at the place cut down, and the buoys removed."—In Long, 163.

1784.—"Ships laying at Kedgeeree, Ingelle, or any other parts of the great River."—In Seton-Karr, i. 87.

HILSA, s. Hind. hilsâ, Skt. ílîśa, ilîśa; a rich and savoury fish of the shad kind (Clupea ílîša, Day), called in books the 'sable-fish' (a name, from the Port. savel, quite obsolete in India) and on the Indus palla (palla). The large shad which of late has been commonly sold by London fishmongers in the beginning of summer, is very near the hilsa, but not so rich. The hilsa is a sea-fish, ascending the river to spawn, and is taken as high as Delhi on the Jumna, as high as Mandelay on the Irawadi (Day). It is also taken in the Guzerat rivers, though not in the short and shallow streams of the Concan, nor in the Deccan rivers, from which it seems to be excluded by the rocky obstructions. It is the special fish of Sind under the name of palla, and monopolizes the name of fish, just as salmon does on the Scotch rivers (Dr. Macdonald's Actt. of Bombay Fisheries, 1883).
layan Gazetteer, ii. 273 seqq.).] We do not find it in Baber, who gives Siwālak as the Indian name of the mountains (see SīWALIK). The oldest occurrence we know of is in the Āin, which gives in the Geographical Tables, under the Third Climate, Koh-ā-Himalāh (orig. ii. 36); [ed. Jarrett, iii. 69]. This is disguised in Gladwin's version by a wrong reading into Kerlehmah (ed. 1800, ii. 367).* This form (Himmaleah) is used by Major Rennell, but hardly as if it was yet a familiar term. In Elphinston's Letters Himaleh or some other spelling of that form is always used (see below). When we get to Bishop Heber we find 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 Hemahleh."—Elphinstone to Major Close, in Life, ii. 139; see also i. 336, where it is written Himaléh.

HINDEE, s. This is the Pers. adjective form from Hind, 'India,' and illustration of its use for a native of India will be found under HINDOO. By Europeans it is most commonly used for those dialects of Hindustani speech which are less modified by P. vocables than the usual Hindustani, and which are spoken by the rural population of the N.W. Provinces and its outskirts. The earliest literary work in Hindi is the great poem of Chand Bardai (c. 1200), which records the deeds of Prithirajya, the last Hindu sovereign of Delhi. [On this literature see Dr. G. A. Grierson, The Modern Vernacular Literature of Hindustân, in J.A.S.B. Part I., 1888.] The term Hinduvi appears to have been formerly used, in the Madras Presidency, for the Marāthī language. (See a note in Sir A. Arbuthnot's ed. of Munro's Minutes, i. 133.)

* Hemāchāl and Hemakhtī also occur in the Āin (see Gladwin, ii. 342, 343; [ed. Jarrett, iii. 30, 31]). Karāchāl is the name used by Ibn Batuta in the 14th century, and by Al-Birūnī 800 years earlier. 17th century writers often call the Himalaya the "Mountains of Nuggur-Cote" (q.v.). [Mr. Tawney writes: "We have in Rig Veda (x. 121) ime himavanto parvatāh, 'these snowy mountains,' spoken of as abiding by the might of Prajāpati. In the Bhagavadgīti, an episode of the Mahābhārata, Krishna says that he is 'the Himālayas among stable things,' and the word Himālaya is found in the Kumāra Sambhava of Kālidāsa, about the date of which opinions differ. Perhaps Imaos is himavat; 'Himaōs, himātri.']

HINDÕI, Hindekī, n.p. This modification of the name is applied to people of Indian descent, but converted to Islam, on the Peshawar frontier, and scattered over other parts of Afghanistan. They do the banking business, and hold a large part of the trade in their hands.

[1842.—"The inhabitants of Peshawar are of Indian origin, but speak Pashtū as well as Hindkī."—Elphinstone, C.C. vi, 74.]

HINDOO, n.p. P. Hindū. A person of Indian religion and race. This is a term derived from the use of the Mahomedan conquerors (see under INDIA). The word in this form is Persian; Hindī is that used in Arabic, e.g.

c. 940.—"An inhabitant of Mansūra in Sind, among the most illustrious and powerful of that city . . . had brought up a young Indian or Sindian slave (Hindī aw Sindī)."—Mas'ādi, vi. 264.

In the following quotation from a writer in Persian observe the distinction made between Hindū and Hindī:

c. 1290.—"Whatever lie Hindī fell into the King's hands was podled into bits under the feet of elephants. The Musalmāns, who were Hindīs (country born), had their lives spared."—Amīr Khosrū, in Elliott, iii. 539.

1563.—". . . moreover if people of Arabia or Persia would ask of the men of this country whether they are Moors or Gentooes, they ask in these words; 'Art thou Mosalam or Hindī?"—Garcia, f. 137b.

1653.—"Les Indous gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schīta (Sītā), et les autres personnes illustres de l'antiquité."—De la Boulange-le-Gouz, ed. 1657, 191.

Hindū is often used on the Peshawar frontier as synonymous with būnya (see under BANYAN). A soldier (of the tribes) will say: 'I am going to the Hindū,' i.e. to the būnya of the company.

HINDOO KOOSH, n.p. Hindū-Kīsh; a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the Caucasus of the historians of Alexander, who crossed and re-crossed it somewhere not far from the
longitude of that city. The real origin of the name is not known; [the most plausible explanation is perhaps that it is a corruption of *Indicus Caucasus*]. It is, as far as we know, first used in literature by Ibn Batuta, and the explanation of the name which he gives, however doubtful, is still popular. The name has been by some later writers modified into Hindu Koh (mountain), but this is fictitious, and throws no light on the origin of the name.

c. 1334.—"Another motive for our stoppage was the fear of snow; for there is midway on the road a mountain called Hindú-Kush, i.e. the Hindu-Killer," because so many of the slaves, male and female, brought from India, die in the passage of this mountain, owing to the severe cold and quantity of snow."—Ibn Batuta, iii. 84.

1504.—"The country of Kábul is very strong, and of difficult access. . . Between Balkh, Kundez, and Badakhshan on the one side, and Kábul on the other, is interposed the mountain of Hindú-kush, the passes over which are seven in number."—Baber, p. 139.

1548.—"From this place marched, and entered the mountains called Hindú-Kush."—Mem. of Emp. Humayun, 89.

"It was therefore determined to invade Badakhshan . . . The Emperor, passing over the heel of the Hindú-Kush, encamped at Shergirán."—Tabakat-i-Akbari, in Elliot, v. 223.

1753.—"Les montagnes qui donnent naissance à l'Indus, et à plusieurs des rivières qu'il reçoit, se nomment Hindou Kesh, et c'est l'histoire de Timur qui m'instruit de cette dénomination. Elle est composée du nom d'Headou ou Hind, qui désigne l'Inde . . . et de kush ou kesh . . . que je remarque être propre à diverses montagnes."—D'Anville, p. 16.

1793.—"The term Hindoo-Kho, or Hindoo-Kush, is not applied to the ridge throughout its full extent; but seems confined to that part of it which forms the N.W. boundary of Cabul; and this is the *Indian Caucasus* of Alexander."—Rennell, Mem. 3rd ed. 150.

1817.—". . . those Who dwell beyond the everlasting snows Of Hindoo Koosh, in stormy freedom bred."—Mokanna.

**HINDOSTAN,** n.p. Pers. Hindú-stán, (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 púrth (see POORUB), and all south of the Nerbudda as Dakhán (see DECCAN). But the word is used in older Mahom-
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HINDOSTANEE, s. Hindústání, properly an adjective, but used substantively in two senses, viz. (a) a native of Hindustán, and (b) (Hindúśtání zabān) 'the language of that country'; but in fact the language of the Mahomedans of Upper India, and eventually of the Mahomedans of the Deccan, developed out of the Hindi dialect of the Doáb chiefly, and of the territory round Agra and Delhi, with a mixture of Persian vocables and phrases, and a readiness to adopt other foreign words. It is also called Oordoo, i.e. the language of the Urdū ('Horde') or Camp. This language was for a long time a kind of Mahomedan lingua franca over all India, and still possesses that character over a large part of the country, and among certain classes. Even in Madras, where it least prevails, it is still recognised in native regiments as the language of intercourse between officers and men. Old-fashioned Anglo-Indians used to call it the Moors (q.v.).

a.— 1653.—(applied to a native.) "Indistanni est ve Mahometan noir des Indes, ce nom est composé de Indo, 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 Indostan, or more vulgar language; there was a woman, a landress, belonging to my Lord Embassador's house, who had such a freedom and liberty of speech, that she would sometimes scold, and rail from the sun-rising to the sun-set; one day he undertook her in her own language. And by eight of the clock he so silenced her, that she had not one word more to speak."—Terry, Extracts relating to T. C.

1673.—"The Language at Court is Persian, that commonly spoke is Indostan (for which they have no proper Character, the written Language being called Bangyan), which is a mixture of Persian and Scelavonian, as are all the dialects of India."—Fryer, 201. This intelligent traveller's reference to Scelavonian is remarkable, and shows a notable perspicacity, which would have delighted the late Lord Strangford, had he noticed the passage.

1677.—In Court's letter of 12th Dec. to Ft. St. Geo. they renew the offer of a reward of £20, for proficiency in the Gentoo or Indostan languages, and sanction a reward of £10 each for proficiency in the Persian language, "and that fit persons to teach the said language be entertained."—Notes and Exs., No. i. 22.

1685.—"...so applied myself to a Portuguese mariner who spoke Indostan (ye current language of all these Islands)"—Maldives."—Hedges, Diary, March 9; [Hak. Soc. i. 191].

1697.—"Questions addressed to Khodja Mounad, Ambassador from Abyssinia.

4.—"What language he, in his audience made use of!

The Hindustani language (Hindostanee toudal), which the late Hon. Paulus de Roo, then Secretary of their Excellencies the High Government of Batavia, interpreted."—Valentijn, iv. 327.

1699.—"He is expert in the Hindostand or Moors Language."—In Yale, Hedges' Diary, Hak. Soc. ii. col xvii.

1726.—"The language here is Hindustans or Moors (so 'tis called there), though he who can't speak any Arabic and Persian passes for an ignoramus."—Valentijn, Chor. i. 87.

1727.—"This Persian ... and I, were discoursing one Day of my Affairs in the Industan Language, which is the established Language spoken in the Mogul's large Dominions."—A. Hamilton, ii. 183; [ed. 1744, ii. 182].

1745.—"Benjamini Schulzii Missionarii Evangelici, grammatica Hindostanica... Editid, et de suscipienda barbararum linguarum cultura præfatus est D. Jo. Henr. Cullenberg, Halae Saxoniae."—Title from Catalogue of M. Garcin de Tassy's Books, 1759. This is the earliest we have heard of.

1768.—"Two of the Council of Pondicherry went to the camp, one of them was well versed in the Indostan and Persic languages, which are the only tongues used in the Courts of the Mahomedan Princes."—Orme, i. 144 (ed. 1803).

1772.—"Manuscripts have indeed been handed about, ill spelt, with a confused mixture of Persian, Indostans, and Bengals."—Preface to Hedges' Grammar; xi. (See under MOORS.)

1777.—"Alphabetum Bramhianicum seu Indostanum."—Romae.

1778.—"Grammatica Indostana—A mais Vulgar—Que se practica no Imperio do Mogul—Offerecida—As muitas Re- verendos—Padres Missionários—Do dito Imperio. Em Roma MDCCCLXXVII—Na Estamperia da Sígrada Congregação—de Propaganda Fide."—(Title transcribed.) There is a reprint of this (apparently) of 1865, in the Catalogue of Garcin de Tassy's books.

c. 1830.—"Cet ignoble patois d'Hindoustani, qui ne servira jamais à rien quand je serai retourné en Europe, est difficile."—V. Jaccouinot, Correspondence, i. 95.

1844.—"Ed. Quarters, Kurraheeh, 12th February, 1844. The Governor unfortunately does not understand Hindeostanne, nor Persian, nor Mahbrita, nor any other eastern dialect. He therefore will feel particularly obliged to Collectors, sub-
Collectors, and officers writing the proceedings of Courts-Martial, and all Staff Officers, to indite their various papers in English, larded with as small a portion of the to him unknown tongues as they conveniently can, instead of those he generally receives—namely, papers written in Hindostanee larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurraheee; if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England." — GG. OO., by Sir Charles Napier, 85.

[Compare the following:]

1617.—(In answer to a letter from the Court not now extant). "Wee have forbidden the several Factories from wrighting words in this language and refrayned it our selves, though in booke of Coppins wee fears there are many which by wante of tymre for perussal wee cannot rectifie or expresse."—Surat Factors to Court, February 26, 1617. (I.O. Records : O. C., No. 450.)

1856.—

"... they sound strange
As Hindostanee to an Ind-born man
Accustomed many years to English speech."

E. B. Browning, Aurora Leigh.

HING, s. Asafoetida. Skt. hingu, Hind. hing, Dakh. hingu. A repulsively smelling gum-resin which forms a favourite Hindu condiment, and is used also by Europeans in Western and Southern India as an ingredient in certain cakes eaten with curry. (See POPPER-CAKE). This product affords a curious example of the uncertainty which sometimes besets the origin of drugs which are the objects even of a large traffic. Hanbury and Flückiger, whilst describing Falconer's Narthex Asafoetida (Ferula Narthex, Boiss.) and Scorodosma foetidum, Bunge; (F. asafoetida, Boiss.) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the asafoetida of commerce. Yet the plant producing it has been described and determined by Kaempfer, who saw the gum-resin collected in the Persian Province of Lārīstān (near the eastern shore of the P. Gulf); and in recent years (1857) Surgeon-Major Bellew has described the collection of the drug near Kandahar. Asafoetida has been identified with the στάφυλον or laserpitium of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, e.g. Ferula Jaeschkei, Vatke, of Kashmir and Turkistan.

The hing of the Bombay market is the produce of F. alliacea, Boiss. [See Watt, Econ. Dict. iii. 328 seq.]

c. 645.—"This kingdom of Tsao-kiu-teha (Tāukūkta?) has about 7000 li of compass,—the compass of the capital called Ho-si-āna (Ghazna) is 30 li. ... The soil is favourable to the plant Yo-kin (Curcuma, or turmeric) and to that called Hing-kiu."—Péterins Bondit., iii. 157.

1583.—"A Portuguese in Bengal had a horse of great value, but which exhibited a deal of flatulency, and on that account the King would not buy it. The Portuguese cured it by giving it this yngu mixt with flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with yngu, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, nectar). Whereupon the Portuguese made answer said: 'Et nos vocem in Plerinums; 'Better call it the food of the devils! '"—Garcia, f. 21b. The Germans do worse than this Portuguese, for they call the drug Tenfels druck, i.e. diabolonicibus sed sucrucibus!

1586.—"I went from Agra to Satagam (see CHITTAGONG) in Bengal in the company of one hundred and four score Boates, laden with Salt, Opium, Hing, Lead, Carpets, and divers other commodities down the River Jemena."—R. Fitch, in Hakti. ii. 386.

1611.—"In the Kingdom of Gujarat and Cambay, the natives put in all their food Ingus, which is Assafetida."—Teixeira, Relaciones, 29.


1688.—"Le Hingh, que nos droguistes et apotiques appellent Assa foetida, vient la plus part de Perse, mais celle que la Province d'Vtrad (!) produit dans les Indes est bien meilleur."—Mandelo, 230.

1763.—"In this Country Assa Foetida is gathered at a place called Descon; some deliver it to be the Juice of a Canoe or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stuff called Hing, it being of the Province of Carmaghaz; this latter is that the Indians perfume themselves with, mixing it in all their Pulse, and make it up in Wafer to correct the Windiness of their Food."—Fryer, 239.

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."—Ovington, 397.

1712.—"... substantiam obtinet ponderosam, instar rapae solidam candidissimamque, plenam sueci pinguis, abissimi,
footidissimi, porraccio odore nares horridósferentia; qui ex eá collectus, Persís Indicósque Hingh, Europaeis Asa foetida appellátur."

1726.—"Hing or Assa Foetida, otherwise called Devil's dung (Duivelsdrek)."—Valentijn, iv. 146.

1857.—"Whilst riding in the plain to the N.E. of the city (Candahar) we noticed several assaföetida plants. The assaföetida, called hang or hing by the natives, grows wild in the sandy or gravelly plains that form the western part of Afghanistan. It is never cultivated, but its peculiar gum-resin is collected from the plants on the deserts where they grow. The produce is for the most part exported to Hindustan."

HIRAVA, n.p. Malayál. Iraya. The name of a very low caste in Malabar. [The Iraya form one section of the Cherumar, and are of slightly higher social standing than the Pudayar (see POLEA). "Their name is derived from the fact that they are allowed to come only as far as the coves (ira) of their employers' houses." (Logan, Malabar, i. 148.)]

1510.—"La sexta sorte (de' Gentili) se chiamano Hirava, e questi seminano e raccolgono il riso."—Varthema (ed. 1517, f. 43v).

[HIRRAWEN, s. The Musulman pilgrim dress; a corruption of the Ar. ʿahrám. Burton writes: "Al-ʿahrám, literally meaning 'prohibition' or 'making unlawful,' equivalent to our 'mortification,' is applied to the ceremony of the toilette, and also to the dress itself. The vulgar pronounce the word 'herém,' or 'Fahrém.' It is opposed to ihdél, 'making lawful,' or 'returning to laical life.' The further from Mecca it is assumed, provided that it be during the three months of Hajj, the greater is the religious merit of the pilgrim; consequently some come from India and Egypt in the dangerous attire" (Pilgrimage, ed. 1893, ii. 138, note).

1813.—"... the ceremonies and penances mentioned by Pitts, when the hajés, or pilgrims, enter into Hirrawen, a ceremony from which the females are exempted; but the men, taking off all their clothes, cover themselves with two hirrawens or large white wrappers..."—Forbes, Or. Mem. ii. 101, 2nd ed.]

HOBSON-JOBSON, s. A native festal excitement; a tamasha (see TUMASHA); but especially the Moharram ceremonies. This phrase may be taken as a typical one of the most highly assimilated class of Anglo-Indian argot, and we have ventured to borrow from it a concise alternative title for this Glossary. It is peculiar to the British soldier and his surroundings, with whom it probably originated, and with whom it is by no means obsolete, as we once supposed. My friend Major John Trotter tells me that he has repeatedly heard it used by British soldiers in the Punjab; and has heard it also from a regimental moonshee. It is in fact an Anglo-Saxon version of the wailings of the Mahomedans as they beat their breasts in the procession of the Moharram—"Ya Hassan! Ya Hosain!" It is to be remembered that these observances are in India by no means confined to Shi'as. Except at Lucknow and Murshidábáb, the great majority of Mahomedans in that country are professed Sunnis. Yet here is a statement of the facts from an unexceptionable authority:

"The commonalty of the Mussalmans, and especially the women, have more regard for the memory of Hasan and Hussein, than for that of Muhammad and his khálifs. The heresy of making Ta'ázias (see TAZÉA) on the anniversary of the two latter imámís, is most common throughout India: so much so that opposition to it is ascribed by the ignorant to blasphemy. This example is followed by many of the Hindus, especially the Mahárratas. The Muhárram is celebrated throughout the Dekhan and Malwa, with greater enthusiasm than in other parts of India. Grand preparations are made in every town on the occasion, an ultimatum of rejoicing, rather than of observing the rites of mourning, as they ought. The observance of this custom has so strong a hold on the mind of the commonalty of the Mussalmans that they believe Muhammadanism to depend merely on keeping the memory of the imámís in the above manner."—Mir Shahámat Ἀ'lı, in J. R. A. S. sciáh, 1893, 359.

We find no literary quotation to exemplify the phrase as it stands. [But see those from the Orient. Sporting Mag. and Nineteenth Century below.] Those which follow show it in the process of evolution:

1618.—"... e particularmente delle donne che, battendosi il petto e facendo gesti di grandissima compassione replicano spesso con gran dolore quegli ultimi versi di certi loro canzoni: Vah Hussein! sciáh Hussein!"—P. della Valle, i. 552.
HOG-DEER.

1832.—"... they kindle fires in these pits every evening during the festival; and the ignorant, old as well as young, amuse themselves in fencing across them with sticks or swords; or only in running and playing round them, calling out, Ya Allâ! Ya Allâ!... Shah Husûn! Shah Husûn!... Shah Hoseïn! Shah Hoseïn!... Doolha! Doolha! (bridegroom!...); Hooe dost! Hooe dost! (alas, friend!...); Ruheeo! Ruheeo! (Stay! Stay!). Every one of these two words are repeated probably a hundred times over as loud as they can bawl out."—Jaffier Shureef, Qassoon-â-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-e-i-n Hâs-sân House-e-i-n Hâ-s-sân, and a simultaneous blow is struck vigorously by hundreds of heavy hands on the bare breasts at the last syllable of each name."—Wills: Modern Persia, 282.

[1902.—"The Hobson-Jobson." By Miss A. Goodrich-Freer, in The Nineteenth Century and After, April 1902.]

HODGETT, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic hujjat, ‘evidence.’ Hojat, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant. [Molesworth, Mahr. Dict., gives "Hujjat, Ar., a Government acknowledgment or receipt."]

[1871.—"... the Kadée attends, and writes a document (hogget-el-bahr) to attest the fact of the river’s having risen to the height sufficient for the opening of the Canal..."—Lane, Mod. Egypt., 5th ed. ii. 238.]

[HOG-BEAR, s. Another name for the sloth-bear, Melursus ursinus (Blanford, Mammalia, 201). The word does not appear in the N.E.D.

[1895.—"Between the tree-stems he heard a hog-bear digging hard in the moist warm earth."—R. Kipling, The Jungle Book, 171.]

HOG-DEER, s. The Anglo-Indian popular name of the Axis porcinus, Jerd.; [Cervus porcinus (Blanford, Mammalia, 549)], the Pârd of Hindustan. The name is nearly the same as that which Cosmas (c. 545) applies to an animal (Xορύθλαφος) which he draws (see under BABI-ROUSSA), but the two have no other relation. The Hog-deer is abundant in the grassy openings of forests throughout the Gangetic valley and further east. "It runs with its head low, and in a somewhat ungainly..."
The Chinese word is "HONG." The Chinese word is "HONG." The Chinese word is "HONG.

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Cohong is, we believe, though speaking with diffidence, an exogamous union between the Latin co- and the Chinese hong. [Mr. G. T. Gardner confirms this explanation, and writes: "The term used in Canton itself is invariable: 'The Thirteen Hong,' or 'The Thirteen Firms'; and as these thirteen firms formed an association that had at one time the monopoly of the foreign trade, and as they were collectively responsible to the Chinese Government for the conduct of the trade, and to the foreign merchants for goods supplied to any one of the firms, some collective expression was required to denote the co-operation of the Thirteen Firms, and the word Cohang, I presume, was found most expressive."

HONG-BOAT, s. A kind of sampan (q.v.) or boat, with a small wooden house in the middle, used by foreigners at Canton. "A public passenger-boat (all over China, I believe) is called Hang-chwen, where chwen is generically 'vessel,' and hang is perhaps used in the sense of 'plying regularly.' Boats built for this purpose, used as private boats by merchants and others, probably gave the English name Hongboat to those used by our countrymen at Canton." (Note by Bp. Moule).

[1878. — "The Koong-Sze Teng, or Hong-Mee-Teng, or hong boats are from thirty to forty feet in length, and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting room for eight or ten persons. Abait the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post." — Gray, China, ii. 273.]

HONG KONG, n.p. The name of this flourishing settlement is hiang-kiang, 'fragrant waterway' (Bp. Moule).

HONORE, ONORE, n.p. Honavar, a town and port of Canara, of ancient standing and long of piratical repute. The etymology is unknown to us (see what Barbosa gives as the native name below). [A place of the same name in the Bellary District is said to be Can. Homathuru, konnu, 'gold,' uru, 'village.'] Vincent has supposed it to be the Naupa of the Periplus, "the first part of the pepper-country Δυμυρική,"—for which read Δυμυρική, 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 Naupa must have been Cannanore, or Pudopatana, a little south of the last. [The Madras Gloss. explains Naupa as the country of the Nairs.] The long defence of Honore by Captain Torriano, of the Bombay Artillery, against the forces of Tipperoo, in 1763-1764, is one of the most noble records of the Indian army. (See an account of it in Forbes, Or. Mem. iv. 109 seqq.; [2nd ed. ii. 455 seqq.]).

c. 1343.—"Next day we arrived at the city of Hinaur, beside a great estuary which big ships enter. . . . The women of Hinaur are beautiful and chaste . . . they all know the Kurun al-'Adm by heart. I saw at Hinaur 13 schools for the instruction of girls and 23 for boys,—such a thing as I have seen nowhere else. The inhabitants of Malabar pay the Sultan . . . a fixed annual sum from fear of his maritime power."— Ibn Battuta, iv. 65-67.

1516.—". . . there is another river on which stands a good town called Honor; the inhabitants use the language of the country, and the Malabars call it Ponouram (or Ponuram, in Romanio): here the Malabars carry on much traffic. . . . In this town of Onor are two Gentoo corsairs patronised by the Lord of the Land, one named Tinoja and the other Raego, each of whom has 5 or 6 very big ships with large and well-armed crews."—Barbosa, Lisbon, ed. 291.

1563.—"This port (Onor) and that of Batica . . . belonged to the King of Binasga, and to this King of Onor his tributary, and these ports, less than 40 years before were the most famous of all that coast, not only for the fertility of the soil and its abundance in provisions . . . but for being the ingress and egress of all merchandise for the kingdom of Binasga, from which the King had a great revenue; and principally of horses from Arabia. . . ."—Barros, I. viii. cap. x. [And see P. della Valle, Hak. Soc. ii. 202; Comm. Dalboquerque, Hak. Soc. i. 148.]

HOOGLY, HOOGHLEY, n.p. Properly Hāglā, [and said to take its name from Beng. hoGaL, 'the elephant grass' (Typha angustifolia)]: a town on the right bank of the Western Delta Branch of the Ganges, that 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 Chatanatty (Chuttanutty), now Calcutta.

[c. 1590.—"In the Sarkār of Sātgāon, there are two ports at a distance of half a kos from each other; the one is Sātgāon, the other Hūgli: the latter the chief; both are in possession of the Europeans."—Avn, ed. Jarett, i. 125.]

1616. —"After the force of dom Francisco de Menezes arrived at Sundiva as we have related, there came a few days later to the same island 3 sanguicels, right well equipped with arms and soldiers, at the charges of Manuel Viegas, a householder and resident of Ooqol, or Porto Pequeno, where dwelt in Bengal many Portuguese, 80 leagues up the Ganges, in the territory of the Mogul, under his ill faith that every hour threatened their destruction."—Bocarro, Descou, 476.

c. 1632. —"Under the rule of the Bāngalis a party of Frank merchants ... came trading to Sātgānw (see PORTO PEQUENO); one kos above that place they occupied some ground on the bank of the estuary. ... In course of time, through the ignorance and negligence of the rulers of Bengal, these Europeans increased in number, and erected substantial buildings, which they fortified. ... In due course a considerable palla to which was known by the name of the Port of Hūgli. ... These proceedings had come to the notice of the Emperor (Shaikh Jahān), and he resolved to put an end to them," &c.—Abdul Hamid Lahort, in Elliot, viii. 31-32.

1644. —"The other important voyage which was made from Cochim was that to Bengal, when the port and town of Ooqol were still standing, and much more when we had the Porto Grande (q.v.) and the town of Diangā; this used to be made by so many ships that often in one monsoon there came 30 or more from Bengal to Cochim, all laden with rice, sugar, lāc, iron, salt-petre, and many kinds of cloths both of grass and cotton, ghee (manegga), long pepper, a great quantity of wax, besides wheat and many things besides, such as quilts and rich bedding; so that every ship brought a capital of more than 20,000 xerafins. But since these two possessions were lost, and the two ports were closed, there go barely one or two vessels to Orixa."—Bocarro, M.S., i. 315.

1665. —"O Rey de Arraço nos tomou a fortaleza de Sírião em Peq.; o grão Mogor a cidade de Golim em Bengal."—P. Manoel Godinho, Relação, &c.

c. 1666.—"The rest they kept for their service to make Rowers of them; and such Christians as they were themselves, bringing them up to robbing and killing; or else they sold them to the Portuguese of Goa, Ceylan, St. Thomas, and others, and even to those that were remaining in Bengaēl at Ooqol, who were come thither to settle themselves there by favour of Jehan-Gugger, the Grandfather of Aureng-Zebe ..."—Bernier, E.T. 54; [ed. Constable, 1746.]

1727. —"Houghly is a Town of large Extent, but ill built. It reaches about 2 Miles along the River's Side, from the Chinkura before mentioned to the Bandel, a Colony formerly settled by the Portuguese, but the Mogul's Fouzaar governs both at present."—A. Hamilton, ii. 19; [ed. 1744.]

1753. —"Ugli is a forteresse des Maures. ... Ce lieu etant le plus considerable de la contrée, des Européens qui remontent le Gange, lui ont donne le nom de rivière d'Ugli dans sa partie inferieure."—D'Aubert, p. 64.

HOOGLY RIVER, n.p. See preceding. The stream to which we give this name is formed by the combination of the delta branches of the Ganges, viz., the Baugheruttee, Jalanghee, and Matabanga (Bhadirathii, Jalangā, and Mātābhāngyā), known as the Nuddea (Nadiya) Rivers.

HOOKA, s. Hind. from Arab. hūkkah, properly 'a round casket.' The Indian pipe for smoking through water, the elaborated hubble-bubble (q.v.). That which is smoked in the hookah is a curious compound of tobacco, spice, molasses, fruit, &c. [See Baden-Powell, Panjab Products, i. 290.] In 1840 the hookah was still very common at Calcutta dinner-tables, as well as regimental mess-tables, and its hubble-bubble was heard from various quarters before the cloth was removed—as was customary in those days. Going back further some twelve or fifteen years it was not very uncommon to see the use of the hookah kept up by old Indians after their return to Europe; one such at least, in the recollection of the elder of the present writers in his childhood, being a lady who continued its use in Scotland for several years. When the second of the present writers landed first at Madras, in 1860, there were perhaps half-a-dozen Europeans at the Presidency who still used the hookah; there is not one now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up. [Mrs. Mackenzie writing in 1850...
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say: "There was a dinner party in the evening (at Agra), mostly civilians, as I quickly discovered by their hugas. I have never seen the huga smoked save at Delhi and Agra, except by a very old general officer at Calcutta." (Life in the Mission, ii. 196). In 1837 Miss Eden says: "(the aides-de-camp and doctor get their newspapers and hookahs in a cluster on their side of the street." (Up the Country, i. 70). The rules for the Calcutta Subscription Dances in 1792 provide: "That hookers be not admitted to the ball room during any part of the night. But hookers might be admitted to the supper rooms, to the card rooms, to the boxes in the theatre, and to each side of the assembly room, between the large pillars and the walls."—Carey, Good Old Days, i. 98.] "In former days it was a dire offence to step over another person's hooka-carpet and hooka-snake. Men who did so intentionally were called out." (M. Gen. Keatinge).

1789.—"This last Season I have been without Company (except that of my Pipe or Hooker), and when employed in the innocent diversion of smoking it, have often thought of you, and Old England."—Mrs. Letter of James Rennell, July 1.

1782.—"When he observes that the gentlemen introduce their hookas and smoke in the company of ladies, why did he not add that the mixture of sweet-scented Persian tobacco, sweet herbs, coarse sugar, spice, &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.

1783.—"For my part, in thirty years' residence, I never could find out one single luxury of the East, so much talked of here, except sitting in an arm-chair, smoking a hooka, drinking cool water (when I could get it), and wearing clean linen."—(Jos. Price), Some Observations on a late Publication, &c., 79.

1789.—"When the cloth is removed, all the servants except the hookerbedar retire, and make way for the sea breeze to circulate, which is very refreshing to the Company, whilst they drink their wine, and smoke the hooker, a machine not easily described..."—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 Kuzzilbash, i. 2.

1872.—"... in the background the ear-case of a boar with a cluster of villagers sitting by it, passing a hookah of primitive form round, for each to take a pull in turn." —A True Reformer, ch. i.

1874.—"... des hookas d'argent emaillé et ciselé..."—Franz, Souvenir d'une Cosaque, ch. iv.

HOOKA-BURDAR, s. Hind. from Pers. huťka-burdár, 'hooka-bearer'; the servant whose duty it was to attend to his master's hooka, and who considered that duty sufficient to occupy his time. See Williamson, V.M. i. 220.

[1779.—"Mr. and Mrs. Hastings present their compliments to Mr. — and request the favour of his company to a concert and supper on Thursday next. Mr. — is requested to bring no servants except his Houcecaburdar."—In Carey, Good Old Days, i. 71.]

1789. —"Hookerbedar." (See under HOOKA.)

1801.—"The Resident... tells a strange story how his hookah-burdar, after cheating and robbing him, proceeded to England, and set up as the Prince of Sylhet, took in everybody, was waited upon by Pitt, dined with the Duke of York, and was presented to the King."—Elphinstone, in Life, i. 34.

HOOKUM, s. An order; Ar.—H. hubem. (See under HAKIM.)

[1873.—"The King's hookim is of as small value as an ordinary Governor's."—In Yule, Hodges' Diary, Hak. Soc. ii. xlv.]

[1886.—"Of course Raja Joe Hookam will preside."—Ali Baba, 106.]

HOOLUCK, s. Beng. hulak? The word is not in the Dicts, [but it is possibly connected with ulak, Skt. utaka, 'an owl,' both bird and animal taking their name from their wailing note]. The black ribbon (Hylobates holook, Jerd.; [Blanford, Mammalia, 5]), not uncommonly tamed on our E. frontier, and from its gentle engaging ways, and plaintive cries, often becoming a great pet. In the forests of the Kasia Hills, when there was neither sound nor sign of a living creature, by calling out hoo! hoo! one sometimes could make 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.

c. 1809.—"The Hoolucks live in considerable herds; and although exceedingly noisy, it is difficult to procure a view, their activity in springing from tree to tree being very great; and they are very shy."—Buchanan's Rungpoor, in Eastern India, ii. 503.
HOOLY. s. Hind. holī (Skt. holotā), [perhaps from the sound made in singing]. The spring festival, held at the approach of the vernal equinox, during the 10 days preceding the full moon of the month Phalgun. It is a sort of carnival in honour of Krishna and the milkmaids. Passers-by are chaffed, and pelted with red powder, or drenched with yellow liquids from squirts. Songs, mostly obscene, are sung in praise of Krishna, and dances performed round fires. In Bengal the feast is called dol jātrā, or 'Swing-cradle festival.' [On the idea underlying the rite, see Frazer, Golden Bough, 2nd ed. iii. 306 seq.]

c. 1590.—'Here is also a place called Cheramutt, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner.'—Ghadirin's Ayeen Akbery, ii. 34; [ed. Jarrett, ii. 173].

[1671.—"In Feb. or March they have a feast the Romans call Carnival, the Indians Whooly."—In Yale, Hedges' Diary, Hak. Soc. iii. ccxiv.]

1673.—"...their Hooly, which is at their other Seed-Time."—Fryer, 189.

1727.—"One (Feast) they kept on Sight of a New Moon in February, exceeded the rest in ridiculous Actions and Expense; and this they called the Feast of Wooly, who was...a fierce fellow in a War with some Giants that infested Sind..."—A. Hamilton, i. 128; [ed. 1744, i. 129].

1805.—"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. Halhed to W. Hastings, in Cal. Review, xxvi. 93.

1809.—"... We paid the Mullah Raj (Sindia) 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 abeer; and the principal sport is to cast it into the eyes, mouth, and nose of the players, and to splash them all over with water tinged of an orange colour with the flowers of the dak (see DAWK) tree."—Broughton's Letters, p. 87; [ed. 1892, p. 65 seq.].

HOON, s. A gold Pagoda (coin), q.v. Hind. hūn, "perhaps from Canar. hounu (gold)"—Wilson. [See Rice, Mysore, i. 801.]

1647.—"A wonderfully large diamond from a mine in the territory of Golconda had fallen into the hands of Kutbu-l-Mulk; whereupon an order was issued, directing him to forward the same to Court; when its estimated value would be taken into account as part of the two lacs of huna which was the stipulated amount of his annual tribute."—Indiat Khān, in Elliot, vii. 84.

1873.—"In Exhibit 320 Ramji engages to pay five honas (=Rs. 20) to Vithoba, besides paying the Government assessment."—Bombay High Court Judgment, Jan. 27, p. 121.

HOONDY, s. Hind. hundī, humdavī; Mahr. and Guj. humāt. A bill of exchange in a native language.

1810.—"'Hoondies (i.e. bankers' drafts) would be of no use whatever to them.'—Williamson, i. M. ii. 530.

HOONIMAUN, s. The great ape; also called Lungoor.

1653.—"'Hermand est vn singe que les Indou tiennent pour Sainct.'—De la Boullye-le-Goux, p. 541.

HOOWA. A peculiar call (hūnā) used by the Singhalese, and thence applied to the distance over which this call can be heard. Compare the Australian coo-ee.

HOPPER, s. A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten chupatties (q.v.) of Upper India. It is the Tamil appam, [from appu, 'to clap with the hand,' In Bombay the form used is ap.]

1582.—"Thus having talked a while, he gave him very good entertainment, and
commanded to give him certain cakes, made of the flower of Weathe, which the Malabars do call Apes, and with the same honnie."—Cudahia (by N.L.), f. 38.

1606.—"Great dishes of apas."—Gowree, f. 48c.

1672.—"These cakes are called Apen by the Malabars."—Baldens, Affodere (Dutch ed.), 39.

c. 1690.—"Ex iis (the chestnuts of the Jack fruit) in sole sicatiss farinam, ex eaque placentas, apas dictas, conficiunt."—Rhode, iii.

1707.—"Those who bake oppers without permission will be subject to severe penalty."—Thesavelu (Tamil Laws of Jaffna), 700.

[1826.—"He sat down beside me, and shared between us his coarse brown aps."—Pandurang Hart, ed. 1875, i. 81.]

1860.—"Appas (called hoppers by the English) ... supply their morning repast."—Tennent's Ceylon, ii. 161.

HOPPO, s. The Chinese Superintendent of Customs at Canton. Giles says: "The term is said to be a corruption of Hoo poo, the Board of Revenue, with which a Hoppo, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction. [The N.E.D. accepts the account given in the quotation from Williams.]

1711.—"The Hoppos, who look on Europe Ships as a great Branch of their Profits, will give you all the fair words imaginable."—Lockyer, 101.

1727.—"I have stayed about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand dealings between the Hoppa and his Chaps, to my Prejudice."—A. Hamilton, ii. 228 ; [ed. 1744, ii. 227]. (See also under HONG.)

1743.—"... just as he (Mr. Anson) was ready to embark, the Hoppo or Chinese Custom-house officer of Macao refused to grant a permit to the boat."—Anson's Voyage, 9th ed. 1756, p. 355.

1750-52.—"The hoppo, happa, or first inspector of customs, ... came to see us to-day."—Oebeck, i. 359.

1782.—"La charge d'Opeou répond à celle d'intendant de province."—Sonnerat, ii. 236.

1797.—"... the Hoppo or mandarine more immediately connected with Europeans."—Sir G. Staunton, i. 239.

1842 (?)—"The term hoppo is confined to Canton, and is a corruption of the term hoï-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."—Wells Williams, Chinese Commercial Guide, 221.

[1878.—"The second board or tribunal is named hoppo, and to it is entrusted the care and keeping of the imperial revenue."—Gray, China, i. 19.]

1882.—"It may be as well to mention here that the 'Hoppo' (as he was incorrectly styled) filled an office especially created for the foreign trade at Canton.... The Board of Revenue is in Chinese 'Hoo-poo,' and the office was locally misapplied to the officer in question."—The Funkwae at Canton, p. 36.

HORSE-KEEPER, s. An old provincial English term, used in the Madras Presidency and in Ceylon, for 'groom.' The usual corresponding words are, in N. India, syce (q.v.), and in Bombay ghordwld (see GORAWALLAH).

1555.—"There in the reste of the Cophone made for the nones thei bewrie one of the diestlem lemanes, a waityng manne, a Cooke, a Horse-keeper, a Lacjeu, a Butler, and a Horse, whiche thei at first strangle, and thruste in."—W. Watraman, Parable of Factious, N. 1.

1609.—"Waternen, Lackeyes, Horse-keepers."—Hawkins, in Purchas, i. 216.

1673.—"On St. George's Day I was commanded by the Honourable Gerald Aungier ... to embarque on a Bambos 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.

1879.—"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."—Mrs. of Cull Mountain, St.

1887.—"Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the horsekeeper ... to wipe them off for him."—Letters from Madras, 50.

HORSE-RADISH TREE, s. This is a common name, in both N. and S. India, for the tree called in Hind. sa-hajna; Moringa pterygosperma, Gaertn., Hyperanthera Moringa, Vahl. (N. O. Moringaceae), in Skt. sobhdnjava. Sir G. Birdwood says: "A marvellous tree botanically, as no one knows in what order to put it; it has links with so many; and it is evidently a 'head-centre' in the progressive development of forms." The name is given because the scraped root is used in place of horse-radish, which it closely resembles in flavour. In S. India the same plant is called the Drumstick-tree (q.v.), from the shape of the long slender fruit, which is used as a vegetable, or in curry, or made into a native pickle.
“most nauseous to Europeans” (Punjab Plants). It is a native of N.W. India, and also extensively cultivated in India and other tropical countries, and is used also for many purposes in the native pharmacopeia. [See Myrobalan.]

Hosbulhookum, &c. Properly (Ar. used in Hind.) hasb-ul-hukum, literally ‘according to order’; these words forming the initial formula of a document issued by officers of State on royal authority, and thence applied as the title of such a document.

[1678.—“Had it bin another King, as Shahjahan, whose phirman (see Firmaun) and hasbulhookimis were of such great force and binding.”—In Yule, Hedges’ Diary, Hak. Soc. ii. xi.]

1702.—“The Nabob told me that the great God knows that he had ever a hearty respect for the English . . . saying, here is the Hosbulhocom, which the king has sent me to seize Factories and all their effects.”—In Wheeler, iv. 387.

1727.—‘The Phirmaund is presented (by the Goosderdaur (Goorzburdar), or Hosbal-houckain, or, in English, the King’s Messenger) and the Governor of the Province or City makes a short speech.”—A. Hamilton, i. 230; [ed. 1744, i. 283].

1757.—“This Treaty was conceived in the following Terms. I. Whatever Rights and Privileges the King had granted the English Company, in their Phirmaund, and the Housbul-hookums (sic), sent from Delly, shall not be disputed.”—Mem. of the Revolution in Bengal, pp. 21-22.

1759.—‘Housbul-hookum (under the great seal of the Nabob Vizier, Ulmaul Malek, Nizam ul Muluk Bakhadow. Be peace unto the high and renowned Mr. John Spencer . . .” —In Cambridge’s Act of the War, &c. 229.

1761.—“A grant signed by the Mogul is called a Phirmaund (forman). By the Mogul’s Son, a Nushawn (nishan). By the Nabob a Perwanna (parowana). By the Vizier, a Housebul-hookum.”—Ibid. 226.

1769.—“Besides it is obvious, that as great a sum might have been drawn from that Company without affecting property . . . or running into his golden dream of coquetts on the Gangees, or visions of Stamp duties, Perennianns, Duticks, Kistburneas and Housbulhookums.”—Burke, Obsns. on a late

Publication called “The Present State of the Nation.”

Hot-winds, s. This may almost be termed the name of one of the seasons of the year in Upper India, when the hot dry westerly winds prevail, and such aids to coolness as the tatty and thermantidote (q.v.) are brought into use. May is the typical month of such winds.

1804.—“Holkar appears to me to wish to avoid the contest at present; and so does Gen. Lake, possibly from a desire to give his troops some repose, and not to expose the Europeans to the hot winds in Hindustan.” —Wellington, iii. 180.

1873.—“It’s no use thinking of lunch in this roaring hot wind that’s getting up, so we shall be all light and fresh for another shy at the pigs this afternoon.”—The True Reformer, i. p. 8.

Howdah, vulg. Howder, &c., s. Hind. modified from Ar. haudaj, A great chair or framed seat carried by an elephant. The original Arabic word haudaj is applied to litters carried by camels.

c. 1663.—“At other times he rideth on an Elephant in a Mik-dember or Hauze . . . the Mik-dember being a little square House or Turret of Wood, is always painted and gilded; and the Hauze, which is an Oval seat, having a Canopy with Pillars over it, is so likewise.”—Berrier, E.T. 119; [ed. Constable, 370].

c. 1785.—“Colonel Smith . . . reviewed his troops from the houdar of his elephant.” —Caraccioli’s L. of Olive, iii. 133.

A popular rhyme which was applied in India successively to Warren Hastings’ escape from Benares in 1781, and to Col. Monson’s retreat from Malwa in 1804, and which was perhaps much older than either, runs:

“Ghore par haudda, hathī par jīn
Jalādī bhāg-gāyā { Warren Hastīn!
Kornail Munsīn!”

which may be rendered with some anachronism in expression:

“Horses with howdahs, and elephants saddled
Off heller skelter the Sahibs skedaddled.”

[1805.—“Houza, howda.” See under Ambaree.]

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1831.—“And when they talked of Elephants, And riding in my Howder, (So it was called by all my aunts) I prouder grow and prouder.”

H. M. Parker, in Bengal Annual, 119.
1856.—
428
"But she, the gallant lady, holding fast
With one soft arm the jewelled howdah's
side,
Still with the other circles tight the bade
Sore smitten by a cruel shaft . . ."

The Bunyan Tree, a Poem.

1863.—"Elephants are also liable to be
disabled . . . ulcers arise from neglect
and carelessness in fitting on the howdah."—
Sat. Revieu, Sept. 6, 312.

HUBBA, s. A grain; a jot or tittle.
Ar. habba.

1786.—"For two years we have not received
a hubba on account of our tunkaw, though
the ministers have annually charged a lac
of rupees, and never paid us anything."—In

[1836.—"The habbeh (or grain of barley)
is the 48th part of dirhem, or third of a
keerat . . . or in commerce fully equal to
an English grain."—Lane, Mod. Egypt.,
ii. 926.]

HUBBLE-BUBBLE, s. An ono-
matopoeia applied to the hooka in its
rudimentary form, as used by the
masses in India. Tobacco, or a mix-
ture containing tobacco amongst other
things, is placed with embers in a
terra-cotta chillum (q.v.), from which
a reed carries the smoke into a cooco-
ut shell half full of water, and the
smoke is drawn through a hole in the
side, generally without any kind of
mouth-piece, making a bubbling or
gurgling sound. An elaborate descrip-
tion is given in Terry's Voyage (see
below), and another in Govinda Sa-
manta, i. 29 (1872).

1616.—". . . they have little Earthen
Pots . . . having a narrow neck and an
open round top, out of the belly of which
comes a small spout, to the lower part of
which spout they fill the Pot with water:
then putting their Tobacco loose in the top,
and a burning coal upon it, they having first
fastned a very small straw hollow Cane or
Reed . . . within that spout . . . the Pot
standing on the ground, draw that smoak
into their mouths, which first falls upon the
Superficies of the water, and much discolors
it. And this way of taking their Tobacco,
they believe makes it much more cool and
wholsom."—Terry, ed. 1665, p. 383.

c. 1630.—"Tobacco is of great account
here; not strong (as our men love), but
weake and leafie; suckt out of long canes
call'd hubbe-bubbles . . ."—Sir. T.
Herbert, 28.

1672.—"Coming back I found my trouble-
some Comrade very merry, and packing up
his Household Stuff, his Bong bowl, and
Hubble-bubble, to go along with me."—
Fryer, 127.

1673.—". . . bolstered up with embroi-
dered Cushions, smooking out of a silver
Hubble-bubble."—Fryer, 131.

1697.—". . . Yesterday the King's
Dewan, and this day the King's Buxee . . .
arrived . . . to each of whom sent two
bottles of Rose-water, and a glass Hubble-
bubble, with a compliment."—In Wheeler,
i. 318.

C. 1760.—See Grose, i. 146.
1811.—"Cette manière de fumer est
extrêmement commune . . . on la nomme
Hubbel de Bubbel."—Soleysas, tom. iii.

1868.—"His (the Dyak's) favourite pipe
is a huge Hubble-bubble."—Wallace, Mal.
Archip., ed. 1859, p. 80.

HUBSHEE, n.p. Ar. Habashi, P.
Habi, 'an Abyssinian,' an Ethiopian,
a negro. The name is often specifically
applied to the chief of Jinjira on the
western coast, who is the descendant
of an Abyssinian family.

1298.—"There are numerous cities and
villages in this province of Abash, and many
merchants."—Marco Polo, 2nd ed. ii. 425.
[c. 1316.—"Habshis." See under
COLOMBO.]

1553.—"At this time, among certain
Moors, who came to sell provisions to the
ships, had come three Abeshis (Abaxies)
of the country of the Pester John . . ."
Barros, i. iv. 4.

[1612.—"Sent away the Thomas towards
the Habash coast."—Downers, Letters, i. 166;
"The Habesh shore."—Ibid. i. 131.
[c. 1661.—". . . on my way to Gonder,
the capital of Habach, or Kingdom of
Ethiopia."—Bernier, ed. Constable, 2.]

1673.—"Cows Cawn, an Hobey or
Arabian Coffery (Caffer)."—Fryer, 147.

1681.—"Habessiini ... nunc passim
ominantur; vocabulo ab Arabibus indito,
quibus Habesh coluiviem vel mixturarum
gentium denotat."—Ludolphii, Hist. Aethiop.
lib. i. c. i.

1750-60.—"The Moors are also fond
of having Abyssinian slaves known in India
by the name of Hobhy Coffrees."—Grose,
i. 148.

1789.—"In India Negroes, Habissiannis,
Nobis (i.e. Nubians) &c. &c. are promis-
cuously called Habashies or Habissianns,
although the two latter are no negroes; and
the Nobis and Habashes differ greatly from
one another."—Note to Seir Mutaqherin,
iii. 36.

[1813.—". . . the master of a family
adopts a slave, frequently a Haffshee
Abyssinian, of the darkest hue, for his heir.
—Forbes, Or. Mem. 2nd ed. ii. 473.]

1884.—"One of my Tibetan ponies had
short curly brown hair, and was called both
by my servants, and by Dr. Campbell, 'a
Hubshee.'"
"I understood that the name was specific for that description of pony amongst the traders."—Note by Sir Joseph Hooker.

HUCK. Properly Ar. hakk: A just right; a lawful claim; a perquisite claimable by established usage.

[1866.—"The difference between the bazar price, and the amount price of the article sold, is the buq of the Dullal (Deloll)."—Confessions of an Orderly, 50.]

HUCKEEM. s. Ar.—H. hakim; a physician. (See note under HAKIM.)

1622.—"I, who was thinking little or nothing about myself, was forthwith put by them into the hands of an excellent physician, a native of Shiraz, who then happened to be at Lar, and whose name was Hekim Abul fetah. The word hekim signifies 'wise'; it is a title which it is the custom to give to all those learned in medical matters."—P. della Valle, ii. 318.

1673.—"My Attendance is engaged, and a Million of Promises, could I restore him to his Health, laid down from his Wives, Children, and Relations, who all (with the Citizens, as I could hear going along) pray to God that the Hackin Frungi, the Frank Doctor, might kill him ".—Fryer, 312.

1837.—"I had the native works on Materia Medica collated by competent Hakeems and Moonshoes."—Royle, Hindu Medicine, 25.

HULLIA. s. Canarese Holeya; the same as Polea (pulayan) (q.v.), equivalent to Pariah (q.v.). ["Holeyas field-labourers and agricestic serfs of S. Canara; Pulayan being the Malayalam and Paraiyam the Tamil form of the same word. Brahmanas derive it from hole, 'pollution'; others from hola, 'land' or 'soil,' as being thought to be autochthones" (Sturrock, Man. of S. Canara, i. 173). The last derivation is accepted in the Madras Gloss. For an illustration of these people, see Richter, Man. of Coorg, 112.]

1817.—"... a Hullia or Pariar King."—Wilkes, Hist. Sketches, i. 151.

1874.—"At Malkotta, the chief seat of the followers of Ramayana [Ramanuja] Acharya, and at the Brahman temple at Balur, the Holleys or Pareys have the right of entering the temple on three days in the year, specially set apart for them."—M. J. Wa. House, in Ind. Antiq., iii. 191.

HULWA. s. Ar. halvā and halāwa is generic for sweetmeat, and the word is in use from Constantiople to Calcutta. In H. the word represents a particular class, of which the ingredients are milk, sugar, almond paste, and ghee flavoured with cardamom. "The best at Bombay is imported from Muskat." (Birdwood).

1672.—"Ce qui estoit plus le plaisant, c'estoit un homme qui precedoit le corps des confituriers, lequel avoit une chemise qui lay descendoi aux talons, toute couverte d'algue, c'est a dire, de confiture."—Joura, d'Art. Gallaud, i. 118.

1673.—"... the Widow once a Moon (to) go to the Grave with her Acquaintance to repeat the doleful Dirge, after which she bestows Holway, a kind of Sacramental Wafer; and entreats their Prayers for the Soul of the Departed."—Fryer, 94.

1836.—"A curious curry of the seller of a kind of sweetmeat ('halāweh'), 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. ..."—Lace, Mod. Egypt., ed. 1871, ii. 15.

HUMMAUL, s. Ar. hummal, a porter. The use of the word in India is confined to the west, and there now commonly indicates a palankin-bearer. The word still survives in parts of Sicily in the form camallu=It. 'facchino,' a relic of the Saracenic occupation. In Andalusia alhamel now means a man who lets out a baggage horse; and the word is also used in Morocco in the same way (Dozy).

1350.—"Those rustics whom they call camalls (camallos), whose business it is to carry burdens, and also to carry men and women on their shoulders in litters, such as are mentioned in Canticles: 'Ferculum fecit sibi Solomon de lignis Libani,' whereby is meant a portable litter such as I used to be carried in at Zayton, and in India."—John de Marignolli, in Cathay, &c., 966.

1554.—"To the Xabandar (see SHA-BUNDER) (at Ormuz) for the vessels employed in discharging stores, and for the amails who serve in the custom-house."—S. Botelho, Tombo, 103.

1691.—"His honour was carried by the Amaals, i.e. the Palankyn bearers 12 in number, sitting in his Palankyn."—Valentijn, v. 266.

1711.—"Hamalage, or Cooley-hire, at 1 co (see GOSEBECK) for every maund Tabreess."—Tartif in Locker, 243.

1750-60.—"The Hamauls or porters, who make a livelihood of carrying goods to and from the warehouses."—Grose, i. 120.

1809.—"The palankeen-bearers are here called hamauls (a word signifying carrier) ... these people come chiefly from the Mahratta country, and are of the coombie or agricultural caste."—Maria Graham, 2.
HUMMING-BIRD. 430

HUZĀRA.

1813.—For Hamauls at Bussora, see Milburn, i. 126.

1840.—"The hamals groaned under the weight of their precious load, the Apostle of the Ganges" (Dr. Duff to wit).—Smith’s Life of Dr. John Wilson, 1878, p. 282.

1877.—"The stately iron gate enclosing the front garden of the Russian Embassy was beset by a motley crowd. . . . Hamals, or street porters, bent double under the burden of heavy trunks and boxes, would come now and then up one or other of the two semicircular avenues."—Letter from Constantinople, in Times, May 7.

HUMMING-BIRD, s. This name is popularly applied in some parts of India to the sun-birds (sub-fam. Nectarininae).

HUMP, s. ‘Calcutta humps’ are the salted humps of Indian oxen exported from that city. (See under BUFFALO.)

HURCARA, HIRCARA, &c., s. Hind, harkat, ‘a messenger, a courier; an emissary, a spy’ (Wilson). The etymology, according to the same authority, is har, ‘every,’ tahr, ‘business.’ The word became very familiar in the Gilchristian spelling Hurkaru, from the existence of a Calcutta newspaper bearing that title (Bengal Hurkaru, generally enunciated by non-Indians as Hur kêroô), for the first 60 years of last century, or thereabouts.

1747.—"Given to the Ircaras for bringing news of the Engagement. (Pag.) 4 3 0."—Fort St. David, Expenses of the Paymaster, under January. MS. Records in India Office.

1748.—"The city of Dacca is in the utmost confusion on account of . . . advice of a large force of Maharrattas coming by way of the Sunderbunds, and that they were advanced as far as Sundra Col, when first despaired of by their Hurcarrahs."—In Long, 4.

1757.—"I beg you to send me a good alcara who understands the Portuguese language."—Letter in Vees, 159.

"Hircars or Spies."—Ibid. 161; [and comp. 67].

1761.—"The head Harcar returned, and told me this as well as several other secrets very useful to me, which I got from him by dint of money and some rum."—Letter of Capt. Martin White, in Long, 299.

[1772.—"Hercarras." (See under DALOYET.)]

1780.—"One day upon the march a Hercarrah came up and delivered him a letter from Colonel Baillie."—Letter of T. Munro, in Life, i. 26.

1803.—"The hircarras reported the enemy to be at Bokedun."—Letter of A. Wellesley, ibid. 348.

c. 1810.—"We were met at the entrance of Tippoo’s dominions by four hircarras, or soldiers, whom the Sulten sent as a guard to conduct us safely."—Miss Edgeworth, Lame Jereus. Miss Edgeworth has oddly misused the word here.

1813.—"The contrivances of the native halcarrahs and spies to conceal a letter are extremely clever, and the measures they frequently adopt to elude the vigilance of an enemy are equally extraordinary."—Forbes, Or. Mem. iv. 129; [compare 2nd ed. i. 64; ii. 201].

HURTaul, s. Hind from Skt. hari-talaka, hartāl, hariāl, yellow arsenic, orpiment.

c. 1347.—Ibn Batuta seems oddly to confound it with camphor. "The best (camphor) called in the country itself al-ḥardāla, is that which attains the highest degree of cold."—Ibid. iv. 241.

c. 1750.—. . . hartal and Cotch, Earth-Oil and Wood-Oil . . ."—List of Burmese Products, in Dalrymple’s Or. Repr. i. 100.

HUZĀRA, n.p. This name has two quite distinct uses.

(a.) Pers. Hazāra. It is used as a generic name for a number of tribes occupying some of the wildest parts of Afghanistan, chiefly N.W. and S.W. of Kabul. These tribes are in no respect Afghan, but are in fact most or all of them Mongol in features, and some of them also in language. The term at one time appears to have been used more generally for a variety of the wilder clans in the higher hill countries of Afghanistan and the Oxus basin, much as in Scotland of a century and a half ago they spoke of "the clans." It appears to be merely from the Pers. hazār, 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors were called hazātras, and if we accept the belief that the Hazātras of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol people of Wakhân, &c., must have been a later transfer. [See the discussion by Bellew, who points out that "amongst themselves this people never use the term Hazdrah as their national appellation, and yet they have no name for their people as a nation.
They are only known amongst themselves by the names of their principal tribes and the clans subordinate to them respectively." (Races of Afghanistan, 114.)

c. 1480.—"The Hazara, Takdari, and all the other tribes having seen this, quietly submitted to his authority."—Tarkhân-Nâma, in Elliot, i. 303. For Takdari we should probably read Nakudari; and see Maro Polo, Bk. i. ch. 18, note on Nigudâris.

c. 1505.—Kabul "on the west has the mountain districts, in which are situated Karnâ and Ghûr. This mountainous tract is at present occupied and inhabited by the Hazâra and Nukdrî tribes."—Baber, p. 136.

1508.—"Mirza Ababeker, the ruler and tyrant of Kâshghar, had seized all the Upper Hazâras of Badakhshan."—Erskine's Baber and Humâyûn, i. 287. "Hazârajât bâldast. The upper districts in Badakhshân were called Hazâras."—Erskine's note. He is using the Termh Râshî. But is not the word Hazâras here, the clans, used elliptically for the highland districts occupied by them?

[c. 1590.—"The Hazârahs are the descendants of the Chaghatay army, sent by Manku Khân to the assistance of Huâkû Khân. ... They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf."—Arû, ed. Jarrett, ii. 402.]

(b.) A mountain district in the extreme N.W. of the Punjab, of which Abbottabad, called after its founder, General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with Hazâras in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit Âbhisêkâra, and figuring in Ptolemy, Arrian and Curtius as the kingdom of King Abisares. [See McCrindle, Invasion of India, 69.]

HUZOO, s. Ar. ہژار, ‘the presence’; used by natives as a respectful way of talking of or to exalted personages, to or of their master, or occasionally of any European gentleman in presence of another European. [The allied words hazrat and hazârî are used in kindred senses as in the examples.]

[1787.—"You will send to the Huzzoor an account particular of the assessment payable by each ryot."—Pawana of Tipoo, in Logan, Malabar, iii, 125.

[1813.—"The Maharatta cavalry are divided into several classes: the Hussérât, or house-
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 always called the Imaum, [of which other examples will be found below].

1673.—"At night we saw Muschat, whose vast and horrid Mountains no Shade but Heaven does hide. . . . The Prince of this country is called Imaum, who is guardian at Mahomet's Tomb, and on whom is devolved the right of Caliphship according to the Ottoman belief."—Fryer, 220.

[1753.—"These people are Mahommedans of a particular sect . . . they are subject to an Iman, who has absolute authority over them."—Hawway, iii. 67.

1901.—Of the Bombay Kojas, "there were only 12 Imans, the last of the number . . . having disappeared without issue."—Times, April 12.

IMAUMBARRA, s. This is a hybrid word Imamābār, in which the last part is the Hindi bārd, 'an enclosure,' &c. It is applied to a building maintained by Sh'ā communities in India for the express purpose of celebrating the mohurrum ceremonies (see HOBSON-JOBSON). The sepulchre of the Founder and his family is often combined with this object. The Imamābār of the Nawāb Asaf-ud-daula at Lucknow is, or was till the siege of 1858, probably the most magnificent modern Oriental structure in India. It united with the objects already mentioned a mosque, a college, and apartments for the members of the religious establishment. The great hall is "conceived on so grand a scale," says Ferguson, "as to entitle it to rank with the buildings of an earlier age." The central part of it forms a vaulted apartment of 162 feet long by 53½ wide.

[1837.—"In the afternoon we went to see the Emaunberra."—Miss Eden, Up the Country, i. 87.]

IMPALE, v. It is startling to find an injunction to impale criminals given by an English governor (Vansittart, apparently) little more than a century ago. [See CALUETE.]

1764.—"I request that you will give orders to the Naib of Dacca to send some of the Factory Sepoys along with some of his own people, to apprehend the said murderers and to impale them, which will be very sensible to traders."—The Governor of Fort William to the Nawab; in Long, 389.

1768-71—"The punishments inflicted at Batavia are excessively severe, especially
such as fall upon the Indians. Impalement is the chief and most terrible."—Savorninus, i. 288. This writer proceeds to give a description of the horrible process, which he witnessed.

INAUM, ENAUM, s. Ar. in′dām, 'a gift' (from a superior), 'a favour,' but especially in India a gift of rent-free land: also land so held. In′ândār, the holder of such lands. A full detail of the different kinds of in′dām, especially among the Maharrattas, will be found in Wilson, s.v. The word is also used in Western India for bucksheesh (q.v.). This use is said to have given rise to a little mistake on the part of an English political traveller some 30 or 40 years ago, when there had been some agitation regarding the in′am lands and the alleged harshness of the Government in dealing with such claims. The traveller reported that the public feeling in the west of India was so strong on this subject that his very palankin-bearers at the end of their stage invariably joined their hands in supplication, shouting, 'In′am! In′am! Sahib!'

INDIA, INDIES, n.p. A book might be written on this name. We can only notice a few points in connection with it.

It is not easy, if it be possible, to find a truly native (i.e. Hindu) name for the whole country which we call India; but the conception certainly existed from an early date. Bhāratavarsha is used apparently in the Purāṇas with something like this conception. Jambudvīpa, a term belonging to the mythical cosmography, is used in the Buddhist books, and sometimes, by the natives of the south, even now. The accuracy of the definitions of India in some of the Greek and Roman authors shows the existence of the same conception of the country that we have now; a conception also obvious in the modes of speech of Hwen T'sang and the other Chinese pilgrims. The Asoka inscriptions, c. B.C. 250, had enumerated Indian kingdoms covering a considerable part of the conception, and in the great inscription at Tanjore, of the 11th century A.D., which incidentally mentions the conquest (real or imaginary) of a great part of India, by the king of Tanjore, Vira-Chola, the same system is followed. In a copperplate of the 11th century, by the Chalukya dynasty of Kalyāna, we find the expression "from the Himalaya to the Bridge" (Ind. Antiq. i. 81), i.e. the Bridge of Rāma, or 'Adam's Bridge,' as our maps have it. And Mahomedan definitions as old, and with the name, will be found below. Under the Hindu kings of Vijayanagara also (from the 14th century) inscriptions indicate all India by like expressions.

The origin of the name is without doubt (Skt.) Sindhu, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call Sindh.* By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persiā Hindū, and so passed on to the Greeks and Latins, viz. İrđol for the people, İrdős for the river, İνδική 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 Nod ('wandering'), to which Cain is said to have migrated, and which has the same consonants, is but a form of this; which is worth noting, as this idea may have had to do with the curious statement in some medieval writers (e.g. John Marignolli) that certain eastern races were "the descendants of Cain." In the form Hūdhū [Hindūs, see Encycl. Bibl. ii. 2169] India appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with Gaddrā (i.e. Gandhāra, or the Peshawar country), and no doubt still in some degree restricted in its application. In the Hebrew of Esther i. 1, and viii. 9, the form is Ḥod(d)ā, or perhaps rather Ḥiddā (see also Perīsol below). The first Greek writers to speak of India and the Indians were Hecataeus of Miletus, Herodotus, and Ctesias (b.c. c. 500, c.

* In most of the important Asiatic languages the same word indicates the Sea or a River of the first class; e.g. Sindhu as here; in Western Tibet Gyantso and Samundrāng (corr. of Skt. samunnadra) 'the Sea,' which are applied to the Indus and Sutlej (see J. R. Smith, Soc. xxii. 84-85); Hebrew y'mm, applied both to the sea and to the Nile; Ar. bahr; Pers. daryā; Mongol. dala, &c. Compare the Homeric Ἄκηαv.
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 Polyenus, both writers of the middle of the 2nd century. The Greek form is Ἰνδία, 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 Indians, in a form distinct from Ptolemy's *Intra et extra Ganges*; and the terms *India Major*, *India Minor* can be traced back to the 4th century. As was natural where there was so little knowledge, the application of these terms was various and oscillating, but they continued to hold their ground for 1000 years, and in the later centuries of that period we generally find a third India also, and a tendency (of which the roots go back, as far at least as Virgil's time) to place one of the three in Africa.

It is this conception of a twofold or threefold India that has given us and the other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the *Indies*, les *Indes*, (It.) le *Indes*, &c.

And we may add further, that China is called by Friar Odoric Upper India (*India Superior*), whilst Marignolli calls it *India Magna* and *Maxima*, and calls Malabar *India Parva*, and *India Inferior*.

There was yet another, and an Oriental, application of the term India to the country at the mouth of the Tigris and Euphrates, which the people of Basra still call *Hind*; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obiullah in that region with the *Harvila* of Genesis. (See *Cuthay*, &c., 55, note.)

In the work of the Chinese traveller Hwen Tsang again we find that by him and his co-religionists a plurality of Indias was recognised, i.e. five, viz. North, Central, East, South, and West.

Here we may remark how two names grew out of the original Sindhu. The aspirated and Persianised form *Hind*, as applied to the great country beyond the Indus, passed to the Arabs. But when they invaded the valley of the Indus and found it called Sindhu, they adopted that name in the form Sind, and thenceforward 'Hind and Sind' were habitually distinguished, though generally coupled, and conceived as two parts of a great whole.

Of the application of *India* to an Ethiopian region, an application of which indications extend over 1500 years, we have not space to speak here. On this and on the medieval plurality of Indias reference may be made to two notes on *Marco Polo*, 2nd ed. vol. ii. pp. 419 and 425.

The vague extension of the term India to which we have referred, survives in another form besides that in the use of 'Indies,' *India*, to each European nation which has possessions in the East, may be said, without much inaccuracy, to mean in colloquial use that part of the East in which their own possessions lie. Thus to the Portuguese, *India* was, and probably still is, the West Coast only. In their writers of the 16th and 17th century a distinction is made between *India*, the territory of the Portuguese and their immediate neighbours on the West Coast, and *Mogor*, the dominions of the Great Mogul. To the Dutchman *India* means Java and its dependencies. To the Spaniard, if we mistake not, *India* is Manilla. To the Gaul are not *les Indes* Pondicherry, Chandernagore, and Réunion?

As regards the *West Indies*, this expression originates in the misconception of the great Admiral himself, who
in his memorable enterprise was seeking, and thought he had found, a new route to the 'Indias' by sailing west instead of east. His discoveries were to Spain the Indies, until it gradually became manifest that they were not identical with the ancient lands of the east, and then they became the West-Indies.

Indian is a name which has been carried still further abroad; from being applied, as a matter of course, to the natives of the islands, supposed of India, discovered by Columbus, it naturally passed to the natives of the adjoining continent, till it came to be the familiar name of all the tribes between (and sometimes even including) the Esquimaux of the North and the Patagonians of the South. This abuse no doubt has led to our hesitation in applying the term to a native of India itself. We use the adjective Indian, but no modern Englishman who has had to do with India ever speaks of a man of that country as 'an Indian.' Forrest, in his 

\textit{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' ('Ἰδας) acquired a notable specific application, viz. to an elephant driver or mahout (q.v.).

\textbf{B.C. c. 486.}—"Says Darius the King: By the grace of Ormazd the (are) the countries which I have acquired besides Persia. I have established my power over them. They have brought tribute to me. That which has been said to them by me they have done. They have obeyed my law. Media . . . Arachotia (Harawatish), Sattagydia (Thataqush), Gandaria (Godara), India (Hidush). . . ."—On the Tomb of Darius at Nakhsh-i-Rustam, see Rawlinson's \textit{Herod.} iv. 259.

\textbf{B.C. c. 440.}—"Eastward of India lies a tract which is entirely sand. Indeed, of and the inhabitants of Asia, concerning whom anything is known, the Indians dwell nearest to the east, and the rising of the Sun."—\textit{Herodotus}, iii. c. 98 (Rawlinson).

\textbf{B.C. c. 300.}—"India then (ἡ τοῦ Ἰδεσ) being four-sided in plan, the side which looks towards the Orient and that to the South, the Great Sea compasseth; that towards the Arctic is divided by the mountain chain of Hāmōdus from Scythia, inhabited by that tribe of Scythes who are called Sakai; 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."

\textbf{—Megalæthiæ, in Diodorus, ii. 35. (From Müller's \textit{Fragmenta Historiarum Græcorum}, ii. 402.)}

\textbf{A.D. c. 140.}—"Τα δὲ ἀπὸ του Ἡδου πρὸς ἔως τουτο με έστω ή των Ἡδον γής, και Ἡδον οὐτοι έστωσαν."—\textit{Arrian, Indica,} ch. ii.

\textbf{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 Mokrān, the country of Mānṣūra and Bodha and the rest of Sind, till thou comest to Kannūj and thence passest on to Tobbat (see \textit{Tībēt}), is about 4 months, and its breadth from the Indian Ocean to the country of Kannūj about three months."—\textit{Istakhri's}, pp. 6 and 11.

\textbf{c. 650.}—"The name of \textit{Tien-chan} (India) has gone through various and confused forms. . . Anciently they said \textit{Shē-hūn}; whilst some authors called it \textit{Hien-teou}. Now conforming to the true pronunciation one should say \textit{In-tū}."—\textit{Hwen Tsang}, in \textit{Pěl. Bouddhi}, ii. 57.

\textbf{c. 914.}—"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. . . ."—\textit{Mauīd}, i. 381.

\textbf{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 dubious washed down by the torrents hath filled up. . . ."—\textit{Al-Birānī}, in \textit{Reinhold's Extracts, Journ. As.} ser. 4. 1844.

\textbf{—Hind} is surrounded on the East by Chīn and M āchīn, on the West by Sind and Ḫabūl, and on the South by the Sea."—\textit{Ibid.}, in \textit{Elliot}, i. 45.

\textbf{1205.}—"The whole country of Hind, from Pershaur to the shores of the Ocean, and in the other direction, from Siwistān to the hills of Chīn. . . ."—\textit{Hawān Nīẓāmī}, in \textit{Elliot}, ii. 236. That is, from Peshawar in the north, to the Indian Ocean in the south; from Īshān (on the west bank of the Indus) to the mountains on the east dividing from China.

\textbf{c. 1500.}—"\textit{Hodu quae est Indica extra et intra Gastrum.}—\textit{Minoara Mundī} (in Hebrew), by \textit{Abr. Peretol}, in \textit{Hyde, Syntagma Dissert.,} Oxon, 1767, i. 75.
1553.—"And had Vasco da Gama belonged to a nation so glorious as the Romans he would perchance have added to the style of his family, 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 'Africanus,' than in the name of Cornelius, which was that of his family."—Barros, i. iv. 12.

1572.—Defined, without being named, by Camoens:
"Alem do Indo faz, e aquem do Gange
Há terreno muy grande, e assaz famoso,
Que pela parte Austral o mar abrange,
E para o Norte o Emódio cavernoso."

Lusíadas, vii. 17.

Englished by Burton:
"Outside of Indus, inside Ganges, lies
A wide-spread country, famed enough
Of yore;
Northward the peaks of carved Emódus rise,
And southward the ocean doth confine the shore."

1577.—"India is properly called that great Province of Asia, in the whiche great Alexander kept his warres, and was so named of the ryuer Indus."—Iten, Hist. of Tranwayle, f. 3v.

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 snowy mountains. It is wide at the north and narrow at the south; its figure is that of a half-moon."—Huen Tsang, in Pél. Boudh. ii. 58.

1298.—"India the Greater is that which extends from Maabar to Kesmacoran (i.e. from Coromandel to Melkan), and it contains 13 great kingdoms. . . . India the Lesser extends from the Province of Champa to Mutfali (i.e. from Cochin-China to the Kistna Delta), and contains 8 great Kingdoms. . . . Abash (Abyssinia) is a very great province, and you must know that it constitutes the Middle India."—Marco Polo, Bk. iii. ch. 34, 35.

c. 1328.—"What shall I say? The greatness of this India is beyond description. But let this much suffice concerning India the Greater and the Less. Of India Tertia I will say this, that I have not indeed seen its many marvels, not having been there. . . ."—Friar Jordano, p. 41.

India Minor, in Clavijo, looks as if it were applied to Afghanistan:
1404.—"And this same Thursday that the said Ambassadors arrived at this great River (the Oxus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called Termen (Termeh), and this used to belong to India Minor, but now belongs to the empire of Samarkand, having been conquered by Tamurbec."—Clavijo, § ciii. (Markham, 119.)

Indies.
c. 1601.—"He does smile his face into more lines than are in the new map with the augmentation of the Indies."—Twelfth Night, Act iii. sc. 2.

1653.—"I was thirteen times captive and seventeen times sold in the Indies."—Trans. of Pinto, by H. Cogan, p. 1.

1826.—". . . Like a French lady of my acquaintance, who had so general a notion of the East, that upon taking leave of her, she enjoined me to get acquainted with a friend of hers, living as she said quelque part dans les Indes, and whom, to my astonishment, I found residing at the Cape of Good Hope."—Hajji Baba, Introd. Epistle, ed. 1835, p. ix.

India of the Portugese.
c. 1567.—"Di qui (Collan) a Cao Comeri si fanno settanta due miglia, e qui si finisce la costa dell'India."—Ces. Federici, in Ramisio, iii. 390.

1598.—"At the end of the country of Cambia beginneth India and the lands of Decam and Cuncam . . . from the island called Das Vagrua (read Fayqu) . . . which is the righte coast that in all the East Countries is called India. . . . Now you must understand that this coast of India beginneth at Damas, or the Island Das Vagruas, and stretched South and by East, to the Cape of Comorin, where it endeth."

Linschoten, ch. ix.-x.; [Hak. Soc. i. 62. See also under ABADA].

c. 1610.—"Il y a grand nombre des Portugais qui demeurent ès ports de cette costa de Bengale . . . Ils n'osoin retouner en l'Inde, pour quelques fautes qu'ils y ont commis."—Pyrrard de Laval, i. 239; [Hak. Soc. i. 394].

1615.—"Sociorum literis, qui Mogoris Regiam incolunt audium est in India de celeberrimo Regne illo quod Saraceni Catholic vocant."—Trigonius, De Christianop Expeditione apud 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 Mungo and Cassarous (?), which are like chestnuts."—Boccaccio, M.S.

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E.I.C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670.—They desire that dungarees may be supplied thence if possible, as "they were not procurable on the Coast of India, by reason of the disturbances of Sevajee."—Notes and Ects., Pt. i. 2.

1673.—"The Portugus . . . might have subdued India by this time, had not we fallen out with them, and given them the
INDIAN.

first Blow at Ormuz . . . they have added some Christians to those formerly converted by St. Thomas, but it is a loud Report to say all India."—Freyer, 137.

1851.—In a correspondence with Sir R. Morier, we observe the Portuguese Minister of Foreign Affairs calls their Goa Viceroy "The Governor General of India."

India of the Dutch.

1876.—The Dorian "is common throughout all India."—Filet, Plant-Kunding Woordeboek, 196.

Indies applied to America.

1563.—"And please to tell me . . . which is better, this (Rodux Chinea) or the quiaçao of our Indies as we call them. . . . "—Garcia, f. 177.

INDIAN. This word in English first occurs, according to Dr. Guest, in the following passage:

A.D. 433-440.

"Mid israelum ic waes
Mid ebreum and indeum, and mid egypturn."

In Guest's English Rhythms, ii. 86-87. But it may be queried whether indeum is not here an error for indeum; the converse error to that supposed to have been made in the printing of Otheno's death-speech—

"of one whose hand
Like the base Judean threw a pearl away."

Indian used for Mahout.

B.C. ? 116-105.—"And upon the beasts (the elephants) there were strong towers of wood, which covered every one of them, and were girt fast unto them with devices; there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled them."—L. Maccabees, vi. 37.

B.C. c. 150.—"Of Beasts (i.e. elephants) taken with all their Indians there were ten; and of all the rest, which had thrown their Indians, he got possession after the battle by driving them together."—Polyb. Bk. i. ch. 40; see also iii. 46, and xi. 1. It is very curious to see the drivers of Carthaginian elephants thus called Indians, though it may be presumed that this is only a Greek application of the term, not a Carthaginian use.

B.C. c. 20.—"Tertio die . . . ad Thabu- sion castellum imminens fluvio Indo ventum est; cui fecerat nomen Indus ab elephanto dejectus."—Liv. Bk. xxxviii. 14. This Indus or "Indian" river, named after the Mahout thrown into it by his elephant, was somewhere on the borders of Phrygia.

A.D. c. 210.—"Along with this elephant was brought up a female one called Nikaia. And the wife of their Indian being near death placed her child of 30 days old beside this one. And when the woman died a certain marvellous attachment grew up of the Beast towards the child. . . . "—Athenaeus, xiii. ch. 8.

Indian, for Anglo-Indian.

1816.—". . . our best Indians. In the idleness and obscurity of home they look back with fondness to the country where they have been useful and distinguished, like the ghosts of Homer's heroes, who prefer the exertions of a labourer on the earth to all the listless enjoyments of Elysium."—Elphinstone, in Life, i. 367.

INDIGO. s. The plant Indigofera tinctoria, L. (N.O. Leguminosae), and the dark blue dye made from it. Greek ιδικωός. This word appears from Hippocrates to have been applied in his time to pepper. It is also applied by Dioscorides to the mineral substance (a variety of the red oxide of iron) called Indian red (F. Adams, Appendix to Dunbar's Lexicon). [Liddell & Scott call it "a dark-blue dye, indigo." The dye was used in Egyptian mummy-cloths (Wilkinson, Ancient Egypt, ed. 1878, ii. 163).]

A.D. c. 60.—"Of this which is called ιδικωός 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 brazen cauldrons, which the craftsmen skim off and dry. That is deemed best which is blue in colour, succulent, and smooth to the touch."—Dioscorides, v. cap. 107.

c. 70.—"After this . . . Indico (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 (leaving to that gathered about canes and reeds: while it is panned or ground, it looketh blacke; but being dissolved it yeeldeth a woonderfull lovely mixture of purple and azur . . . Indico is valued at 20 denarii the pound. In physike there is use of this Indico; for it doth assuage swellings that doe stretch the skin."—Pline, by Ph. Holland, ii. 531.

c. 80-90.—"This river (Sinthus, i.e. Indus) has 7 mouths . . . and it has none of them navigable except the middle one only, on which there is a coast mart called Barbaricon . . . The articles imported into this mart are . . . On the other hand there are exported Costus, Bedellium . . . and Indian Black (ιδικωό μελαν, i.e. Indigo)."—Periplus, 38, 39.

1298.—(At Colium) "They have also abundance of very fine indigo (yute). 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.
INTERLOPER.

1584.—"Indico from Zindl and Cambala."—Barrett, in Hakl. ii. 413.

[1605-6.—"... for all which we shall buy Ryse, Indico, Lapes Bezar which theatre in abundances to be had."—Birdwood, First Letter Book, 71.

[1609.—"... to buy such Comodities as they shall finde there as Indico, of Laher (Lahore), here worth viij the pounde Serphis and the best Belondri."

[1610.—"Aeul or Indigue, which is a violet-blue dye."—Pyyard de Laval, Hak. Soc. ii. 246.

[1610.—"In the country thereabouts is made some Indigo."—Sir H. Middleton, in Purchas, i. 259.

[1616.—"Indigo is made thus. In the prime June they sow it, which the rains bring up about the prime September: this they cut and it is called the Newty (H. naedib, 'a young plant'), formerly mentioned, and is a good sort. Next year it sprouts again in the prime August, which they cut and is the best Indigo, called Jerry (H. jar, 'growing from the root (jar)')."—Foster, Letters, iv. 241.

[1670.—Tavernier gives a detailed account of the manufacture as it was in his time. "They that sif this Indigo must be careful to keep a Linnen-claouth before their faces, and that their nostrils be well stopt. ... Yet ... they that have sifed Indigo for 9 or 10 days shall spit nothing but blee for a good while together. Once I laid an egg in the morning among the siters, and when I came to break it in the evening it was all blee within."—E.T. ii. 128-9; [ed. Bull, ii. 11].

We have no conception what is meant by the following singular (apparently sarcastic) entry in the Indian Vocabulary:—

1788.—"Indergo—a drug of no estimation that grows wild in the woods."—This is H. Finder, Skt. indra-yaka, "barley of Indra," the Wrightia tinctoria, from the leaves of which a sort of indigo is made. See Watt, Econ. Dict. VI. pt. iv. 316. "Indergo of the species of warm bitters."—Hathed, Code, ed. 1781, p. 9.

1818.—"Découvertes et Inventions.—Décidément le cabinet Gladstone est pourvu par la malechance. Voici un savant chimiste de Munich qui vient de trouver le moyen se preparer artificiellement et à très bon marché le bleu Indigo. Cette découverte peut amener la ruine du gouvernement des Indes anglaises, qui est déjà menacé de la banqueroute. L'Indigo, en effet, est le principal article de commerce des Indes (1); dans l'Allemagne, on en importe par an pour plus de cent cinquante millions de francs."—Nouve Commercial Paper, quoted in Pioneer Mail, Feb. 3.

INGLEES, s. Hind. Inglis and Inqis. Wilson gives as the explanation of this: "Invalid soldiers and sipahis, to whom allotments of land were assigned as pensions; the lands so granted." But the word is now used as the equivalent of (sepoys') pension simply. Mr. Carnegie, [who is followed by Platts], says the word is "probably a corruption of English, as pensions were unknown among native Governments, whose rewards invariably took the shape of land assignments." This, however, is quite unsatisfactory; and Sir H. Elliot's suggestion (mentioned by Wilson) that the word was a corruption of invalid (which the sepoys may have confounded in some way with English) is most probable.

INTERLOPER, s. One in former days who traded without the license, or outside the service, of a company (such as the E.I.C.) which had a charter of monopoly. The etymology of the word remains obscure. It looks like Dutch, but intelligent Dutch friends have sought in vain for a Dutch original. Onderloopen, the nearest word we can find, means 'to be inundated.' The hybrid etymology given by Bailey, though allowed by Skeat, seems hardly possible. Perhaps it is an English corruption from ontloopen, 'to evade, escape, run away from.' [The N.E.D. without hesitation gives interlope, a form of leap. Skeat, in his Concise Dict., 2nd ed., agrees, and quotes Low Germ. and Dutch enterloper, 'a runner between.']

1627.—"Interlopers in trade, "Arr. Acad. pa. 54."—[Minshew, (What is the meaning of the reference?) [It refers to "The Attorneyes Academic" by Thomas Powell or Powel, for which see 9 ser. Notes and Queries, vii. 198, 392].

1650.—"The commissions relating to the Interloper, or private trader, being considered, it is resolved that a notice be fixed up warning all the Inhabitants of the Towne, not, directly or indirectly, to trade, negotiate, aid, assist, countenance, or hold any correspondence, with Captain William Alley or any person belonging to him or his ship without the license of the Honorable Company. Whoever shall offend herein shall answer it at their Peril."—Notes and Exts., Pt. iii. 29.

1683.—"The Shippe Expectation, Capt. Ally Comand, an Interloper, arrived in ye Downes from Porto Novo."—Hedges, Diary, Jan. 4; [Hak. Soc. i. 15].
[1862.—"The Agent having notice of an Interloper lying in Titticoriin Bay, immediately sent for ye Counsell to consult about it. . . .—Pringle, Diary of Ft. St. Geo. 1st ser. i. 68."

"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."—O'regan's Fragments, 127.

1683.—"If God gives me life to get this Phirmaund into my possession, ye Honble. Compy. shall never more be much troubled with Interlopers."—Hedges, Diary, Jan. 6; [Hak. Soc. i. 62].

"May 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Douglass came to ye factory, and being sent for, were asked 'Whether they did now, or ever intended, directly or indirectly, to trade with any Interlopers' that shall arrive in the Bay of Bengall?"

"Mr. Littleton answered that, 'he did not, nor ever intended to trade with any Interloper.'

"Mr. Nedham answered, 'that at present he did not, and that he came to get money, and if any such offer should happen, he would not refuse it.'

"Mr. Douglass answered, he did not, nor ever intended to trade with them; but he said 'what Estate he should get here he would not scruple to send it home upon any Interloper.'

"And having given their respective answers they were dismissed."—Ibid. Hak. Soc. i. 90-91.

1694.—"Whether ye souldiers lately sent up hath created any jealousy in ye Interloper: or their own Actions or guilt I know not, but they are so cautious ye every 2 or 3 bales ye are pack't they immediately send on board."—Ms. Letter from Edited, Here at Hugley to the Rt. Worship Charles Eves Esq. Agent for Affairs of the Rt. Honble. East India Comp'y, in Bengall, &c. (9th Sept.). MS. Record in India Office.

1719.—". . . their business in the South Seas was to sweep those coasts clear of the French interlopers, which they did very effectually."—Shevocke'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.

1730.—"To Interlope [of inter, L. between, and loorp, Du. to run, q.d. to run in between, and intercept the Commerce of others], to trade without proper Authority, or interfere with a Company in Commerce."—Bailey's English Dict. s.v.

1760.—"Enterlooper. Term of Commerce de Mer, for en usage parmi les Compagnies des Pays du Nord, comme l'Angleterre, la Hollande, Hambourg, le Danemark, &c. It signifies a vaisseau d'un particulier qui pratique et frequente les Côtes, et les Havres ou Ports de Mer eloignés, pour y faire un commerce clandestin, au prejudice des Compagnies qui sont autorisées elles seules a le faire dans ces mêmes lieux. . . . Ce mot se prononce comme s'il etoit écrit Entreloupe. Il est emprunté de l'Anglois, de enter qui signifie entre et entreprendre, et de Loopier, Courreur."—Savary des Bruslons, Dict. Univ. de Commerce, Nouv. ed., Copenhagen, s. v.

c. 1812.—"The fault lies in the clause which gives the Company power to send home interlopers . . . and is just as reasonable as one which should forbid all the people of England, except a select few, to look at the moon."—Letter of Dr. Carey, in William Carey, by James Culross, D.D., 1881, p. 165.

IPECACUANHA (WILD), s. The garden name of a plant (Asclepias curassavica, L.) naturalised in all tropical countries. It has nothing to do with the true ipecacuanha, but its root is a powerful emetic, whence the name. The true ipecacuanha is cultivated in India.

IRON-WOOD. This name is applied to several trees in different parts; e.g. to Mesua ferrea, L. (N.O. Chiusavicae), Hind. nagkesar; and in the Burmese provinces to Xylia dolabriformis, Benth.

ISAY. 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 after foreigners Akee! Akee! a tradition from the Portuguese Aqui! 'Here!' In Java the French are called by the natives Orang deendong, i.e. the dites-done people. (See Fortune's Two Visits to the Two Countries, 1853, p. 52; and Notes and Queries in China and Japan, ii. 176.)

[1863.—"The Sepoys were . . . invariably called 'Achas.' Acha or good is the constantly recurring answer of a Sepoy when spoken to. . . .—Fisher, Three Years in China, 146.]

ISKAT, s. Ratlines. A marine term from Port. escaula (Roebuck).

[ISLAM, s. Infn. of Ar. salah, 'to be or become safe'; the word generally used by Mahommedans for their religion.

[1616.—"Dated in Achen 1025 according to the rate of Slam."—Foster, Letters, iv. 125.]
[1617.—"I demanded the debts... one [of the debtors] for the sale of 110 rials is termed Slam."—Letter of E. Young, from Jacatra, Oct. 9, I.O. Records: O.C. No. 541.]

ISTOOP, s. Oakum. A marine term from Port. estopa (Roebuck).

ISTUBBUL, s. This usual Hind. word for 'stable' may naturally be imagined to be a corruption of the English word. But it is really Ar. ḳiṣṭābī, 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. ḳiṣṭābī, 'one drachm.' [The N.E.D. gives itsa, itche, 'one,' bū, 'division, part, quarter']. Present value about 1ś. Marsden says: "Itzebo, a small gold piece of oblong form, being 0'61 inch long, and 0'3 broad. Two specimens weighed 2 dwt. 3 grs. only" (Numism. Orient., 814-5). See Cock's Diary, i. 176, ii. 77. [The coin does not appear in the last currency list; see Chamberlain, Things Japanese, 3rd ed. 99.]

[1616.—"Ichibos." (See under KO-BANG.)

[1859.—"We found the greatest difficulty in obtaining specimens of the currency of the country, and I came away at last the possessor of a solitary Itziboo. These are either of gold or sliver: the gold Itziboo is a small oblong piece of money, intrinsically worth about seven and sixpence. The intrinsic value of the gold half-itziboo, which is not too large to convert into a shirt-stud, is about one and tenpence."—L. Oliphant, Narr. of Mission, ii. 232.]

IZAM MALUCO, n.p. We often find this form in Correa, instead of Nizamaluco (q.v.).

J

JACK, s. Short for Jack-Sepoy; in former days a familiar style for the native soldier; kindly, rather than otherwise.

1853.—"... he should be leading the Jacks."—Oakfield, ii. 66.

J A C K, s. The tree called by botanists Artocarpus integrifolia, L. fil., and its fruit. The name, says Drury, is "a corruption of the Skt. word Tchacka, which means the fruit of the tree" (Useful Plants, p. 55). There is, however, no such Skt. word; the Skt. names are Kantaka, Phala, Panasa, and Phalasa. [But the Malayāl. chakka is from the Skt. chakra, 'round."

Rheede rightly gives Tsjaka (chakkā) as the Malayālam name, and from this no doubt the Portuguese took jaca and handed it on to us. "They call it," says Garcia Orta, "in Malavar jaes, in Canareese and Guzerati panas" (f. 111). "The Tamil form is sakkēi, the meaning of which, as may be adduced from various uses to which the word is put in Tamil, is 'the fruit abounding in rind and refuse.'" (Letter from Bp. Coldwell.)

We can hardly doubt that this is the fruit of which Pliny writes: "Major alia pomo et suavitate praeccellentior; quo sapientiores Indorum vivunt. (Folium alas avium imitantur longitudine trium cubitorum, latitudine duum). Fructum e cortice mittit admirabilem succi dulcedine; ut uno quaternos satisit. Arbori nomen palata, pomo arienae; plurima est in Sydraci, expeditionum Alexandri termino. Est et alia similis huic; dulcior pomo; sed interaneorum valetudini infesta" (Hist. Nat. xii. 12). Thus rendered, not too faithfully, by Philemon Holland: "Another tree there is in India, greater yet than the former; bearing a fruit much fairer, bigger, and sweeter than the figs aforesaid; and whereof the Indian Sages and Philosophers do ordinarily live. The leaf resembleth birds' wings, carrying three cubits in length, and two in breadth. The fruit it putteth forth at the bark, having within it a wonderfull pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree's name is Pala, and the fruit is called Arienae. 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 beetle a fruit more delectable that this Arienae, albeit the guts in a man's belly it wringeth and breeds the blondie flux" (i. 361).

Strange to say, the fruit thus described has been generally identified with the plantain: so generally that
is about two cubits. . . . (3) There is another tree the fruit of which is long, and not straight but crooked, and sweet to the taste. But this gives rise to colic and dysentery ("\'Αλλα τέ ἐστιν οὗ ὁ καρπὸς \(\mu\)κρός καὶ οὗ εὐθύς ἄλλα σκόλιος, ἐσθιόμενος δὲ γλυκὸς. Ὡστος ἐν τῇ κοιλίᾳ δηγμόν ροεί καὶ δύσετράν . . .") wherefore Alexander published a general order against eating it."—(Hist. Plant. iv. 4-5).

It is plain that Pliny and Theophrastus were using the same authority, but neither copying the whole of what he found in it.

The second tree, whose leaves were like birds' wings and were used to fix upon helmets, is hard to identify. The first was, when we combine the additional characters quoted by Pliny but omitted by Theophrastus, certainly the jack; the third was, we suspect, the mango (q.v.). The terms long and crooked would, perhaps, answer better to the plantain, but hardly the unwholesome effect. As regards the uno quaternos satiet, compare Friar Jordanus below, on the jack: "Sufficit circiter pro quinque personis." Indeed the whole of the Friar's account is worth comparing with Pliny's. Pliny says that it took four men to eat a jack, Jordanus says five. But an Englishman who had a plantation in Central Java told one of the present writers that he once cut a jack on his ground which took three men—not to eat—but to carry!

As regards the names given by Pliny it is hard to say anything to the purpose, because we do not know to which of the three trees jumbled together the names really applied. If pala really applied to the jack, possibly it may be the Skt. phalasa, or panasa. Or it may be merely p'hala, 'a fruit,' and the passage would then be a comical illustration of the persistence of Indian habits of mind. For a stranger in India, on asking the question, 'What on earth is that?' as he well might on his first sight of a jack-tree with its fruit, would at the present day almost certainly receive for answer: 'Phal hai khudawa!'—'It is a fruit, my lord!' Ariena looks like hiranya, 'golden,' which might be an epithet of the jack, but we find no such specific application of the word.

Omitting Theophrastus and Pliny, the oldest foreign description of the (we presume) the Linnaean name of the plantain Musa sapientum, was founded upon the interpretation of this passage. (It was, I find, the excellent Rumphius who originated the erroneous identification of the ariena with the plantain). Lassen, at first hesitatingly (i. 262), and then more positively (ii. 678), adopts this interpretation, and seeks ariena in the Skt. védra. The shrewder Gilde- meister does the like, for he, sans phrase, uses arienae as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the uno quaternos satiet. Humboldt, quoth he, often saw Indians make their meal with a very little manioc and three bananas of the big kind (Platano-arton). 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 Kartoffel, even "of the big kind," make a dinner for four German Professors? Just as little would one plantain suffice four Indian Sages.

The words which we have italicised in the passage from Pliny are quite enough to show that the jack is intended; the fruit growing e cortice (i.e. piercing the bark of the stem, not pendent from twigs like other fruit), the sweetness, the monstrous size, are in combination inaffilible. And as regards its being the fruit of the sages, we may observe that the jack fruit is at this day in Travancore one of the staples of life. But that Pliny, after his manner, has jumbled things, is also manifest. The first two clauses of his description (Major alia, &c.; Folium alas, &c.) are found in Theophrastus, but apply to two different trees. Hence we get rid of the puzzle about the big leaves, which led scholars astray after plantains, and originated Musa sapientum. And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one. Here are the passages of Theophrastus:—

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets; the length
JACK.

Jack that we find is that by Hwen T'sang, who met with it in Bengal:

c. A.D. 650.—"Although the fruit of the pum-pan-so (panaza) is gathered in great quantities, it is held in high esteem. These fruits are as big as a pumpkin; when ripe they are of a reddish yellow. Split in two they disclose inside a quantity of little fruits as big as crane's eggs; and when these are broken there exudes a juice of reddish-yellow colour and delicious flavour. Sometimes the fruit hangs on the branches, as with other trees; but sometimes it grows from the roots, like the jutting (Radix Chinca), which is found under the ground."—Julien, iii. 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 [a corruption of Malaygal. varikka, 'superior fruit'], quite as big and as sweet, but not of the same species. These fruits never grow upon the twigs, for these are not able to bear their weight, but only from the main branches, and even from the trunk of the tree itself down to the very roots."—Friar Jordanae, 13-14.

A unique MS. of the travels of Friar Odoric, in the Palatine Library at Florence, contains the following curious passage:

c. 1390.—"And there be also trees which produce fruits so big that two will be a load for a strong man. And when they are eaten you must oil your hands and your mouth; they are of a fragrant odour and very savoury; the fruit is called chobassii." The name is probably corrupt (perhaps choacassi?). But the passage about oiling the hands and lips is aptly elucidated by the description in Baber's Memoirs (see below), a description matchless in its way, and which falls off sadly in the new translation by M. Pavet de Courteille, which quite omits the "haggises."—

c. 1395.—"The Shaki and Barki. This name is given to certain trees which live to a great age. Their leaves are like those of the walnut, and the fruit grows directly out of the stem of the tree. The fruits borne nearest to the ground are the barki; they are sweeter and better-flavoured than the Shaki . . . " etc. (much to the same effect as before).— Ibn Batuta, iii. 127; see also iv. 228.

c. 1360.—"There is again another wonderful tree called Chake-Baruke, as big as an oak. Its fruit is produced from the trunk, and not from the branches, and is something yellow to be seen, being as big as a great lamb, or a child of three years old. It has a hard rind like that of our pine-cones, so that you have to cut it open with a hatchet; inside it has a pulp of surpassing flavour, with the sweetness of honey, and of the best Italian melon; and this also contains some 500 chestnuts of like flavour, which are capital eating when roasted."— John de' Marignoli, in Cathay, &c., 363.

c. 1440.—"There is a tree commonly found, the trunk of which bears a fruit resembling a pine-cone, but so big that a man can hardly lift it; the rind is green and hard, but still yields to the pressure of the finger. Inside there are some 250 or 300 pippins, as big as figs, very sweet in taste, and contained in separate membranes. These have each a kernel within, of a windsy quality, of the consistence and taste of chestnuts, and which are roasted like chestnuts. And when cast among embers (to roast), unless you make a cut in them they will explode and jump out. The outer rind of the fruit is given to cattle. Sometimes the fruit is also found growing from the roots of the tree underground, and these fruits excel the others in flavour, wherefore they are sent as presents to kings and petty princes. These (moreover) have no kernels inside them. The tree itself resembles a large fig-tree, and the leaves are cut into fingers like the hand. The wood resembles box, and so it is esteemed for many uses. The name of the tree is Cachi" (i.e. Cachi or Tsacchi).—Nicolo de' Conti.

The description of the leaves . . . "foliis da medium palmi interieisis"—is the only slip in this admirable description. Conti must, in memory, have confounded the Jack with its congener the bread-fruit (Artocarpus incisa or incifolia). We have translated from Poggio's Latin, as the version by Mr. Winter Jones in India in the XVth Century is far from accurate.

1530.—"Another is the kadhil. This has a very bad look and flavour (odour?). It looks like a sheep's stomach stuffed and made into a baggis. It has a sweet sickly taste. Within it are stones like a filbert . . . The fruit is very adhesive, and on account of this adhesive quality many rub their mouths with oil before eating them. They grow not only from the branches and trunk, but from its root. You would say that the tree was all hung round with haggises!"—Leiden andTickCount's India, 325. Here kadhil represents the Hind. name kathal. The practice of oiling the lips on account of the "adhesive quality" (or as modern mortals would call it, 'stickiness') of the jack, is still usual among natives, and is the cause of a proverb on premature precautions: Gitch'm en Kathal, honth m'en tele! "You have oiled your lips while the jack still hangs on the tree!" We may observe that the call of the Indian cuckoo is in some of the Gaonetic districts rendered by the natives as Kathal pakkat Kathal pakkâ! i.e. "Jack's ripe," the bird appearing at that season.

[1547.—"I consider it right to make over to them in perpetuity . . . one palm grove and an area for planting certain mango trees and jack trees (mangueiras e jaqueiras) situate in the village of Calanguite. . . . —Archivo. Port. Orient., fasc. 5, No. 88.]

c. 1590.—"In Sircar Hajjypoore there are plenty of the fruits called Kathul and
JACK.

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JACKAL.

Buddhal; some of the first are so large as to be too heavy for one man to carry."—
Gladwin's Ayen, ii. 25. In Blochmann's ed.
of the Persian text he reads barhal, [and so in
Jarrett's trans. (i. 152)], which is a Hind.
name for the Artocarpus Lacoocha of Roxb.

1563. — "R. What fruit is that which is
as big as the largest (coco) nuts?
"O. You just now ate the chestnuts from
inside of it, and you said that roasted they
were like real chestnuts. Now you shall eat
the envelopes of these . . .
"R. They taste like a melon; but not so
good as the better melons.
"O. True. And owing to their viscos
nature they are ill to digest; or say rather
they are not digested at all, and often issue
from the body quite unchanged. I don't
much use them. They are called in Malavar
jacas; in Canarin and Gusurate pandu. . . .
The tree is a great and tall one; and the
fruits grow from the wood of the stem, right
up to it, and not on the branches like other
fruits."—Garcia, t. 111.

[1598.— "A certain fruit that in Malabar
is called iaca, in Canara and Gusurate
Panar and Panasat, by the Arabians Panae,
by the Persians Panau."—Linschoten, Hak.
Soc. ii. 30.

[c. 1610.—"The Jaques is a tree of the
height of a chestnut."—Pyrard de Laval,
Hak. Soc. ii. 366.

[1623.—"We had Ziacche, a fruit very
rare at this time."—P. della Valle, Hak.
Soc. ii. 364.]

1673.—"Without the town (Madras) grows
their Rice . . . Jawks, a Coat of Armour
over it, like an Hedg-hog’s, guards its
weighty Fruit."—Fryer, 40.

1810. — "The jack-wood . . . at first
yellow, becomes on exposure to the air of
the colour of mahogany, and is of as fine
a grain."—Marla Graham, 101.

1878.—"The monstrous jack that in its
eccentric bulk contains a whole magazine of
tastes and smells."—Ph. Robinson, In My
Indian Garden, 49-50.

It will be observed that the older
authorities mention two varieties of
the fruit by the names of shaki 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 Barco, the other
Giacha papo or girasole. And Rheede,
the great authority on Malabar plants,
says (iii. 19):

"Of this tree, however, they reckon more
than 30 varieties, distinguished by the
quality of their fruit, but all may be reduced
to two kinds; the fruit of one kind distin-
guished by plum and succulent pulp of
delicious honey flavour, being the varaka;
that of the other, filled with softer and more
flabby pulp of inferior flavour, being the
Tjakapa."

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 reade Ludovicus Romanus, in
his fifth Booke and fifteene Chapter of
his Navigations, and Christopherus a
Costa in his cap. of iaca, and Gracia ab
Horto, in the Second Booke and fourth
Chapter," saith the learned Paladanus
. . . And if there be anybody so un-
reasonable, so say we too—by all means
let him do so! [A part of this article
is derived from the notes to Jordanus
by one of the present writers. We may
also add, in aid of such further investiga-
tion, that Paladanus is the Latinised
name of v.d. Broecke, the commentator
on Linschoten. "Ludovicus Romanus"
is our old friend Varthema, and "Gracia
ab Horto" is Garcia De Orta.]

JACKAL. s. The Canis aureus, L.,
seldom seen in the daytime, unless it be
fighting with the vultures for carrion,
but in shrieking multitudes, or rather
what seem multitudes from the noise
they make, entering the precincts of
villages, towns, of Calcutta itself, after
dark, and startling the newcomer with
their hideous yells. Our word is not
apparently Anglo-Indian, being taken
from the Turkish chakal. But the
Pers. shaghal is close, and Skt. srigda,
‘the howler,’ is probably the first form.
The common Hind. word is gidar, [‘the
greedy one,’ Skt. griikh]. 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 magnam
claumorem et vehebit hominum irritantiumque
voce; Interrogro quid sit; . . . narrant mihi ululatum esse bestiarum, quas
Tureae Giacale vocant. . . ."—Busbeg,
Epist. i. p. 78.

1615.—"The inhabitants do nightly house
their goats and sheep for fear of iackals
(in my opinion no other than Foxes), whereof
an infinite number do lurk in the obscure
vaults."—Sundys, Relation, &c., 205.

1616.—". . . those jacalls seem to be
wild Doggs, who in great companies run
up and down in the silent night, much
disquieting the peace thereof, by their most hideous noyse."—*Terry*, ed. 1665, p. 371.

1653.—"*Le schekal* est un espèce de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit criant trois ou quatre fois à certaines heures."—*De la Boulaye-Gonz*, ed. 1657, p. 254.

1672.—"There is yet another kind of beast which they call Jackalz; they are horribly greedy of man's flesh, so the in-habitants beset the graves of their dead with heavy stones."—*Baldens* (Germ. ed.), 429.

1673.—"An Hollish concert of Jackals (a kind of Fox)."—*Fryer*, 53.

1681.—"For here are many Jackalls, which catch their Henes, some Tigres that destroy their Cattle; but the greatest of all is the King; whose occasion is to keep them poor and in want."—*Knox, Ceylon*, 87. On p. 20 he writes *Jacobs*.

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.


C. 1816.—

"The jackal's troop, in gather'd cry, Bayed from afar, complainingly."—*Siege of Corinth*, xxxiii.

1820.—"The mention of Jackal-hunting in one of the letters (of Lord Minto) may remind some Anglo-Indians still living, of the days when the Calcutta hounds used to throw off at gun-fire."—*Sat. Rev.* Feb. 14.

**JACK-SNIPE** of English sportsmen is *Gallinago gallinula*, Linn., smaller than the common snipe, *G. scolopacinus*, Bonap.

**JACKASS COPAL.** This is a trade name, and is a capital specimen of *Hobson-Jobson*. It is, according to Sir R. Burton, *Zanzibar*, i. 357, a corruption of *chakázi*. There are three qualities of copal in the Zanzibar market. 1. *Sundaruti m'iti*, or 'Tree Copal,' gathered directly from the tree which exudes it (*Trachylobium Mossambicense*). 2. *Chakázi* or *chakazzi*, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine *Sundarust*, or true Copal (the *Anisé* of the English market), which is also fossil, but of ancient production, and bears more than twice the price of 1 and 2 (see *Sir J. Kirk* in *J. Linn. Soc.* (Botany) for 1871). Of the meaning of *chakázi* we have no authentic information. But consider-

ing that a pitch made of copal and oil is used in Kutch, and that the cheaper copal would naturally be used for such a purpose, we may suggest as probable that the word is a corr. of *jaházi*, and = 'ship-copal.'

**JACQUETE, Town and Cape, n.p.** The name, properly *Jakad*, formerly attached to a place at the extreme west horn of the Kathiawar Peninsula, where stands the temple of *Dwarka* (q.v.). Also applied by the Portuguese to the Gulf of Cutch. (See quotation from Camoes under *DIUL-SIND*.) The last important map which gives this name, so far as we are aware, is Aaron Arrow-

smith's great Map of India, 1816, in which *Dwarka* appears under the name of *Juggut*.

1525.—*Melequyz* "holds the revenue of Crystna, which is in a town called *Zaguate* where there is a place of Pilgrimage of gentoos which is called *Crysna* . . ."—*Lembrança dos Covisas da India*, 35.

1553.—"From the Diul estuary to the Point of *Jaquate* 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, 63 leagues."—*Barros*, I. ix. 1.

1555.—"Whilst the tide was at its greatest height we arrived at the gulf of *Chakad*, where we descried signs of fine weather, such as sea-horses, great snakes, turtles, and sea-weeds."—*Sidi 'Ali*, p. 77.

[1663.—"Passed the point of *Jacquette*, where is that famous temple of the Resbutos (see *RAJPOOT*)."—*Barros*, IV. iv. 4.]

1726.—In Valentyn's map we find *Jaquette* marked as a town (at the west point of Kathiawar) and *Encedada da Jaquete* for the Gulf of Cutch.

1727.—"The next sea-port town to *Bael*, is *Jigat*. It stands on a Point of low Land, called *Cape Jigat*. The City makes a good Figure from the Sea, showing 4 or 5 high Steeples."—*A. Hamilton*, i. 135; [ed. 1744].

1813.—"*Jigat Point* . . . on it is a pagoda; the place where it stands was formerly called *Jigat More*, but now by the Hindoos *Dorcreur* (i.e. *Dwarka*, q.v.). At a distance the pagoda has very much the appearance of a ship under sail . . . Great numbers of pilgrims from the interior visit *Jigat pagoda*. . ."—*Milburn*, i. 150.

1841.—"*Jigat Point* called also *Dwarka*, from the large temple of *Dwarka* standing near the coast."—*Horsburgh, Directory*, 5th ed., i. 480.

**JADE**, s. The well-known mineral, so much prized in China, and so wonderfully wrought in that and
other Asiatic countries; the yaslim of the Persians; nephrite of mineralogists.

The derivation of the word has been the subject of a good deal of controversy. We were at one time inclined to connect it with the yada-tish, 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 Schiefner, a bezar (q.v.).

Major Raverty, in his translation of the Tabakît-i-Naşiri, in a passage referring to the regions of Tukhâristân and Bâmiân, has the following: "That tract of country has also been famed and celebrated, to the uttermost parts of the countries of the world, for its mines of gold, silver, rubies, and crystal, bejâdâ [jade], and other [precious] things" (p. 421). On bejâdâ 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 bejâdâ, as given in dictionaries, suggest a red mineral, which jade rarely is. And Prof. Max Müller, in an interesting letter to the Times, dated Jan. 10, 1880, states that the name jade was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards piedra de ijada, because it was supposed to cure pain in the groin (Sp. iâda); for like reasons to which it was called lapis nephriticus, whence nephrite (see Bailey, below). Skeat, s.v.: "It is of unknown origin; but probably Oriental. Prof. Cowell finds yelâ a material out of which ornaments are made, in the Divyâvâdâna; but it does not seem to be Sanskrit." Prof. Müller's etymology seems incontrovertible; but the present work has afforded various examples of curious etymological coincidences of this kind. [Prof. Max Müller's etymology is now accepted by the N.E.D. and by Prof. Skeat in the new edition of his Concise Dict. The latter adds that ijada is connected with the Latin ilia.]

1595.—"A kinda of greed stones, which the Spaniards call Piedras hijadas, and we use for spleene stones."—Raleigh, Discov. Guiana, 24 (quoted in N.E.D.).

1730.—"Jade, a greenish Stone, bordering on the colour of Olive, esteemed for its Hardness and Virtues by the Turks and Poles, who adorn their fine Sabres with it; and said to be a preservative against the nephritick Colick."—Bailey's Eng. Dict. s.v.

JADOO, s. Hind. from Pers. jâdâ, Skt. yâtu; conjuring, magic, hocus-pocus.

1820.—"'Pray, sir,' said the barber, 'is that Sanscrit, or what language!' 'May be it is jadooc,' I replied, in a solemn and deep voice."—Pandurang Hari, ed. 1878, i. 127.

JADOOGUR, s. Properly Hind. jâdâg-hâr, 'conjuring-house' (see the last). The term commonly applied by natives to a Freemasons' Lodge, when there is one, at an English station. On the Bombay side it is also called Shaitân khâna (see Burton's Sind Revisited), a name consonant to the ideas of an Italian priest who intimated to one of the present writers that he had heard the raising of the devil was practised at Masonic meetings, and asked his friend's opinion as to the fact. In S. India the Lodge is called Talai-vetta-Kovil, 'Cut-head Temple,' because part of the rite of initiation is supposed to consist in the candidate's head being cut off and put on again.

JAFNA, JAFNAPATÁM, n.p.
The very ancient Tamil settlement, and capital of the Tamil kings on the singular peninsula which forms the northernmost part of Ceylon. The real name is, according to Emerson Tennent, Valpannad, and it is on the whole probable that this name is identical with the Galiba (Prom.) of Ptolemy. [The Madras Gloss. gives the Tamil name as Täzhippätam, from yazkJ-paññam, 'a lute-player'; "called after a blind minstrel of that name from the Chola country, who by permission of the Singhalese king obtained possession of Jaffna, then uninhabited, and introduced there a colony of the Tamil people."]

1558.—"... the Kingdom Triquinamalé, which at the upper end of its coast adjoins another called Jafnapatamo, which stands at the northern part of the island."—Barros, III. ii. cap. i.

c. 1666.—In Cesare de' Federici it is written Gianifanpatan.—Ramusio, iii. 3900.
JAGFRY, s. A screen or lattice-work, made generally of bamboo, used for various purposes, such as a fence, a support for climbing plants, &c. The ordinary Pers. ja'farı is derived from a person of the name of Ja'far; but Mr. Platts suggests that in the sense under consideration it may be a corr. of Ar. ẓafirat, ẓafir, 'a braided lock.'

[1832.—"Of vines, the branches must also be equally spread over the jaffry, so that light and heat may have access to the whole."—Trans. Agric. Hort. Soc. Ind. ii. 202.]

JAGGERY, s. Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (Phoenix sylvestris, Roxb.), Hind. khajuria, is that which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmyra, the caryota, and the coco-palm all give it; the first as the staple of Tinnevelly and northern Ceylon; the second chiefly in southern Ceylon, where it is known to Europeans as the Jaggery Palm (kital of natives); the third is much drawn for toddy (q.v.) in the coast districts of Western India, and this is occasionally boiled for sugar. Jaggery is usually made in the form of small round cakes. Great quantities are produced in Tinnevelly, where the cakes used to pass as a kind of currency (as cakes of salt used to pass in parts of Africa, and in Western China), and do even yet to some small extent. In Bombay all rough unrefined sugar-stuff is known by this name; and it is the title under which all kinds of half-prepared sugar is classified in the tariff of the Railways there. The word jaggery is only another form of sugar (q.v.), being like it a corr. of the Skt. sarkara, Konkani sakkarad, [Malayal. chakkara, whence it passed into Port. jagara, jagra].

1516.—"Sugar of palms, which they call xagara."—Barbosa, 59.

1553.—Exports from the Maldives "also of fish-oil, coco-nuts, and jagara, which is made from these after the manner of sugar."—Barroso, Dec. iii. liv. iii. cap. 7.

1561.—"Jagre, which is sugar of palm-trees."—Correa, Lendas, i. 2, 592.

1563.—"And after they have drawn this pot of cura, if the tree gives much they draw another, of which they make sugar, prepared either by sun or fire, and this they call jagra."—Garcia, t. 67.

c. 1567.—"There come every yeere from Cochin and from Cannanor tenne or fifteene great Shippes (to Chaul) laden with great nuts . . . and with sugar made of the same nuts called Giagra."—Caesar Frederike, in Hakl. ii. 344.

1598.—"Of the aforesaid sūra they likewise make sugar, which is called ḫagra; 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."—Linnebolten, 102; [Hak. Soc. ii. 40].

1616.—"Some small quantity of wine, but not common, is made among them; they call it ḫa'ak (see ARRACK), distilled from Sugar, and a spicy rinde of a tree called ḫagra."—Terry, ed. 1685, p. 365.

1727.—"The Produce of the Samorin's Country is . . . Cocoa-Nut, and that tree produceth Jaggery, a kind of sugar, and Copera (see COPRAH), or the kernels of the Nut dried."—A. Hamilton, i. 506; [ed. 1744, i. 308].

c. 1750-60.—"Arrack, a coarse sort of sugar called Jagree, and vinegar are also extracted from it" (coco-palm).—Grose, i. 47.

1807.—"The Turi or fermented juice, and the Jaggory or ininspissated juice of the Pal- mira tree . . . are in this country more esteemed than those of the wild date, which is contrary to the opinion of the Bengalese."—F. Buchanan, Myssore, &c., i. 5.

1860.—"In this state it is sold as jaggery in the bazaars, at about three farthings per pound."—Tennent's Ceylon, iii. 524.

JAGHEER, JAGHIRE, s. Pers. jāgīr, lit. 'place-holding.' A hereditary assignment of land and of its rent as annuity.

[c. 1590.—"Fermann-i-zabatu are issued for . . . appointments to jāgīrs, without military service."—Ain, i. 281.]

c. 1617.—"Hee quittes diuers small Jaggers to the King."—Sir T. Roe, Hak. Soc. ii. 449.

1696.—". . . 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 Jah-ghirs, that is, good Lands for their Pensions."—Bernier, E.T. 66; [ed. Constable, 213].

1673.—"It (Surat) has for its Maintenance the Income of six Villages; over which the Governor sometimes presides, sometimes not, being in the Jagheer, or diocese of another."—Fryer, 120.

1674.—"Jageah, an Annuity."—Ibid. Index, vi.

1768.—"I say, Madam, I know nothing of books; and yet I believe upon a land-carriage fishery, a stamp act, or a jaghire, I can talk my two hours without feeling the want of them."—Mr. Lofty, in The Good-Natured Man, Act ii.
JAGHEERDAR. 447 JAM.

1778.—"Should it be more agreeable to the parties, Sir Matthew will settle upon Sir John and his Lady, for their joint lives, a jaghire.

"Sir John.—A Jaghire?
"Thomas.—The term is Indian, and means an annual Income."—Foote, *The Nabob*, i. 1.

We believe the traditional stage pronunciation in these passages is Jag Hire (assonant in both syllables to Quag Mire); and this is also the pronunciation given in some dictionaries.

1778.—"... Jaghires, which were always rents arising from lands."—Orrus, ed. 1803, ii. 52.

1809.—"He was nominally in possession of a larger Jaghire."—Ld. Valetud, i. 401.

A territory adjoining Fort St. George was long known as the Jaghire, or the Company's Jaghire, and is often so mentioned in histories of the 18th century. This territory, granted to the Company by the Nabob of Arcot in 1750 and 1763, nearly answers to the former Collectorate of Chenganpur and present Collectorate of Madras.

[In the following the reference is to the Jirgha or tribal council of the Pathan tribes on the N.W. frontier.

[1900.—"No doubt upon the occasion of Lord Curzon's introduction to the Waziris and the Mohminds, he will inform their Jagirs that he has long since written a book about them."—Contemporary Rec. Aug. p. 282.]

JAGHEERDAR, s. P.—H. jagirdar, the holder of a jagheer.

[1813.—"... in the Mahrratta empire the principal Jaghirepars, or nobles, appear in the field. ..."—Forbes, *Or. Mem.* 2nd ed. i. 328.]

1826.—"The Resident, many officers, men of rank... jagheerpars, Brahmans, and Pandits, were present, assembled round my father."—Pandurang Hari, 389; [ed. 1873, ii. 259].

1883. — "The Sikhs administered the country by means of jagheerpars, and paid them by their jagheers; the English administered it by highly paid British officers, at the same time that they endeavoured to lower the land-tax, and to introduce grand material reforms."—Bosworth Smith, *L. of Ld. Lawrence*, i. 378.

JAIL-KHANA, s. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.

JAIN, s. and adj. The non-Brahmanical sect so called; believed to represent the earliest heretiees of Buddhism, at present chiefly to be found in the Bombay Presidency. There are a few in Mysore, Canara, and in some parts of the Madras Presidency, but in the Middle Ages they appear to have been numerous on the coast of the Peninsula generally. They are also found in various parts of Central and Northern India and Behar. The Jains are generally merchants, and some have been men of enormous wealth (see Colebrooke's Essays, i. 375 seqq.; [Lassen, *Ind. Antiq.* ii. 193 seqq., 258 seqq.]). The name is Skt. jaina, meaning a follower of jina. The latter word is a title applied to certain saints worshipped by the sect in the place of gods; it is also a name of the Buddhists. An older name for the followers of the sect appears to have been Nirgrantha, 'without bond,' properly the title of Jain ascetics only (otherwise Yatis), and in particular of the Digambara or 'sky-clad,' naked branch. (Burnell, *S. Indian Palaeography*, p. 47, note.)

[c. 1590.—"Jaina. The founder of this wonderful system was Jina, also called Arhat, or Arhant."—*Ain*, ed. Jarrett, iii. 188.]

JALEEBOTE, s. Jâlibot. A marine corruption of jolly-boat (Roebeck). (See GALLEVAT.)

JAM, s. Jâm. a. A title borne by certain chiefs in Kutch, in Kâthiâwar, and on the lower Indus. The derivation is very obscure (see *Elliott*, i. 495). The title is probably Bilâch originally. There are several Jâms in Lower Sind and its borders, and notably the Jâm of Las Bela State, a well-known dependency of Kelat, bordering the sea. [Mr. Longworth Dames writes: "I do not think the word is of Balochi origin, although it is certainly made use of in the Balochi language. It is rather Sindhi, in the broad sense of the word, using Sindhi as the natives do, referring to the tribes of the Indus valley without regard to the modern boundaries of the province of Sind. As far as I know, it is used as a title, not by Baloches, but by indigenous tribes of Râjput or Jat origin, now, of course, all Musulmans. The Jâm of Las Bela belongs to a tribe of this nature known as the Jâmhat. In the Dera Ghâzi Khân District it is used by certain local notables of this class, none of them Baloches. The principal tribe there using it is the Udhâna. It is also an honorific title among the Mochis of Dera Ghâzi Khân town."]
b. A nautical measure, Ar. zam, pl. azwām. It occurs in the form āzam in a quotation of 1614 under JASK. It is repeatedly used in the Mohit of Sidi 'Ali, published in the J. As. Soc. Bengal. It would appear from J. Prinsep's remarks there that the word is used in various ways. Thus Baron J. Hammer writes to Prinsep: "Concerning the measure of azwām the first section of the 11th chapter explains as follows: 'The zam is either the practical one (īrfi), or the rhetorical (iṣṭilāhi—but this the acute Prinsep suggests should be aṣṭarūbāḥ, 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 astrolabic) is the 8th part of an inch (iṣāba) in the ascension and declension of the stars; . . . an explanation which helps me not a bit to understand the true measure of a zam, in the reckoning of a ship's course." Prinsep then elucidates this: The zam in practical parlance is said to be the 8th part of day and night; it is in fact a nautical watch or Hindu pahar (see Puhur). Again, it is the 8th part of the ordinary inch, like the jau or barleycorn of the Hindus (the 8th part of an angul or digit), of which jau, zam is possibly a corruption. Again, the iṣāba or inch, and the zam or ⅛ 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 iṣāba 'was very nearly equal to 96° and the zam to 12°. Prinsep had also found on enquiry among Arab mariners, that the term zam was still well known to nautical people as ⅛ 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).

1554. "26th Voyage from Calicut to Karfudun" (see Guardafui).

"... you run from Calicut to Kolsaini (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 degrees South through the Laccadives), then you may rejoice as you have got clear of the islands of Fāl, from thence W. by N. and W.N.W. till the pole is 4 inches and a quarter, and then true west to Karfudun."
to the rose-apple and the guava, and Wilkinson (Dict. s.v.) notes a large number of fruits to which the name jambh is applied."

Garcia de Orta mentions the rose-apple under the name Iambps, and says (1563) that it had been recently introduced into Goa from Malacca. This may have been the Eugenia Malaccensis, L., which is stated in Forbes Watson’s Catalogue of nomenclature to be called in Benga Malaka Jamra, and in Tamil Malakam maram i.e. ‘Malacca tree.’ The Skt. name jambh is, in the Malay language, applied with distinguishing adjectives to all the species.

[1598.—"The trees whereon the Iambps do grow are as great as Plumptrees."—Linschoten, Hak. Soc. ii. 31.]

1672.—P. Vincenzo Maria describes the Giambo di India with great precision, and also the Giambo di China—no doubt J. malaccensis—but at too great length for extract, pp. 351-352.

1673.—"In the South a Wood of Jamboes, Mangoes, Cocoes."—Fryer, 46.

1727.—"Their Jambo Malacco (at Goa) is very beautiful and pleasant."—A. Hamilton, i. 255; [ed. 1744, i. 258].

1810.—"The jumbo, a species of rose-apple, with its flower like crimson tassels covering every part of the stem."—Maria Graham, 22.

JAMES AND MARY, n.p. The name of a famous sand-bank in the 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 alligation that the name is a corruption of the Hind. words jai mar, with the supposed meaning of ‘dead water.’ But the real origin of the name dates, as Sir G. Birdwood has shown, out of India Office records, from the wreck of a vessel called the "Royal James and Mary," in September 1694, on that sand-bank (Letter to the Court, from Chuttanuttet, Dec. 19, 1694). [Report on Old Records, 90.] This shoal appears by name in a chart belonging to the English Pilot, 1711.

JAMMA, s. P.—H. jama, a piece of native clothing. Thus, in composition, see PYJAMMAS. Also stuff for clothing, &c., e.g. mom-jama, wax-cloth. ['“The jama may have been brought by the Aryans from Central Asia, but as it is still now seen it is thoroughly Indian and of ancient date" (Rajendralala Mitra, Indo-Aryans, i. 187 seq.)]

[1813.—"The better sort (of Hindus) wear . . . a jama, or long gown of white calico, which is tied round the middle with a fringed or embroidered sash."—Forbes, Or. Men., 2nd ed. i. 52].

JAMMOON, s. Hind. jaman, jaman, jami, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the Eugenia jambolana, Lamk. (Calypranthes jambolana of Willdenow, Syzygium jambolanum of Decand.) This seems to be confounded with the Eugenia jambos, or Rose-apple (see JAMBOO, above), by the author of a note on Leyden’s Baber which Mr. Erskine justly corrects (Baber’s own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Sir R. Burton. The latter gives jambil as the Indian, and zam as the Arabic name. The name jambh appears to be applied to this fruit at Bombay, which of course promotes the confusion spoken of. In native practice the stones of this fruit have been alleged to be a cure for diabetes, but European trials do not seem to have confirmed this.

c. 13**.—"The inhabitants (of Mombasa) gather also a fruit which they call jamun, 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点钟 (iii. 128, iv. 114, 229), a spelling indicated in the original, but surely by some error.

c. 1530.—"Another is the jaman. . . . It is on the whole a fine looking tree. Its fruit resembles the black grape, but has a more acid taste, and is not very good."—Baber, 325. The note on this runs: "This, Dr. Hunter says, is the Eugenia Jambolana, the rose-apple (Eugenia jambolana, but not the rose-apple, which is now called Eugenia jambus.—D.W.). The jaman has no resemblance to the rose-apple; it is more like an oblong sloe than anything else, but grows on a tall tree." 1562.—"I will eat of those olives, . . . at least they look like such; but they are very astrigent (ponticus) as if bending, . . . and yet they do look like ripe Cordova olives.

"O. They are called jambolones, and grow wild in a wood that looks like a myrtle grove; in its leaves the tree resembles the arbutus; but like the jack, the people of the country don’t hold this fruit for very wholesome."—Garcia, f. 111y.
1859.—"The Indian jamli. . . It is a noble tree, which adorns some of the east villages and plantations, and it produces a damson-like fruit, with a pleasant sub-acid flavour."—Burton, in J.R.G.S. ix. 36.

JANCADA. s. This name was given to certain responsible guides in the Nair country who escorted travellers from one inhabited place to another, guaranteeing their security with their own lives, like the Bhāts of Guzerat. The word is Malayal. channātām (i.e. changngadam, [the Madras Gloss. writes channattam, and derives it from Skt. sanghāta, 'union'), with the same spelling as that of the word given as the origin of jangar or jangada, 'a raft.' These jangadas or jangadas seem also to have been placed in other confidential and dangerous charges. Thus:

1643.—"This man who so resolutely died was one of the jangadas of the Pagode. They are called jangades because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodes in their territories, two men as captains, who are men of honour and good cavaliers. Such guardians are called jangadas, and have soldiers of guard under them, and are as it were the Counsellors and Ministers of the affairs of the pagodes, and they receive their maintenance from the establishment and its revenues. And sometimes the king changes them and appoints others."—Correa, iv. 328.

c. 1610.—"I travelled with another Captain . . . who had with him these Jangai, who are the Nair guides, and who are found at the gates of towns to act as escort to those who require them. . . . Every one takes them, the weak for safety and protection, those who are stronger, and travel in great companies and well armed, take them only as witnesses that they are not aggressors in case of any dispute with the Nairs."—Pyrrad de Laval, ch. xxv.; [Hak. Soc. i. 339, and see Mr. Gray's note in loco.]

1672.—"The safest of all journeyings in India are those through the Kingdom of the Nairs and the Samorin, if you travel with Giancadas, the most perilous if you go alone. These Giancadas are certain heathen men, who venture their own life and the lives of their kinsfolk for small remuneration, to guarantee the safety of travellers."—P. Vincento Maria, 127.

See also Channathum, in Burton's Goa, p. 198.

JANGAR. s. A raft. Port. jangada. ["A double platform canoe made by placing a floor of boards between two boats, with a bamboo railing." (Madras Gloss.)] This word, chiefly colloquial, is the Tamil-Malayal. shangddam, channātām (for the derivation of which see JANCADA). It is a word of particular interest as being one of the few Dravidian words, [but perhaps ultimately of Skt. origin], preserved in the remains of classical antiquity, occurring in the Periplus as our quotation shows. Bluteau does not call the word an Indian term.

c. 80-90.—"The vessels belonging to these places (Camara, Podoué, and Sopotna on the east coast) which hug the shore to Limryico (Dimyrico), and others also called 2αγγαρα (= those 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 Κολανδιαμομα)."—Periplus, in Müller's Geog. Gr. Min., i. "The first part of this name for boats or ships is most probably the Tam. κουντίνα (= hollowed: the last 6αμ.=boat."—Burnell, S.I. Palaeography, 612.

c. 1504.—"He held in readiness many jangadas of timber."—Correa, Lendas, i. 476.

c. 1540.—". . . and to that purpose he had already commanded two great Rafts (jangadas), covered with dry wood, barrels of pitch and other combustible stuff, to be placed at the entering into the Port."—Pinto (orig. cap. xlvii.), in Cogan, p. 56.

1553.—"The fleet . . . which might consist of more than 200 rowing vessels of all kinds, a great part of them combined into jangadas in order to carry a greater mass of men, and among them two of these contrivances on which were 150 men."—Barros, II. i. 5.

1598.—"Such as stayed in the ship, some tooke bords, deals, and other peeces of wood, and bound them together (which ye Portingals cal 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."—Linckoten, p. 147; [Hak. Soc. ii. 181; and see Mr. Gray on Pyrrad de Laval, Hak. Soc. i. 53 seq.]

1602.—"For his object was to see if he could rescue them in jangadas, which he ordered him immediately to put together of baulks, planks, and oars."—Couto, Dec. IV. liv. iv. cap. 10.

1756.—". . . having set fire to a jungodo of Boats, these driving down towards the Fleet, compelled them to weigh."—Capt. Jackson, in Dallymingle's Or. Rep. i. 199.

c. 1790.—"Sangarie." See quotation under HACKERY.

c. 1798.—"Nous nous remimes en chemin à six heures du matin, et passâmes la rivière dans un sangarie ou cantok fuit d'un palmier creusé."—Haafner, ii. 77.

JANGOMAY, ZANGOMAY. JAMAHENY, &c., n.p. The town and state of Siamese Laos, called by the Burmese Zimmer, by the Siamese Xieng-
JAPAN, n.p. Mr. Giles says: "Our word is from Jeh-pun, the Dutch orthography of the Japanese Ni-pon." What the Dutch have to do with the matter is hard to see. ["Our word 'Japan' and the Japanese Nihon or Nippon, are alike corruptions of Jih-pen, the Chinese pronunciation of the characters (meaning) literally 'sun-origin.'" (Chamberlain, Things Japanese, 3rd ed. 221.)] A form closely resembling Japân, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it Chi-pan-gu or Jipan-ku, a name representing the Chinese Zhi-pên-K'ue (Sun-origin-Kingdom), the Kingdom of the Sunrise or Extreme Orient, of which the word Nipon or Niphon, used in Japan, is said to be a dialectic variation. But as there was a distinct gap in Western tradition between the 14th century and the 16th, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawford gives as Jâping and Jâpang.

1298. "Chipangu is an island towards the east in the high seas, 1,500 miles distant from the Continent; and a very great island it is. The people are white, civilized, and well-favoured. They are Idolaters, and dependant on nobody."—Marco Polo, bk. iii. ch. 2.

1505. "... and not far off they took a ship belonging to the King of Callichut; out of which they have brought me certain jewels of good value; including Mococo, pearls worth 8,000 ducats; also three astrological instruments of silver, such as are not used by our astrolgers, large and well-wrought, which I hold in the highest estimation. They say that the King of Callichut had sent the said ship to an island called Saponin to obtain the said instruments. ...": Letter from the K. of Portugal (Dom Manuel) to the K. of Castile (Ferdinand). Reprint by A. Burnell, 1881, p. 8.

1521. "In going by this course we passed near two very rich islands; one is in twenty degrees latitude in the antarctic pole, and is called Cipanghu."—Pigafetta, Magellan's Voyage, Hak. Soc. 67. Here the name appears to be taken from the chart or Mappe-Monde which was carried on the voyage. Cipanghu appears by that name on the globe of Martin Behaim (1492), but 20 degrees north, not south, of the equator.

1545. "Now as for us three Portugals, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these Gentiles, which were very sumptuous and rich, whereinto the Bonzes, who are their priests, received us

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JAPOMAY, ZANGOMAY.

mai or Kiang-mai, &c., is so called in narratives of the 17th century. Serious efforts to establish trade with this place were made by the E. I. Company in the early part of the 17th century, of which notice will be found in Purchas, Pilgrimage, and Sainsbury, e.g. in vol. i. (1614), pp. 311, 325; (1615) p. 425; (1617) ii. p. 90. The place has again become the scene of commercial and political interest; an English Vice-Consulate has been established; and a railway survey undertaken. [See Hallett, A Thousand Miles on an Elephant, 74 seq.]

c. 1544.—"Out of this Lake of Singapom... do four very large and deep rivers proceed, whereof the first... runneth Eastward through all the Kingdoms of Sorrow and Siam...; the Second, Jangumaa... disimbreaking into the Sea by the Bar of Martubano in the Kingdom of Pegu..."—Pinto (in Ozan, 165).

1553.—(Barros illustrates the position of the different kingdoms of India by the figure of a (left) hand, laid with the palm downwards) "And as regards the western part, following always the sinew of the forefinger, it will correspond with the ranges of mountains running from north to south along which lie the kingdom of Ava, and Bremá, and Jangómá."—III. ii. 5.

c. 1587.—"I went from Pegu to Jamahyey, which is in the Country of the Langiennes, whom we call Langomes; it is five and twenty days journey to Northeast from Pegu... Hither to Jamahyey come many Merchants out of China, and bring great store of Muske, Gold, Silver, and many things of China worke."—R. Fitch, in Hakl. ii.

c. 1606.—"But the people, or most part of them, fled to the territories of the King of Jangoma, where they were met by the Padre Friar Francisco, of the Annunciation, who was there negotiating..."—Bocear, 136.

1612.—"The Siamese go out with their heads shaven, and leave long mustachios on their faces; their garb is much like that of the Peguans. The same may be said of the Jangomá and the Laocjos" (see LAN JOHN).—Couto, V. vi. 1.

c. 1615.—"The King (of Pegu) which now reigneth... hath in his time recovered from the King of Siam... the town and kingdom of Jangomay, and therein an Englishman called Thomas Samuel, who not long before had been sent from Siam by Master Lucas Anthonison, to discover the Trade of that country by the sale of certain goods sent along with him for that purpose."—W. Method, in Purchas, v. 1006.

[1617.—"Jangama." See under JUDEA.

[1795.—"Zeme." See under SHAN.]
very courteously, for indeed it is the custom of those of Jappon (do Japão) to be exceeding kind and courteous." — Pinto (orig. cap. xxxiv.), in Cogan, E.T. p. 173.

1553.—" After leaving to the eastward the isles of the Lequios (see LEW CHEW) and of the Japons (dos Japões), and the great province of Meaco, which for its great size we know not whether to call it Island or Continent, the coast of China still runs on, and those parts pass beyond the antipodes of the meridian of Lisbon."—Barros, I. ix. 1.

1572.—" Esta meia escondida, que responde De longa a China, donde vem buscar-se, He Japão, onde nase la prata fina,
Que ilustrada será eo o' a Lei divina."
Camões, x. 131.

By Burton:
"This Realm, half-shadowed, China's empery
as far reflecting, whither ships are bound, is the Japan, whose virgin silver mine shall shine still sheenier with the Law Divine."

1727.—"Japon, with the neighbouring Islands under its Dominions, is about the magnitude of Great Britain."—A. Hamilton, ii. 306; [ed. 1744, ii. 305].

JARGON, JARCOON, ZIRCON, s.
The name of a precious stone often mentioned by writers of the 16th century, but respecting the identity of which there seems to be a little obscurity. The English Encyclopaedia, and the Times Reviewer of Emanuel's book On Precious Stones (1866), identify it with the hyacinth or jacinth; but Lord Stanley of Alderley, in his translation of Barboa (who mentions the stone several times under the form giagonza and jagonzan), on the authority of a practical jeweller identifies it with corundum. This is probably an error. Jagonza looks like a corruption of jacinthus. And Haiy's Mineralogy identifies jargon and hyacinth under the common name of zircon. Dana's Mineralogy states that the term hyacinth is applied to these stones, consisting of a silicate of zirconia, "which present bright colours, considerable transparency, and smooth shining surfaces. . . The variety from Ceylon, which is colourless, and has a smoky tinge, and is therefore sold for inferior diamonds, is sometimes called jargon" (Syst. of Mineral., 3rd ed., 1850, 379-380; [Encycl. Britt. 9th ed. xxiv. 789 seq.]).

The word probably comes into European languages through the Span. azarcon, a word of which there is a curious history in Dozy and Engelmann. Two Spanish words and their distinct Arabic originals have been confounded in the Span. Dict. of Cobarruvias (1611) and others following him. Sp. azarca is 'a woman with blue eyes,' and this comes from Ar. zarka, fem. of azrak, 'blue.' This has led the lexicographers above referred to astray, and azarcon has been by them defined as a 'blue earth, made of burnt lead.' But azarcon really applies to 'red-lead,' or vermilion, as does the Port. zarco, azarcão, and its proper sense is as the Dict. of the Sp. Academy says (after repeating the inconsistent explanation and etymology of Cobarruvias), "an intense orange-colour, Lat. color aureus." This is from the Ar. zarkân, which in Ibn Baitar is explained as synonymous with salîkûn, and asrân, "which the Greeks call sandiza," i.e. cinnabar or vermilion (see Sonheimer's Eln Beithar, i. 44, 530). And the word, as Dozy shows, occurs in Pliny under the form syricum (see quotations below). The eventual etymology is almost certainly Persian, either zarĝân, 'gold colour,' as Marcel Devic suggests, or azarjân (perhaps more properly azargân, from âzar, 'fire'), 'flame-colour,' as Dozy thinks.


1796.—"The artists of Ceylon prepare rings and heads of canes, which contain a complete assortment of all the precious stones found in that island. These assemblages are called Jargons de Ceilan, and are so called because they consist of a collection of gems which reflect various colours."—Fra Paoloino, Eng. ed. 1800, 393. (This is a very loose translation. Fra Paoloino evidently thought Jargon was a figurative name applied to this mixture of stones, as it is to a mixture of languages).

1813.—"The colour of Jargons is grey, with tinges of green, blue, red, and yellow."—I. Maior, A Treatise on Diamonds, &c. 119.

1860.—"The 'Matura Diamonds,' which are largely used by the native jewellers, consist of zircon, found in the syenite, not only uncoloured, but also of pink and yellow
tints, the former passing for rubies."—Tennent's Ceylon, i. 38.

JAROOL, s. The Lagerstroemia reginæ, Roxb. H.-Beng. jārāl, jāral. A tree very extensively diffused in the forests of Eastern and Western India and Pegu. It furnishes excellent boat-timber, and is a splendid flowering tree. "An exceedingly glorious tree of the Concans jungles, in the month of May robed as in imperial purple, with its terminal panicles of large showy purple flowers. I for the first time introduced it largely into Bombay gardens, and called it Flóss reginæ"—Sir G. Birdwood, MS.

1850.—"Their forests are frequented by timber-cutters, who fell jarlool, 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 jarol covered with purple blossoms, made a noble figure."—Blackwood's Mag., May 1856, 538.

JASK, JASQUES, CAPE, n.p. Ar. Rás Jâšák, a point on the eastern side of the Gulf of Ömán, 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. Jâšak appears in Yâkût as "a large island between the land of Ömán and the Island of Kish." No island corresponds to this description, and probably the reference is an incorrect one to Jask (see Dict. de la Perse, p. 149). By a curious misapprehension, Cape Jasques seems to have been Englished as Cape James (see Dunn's Or. Navigator, 1780, p. 94).

1572.—"Mas deixemos o estreito, e o conhecido Cabo de Jasque, ditó já Carpella, Com todo o seu terreno mal querido Da nature, e dos dons usados della..." Camões, x. 105.

By Burton:

"But now the Narrows and their noted head Cape Jask, Carpella called by those of yore, quit us, the dry terreene scant favoured by Nature niggard of her normal store. ..."

1614.—"Per Postscript. If it please God this Persian business fall out to ye content, and yt you thinke fitt to adventure thither, I think itt not amisse to sett you downe as ye Pilotts have informed mee of Jasques, whch is a towne standinge neere ye edge of a straightte Sea Coast where a ship may ride in 8 fathome water a Sacar shotte from ye shoar and in 6 fathome you maye bee nearer. Jasque is of Genes (see JAM, b) from Ormus southwards and six Genes is 50 cosses makes 30 leagues. Jasques lieth from Muschet east. From Jasques to Sinda is 200 cosses or 100 leagues. At Jasques commonly they have northe winde whch bloweth the trade out of ye Persian Gulfe. Mischet is on ye Arabian Coast, and is a little portte of Portugals."—MS. Letter from Nich. Downton, dd. November 22, 1614, in India Office; [Printed in Foster, Letters, ii. 177, and compare i. 145].

1617.—"There came news at this time that there was an English ship lying inside the Cape of Rosalgate (see ROSALGAT) with the intention of making a fort at Jasques in Persia, as a point from which to plunder our cargoes. ..."—Bocarro, 672.

1623.—"The point or peak of Giasack."—P. della Valle, Hak. Soc. i. 4.

1630.—"Jasques." (See under JUNK.)

1727.—"I'll travel along the Sea-coast, towards Indstructon, or the Great Mogul's Empire. All the Shore from Jasques to Sindys, is inhabited by uncivilized People, who admit of no Commerce with Strangers. ..."—A. Hamilton, i. 115; [ed. 1744].

JASOOS, s. Ar.-H. jásūs, 'a spy.'

1803.—"I have some Jasooses, selected by Col. C—'s brahmin for their stupidity, that they might not pry into state secrets, who go to Sindya's camp, remain there a phair (see PÚHUR) in fear ..."—M. Elphinstone, in Life, i. 62.

JAUN, s. This is a term used in Calcutta, and occasionally in Madras, of which the origin is unknown to the present writers. [Mr. H. Beveridge points out that it is derived from H.—Beng. yān, defined by Sir G. Haughton: "a vehicle, any means of conveyance, a horse, a carriage, a palkee." It is Skt. yāna, with the
same meaning. The initial ya in Bengali is usually pronounced ja. The root is yā, 'to go.' It is, or was, applied to a small palanquin carriage, such as is commonly used by business men in going to their offices, &c.

c. 1836.—
"Who did not know that office Jaun of pale 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. . . ."
Dole-Ponjia, by H. M. Parker, ii. 215.

[The Jaun Bazar is a well-known low quarter of Calcutta.]

[1892.—
"From Tarnau in Galicia
To Jaun Bazar she came."
R. Kipling, Ballad of Fisher's Boarding House.]

JAVA, n.p. This is a geographical name of great antiquity, and occurs, as our first quotation shows, in Ptolemy's Tables. His iâsâbâv represents with singular correctness what was probably the Prakrit or popular form of Yava-drîpa (see under DIU and MALDIVES), and his interpretation of the Sanskrit is perfectly correct. It will still remain a question whether Yava was not applied to some cereal more congenial to the latitude than barley,* or was (as is possible) an attempt to give an Indian meaning to some aboriginal name of similar sound. But the sixth of our quotations, the transcript and translation of a Sanskrit inscription in the Museum at Batavia by Mr. Holle, which we owe to the kindness of Prof. Kern, indicates that a significaition of wealth in cereals was attached to the name in the early days of its Indian civilization. This inscription is most interesting, as it is the oldest dated inscription yet discovered upon Javanese soil. Till a recent time it was not known that there was any mention of Java in Sanskrit literature, and this was so when Lassen published the 2nd vol. of his Indian Antiquities (1849). But in fact Java was mentioned in the Râmâyana, though a perverted reading disguised the fact until the publication of the Bombay edition in 1863. The passage is given in our second quotation; and we also give passages from two later astronomical works whose date is approximately known. The Yava-Koṭī, or Java Point of these writers is understood by Prof. Kern to be the eastern extremity of the island.

We have already (see BENJAMIN) alluded to the fact that the terms Jāva, Jâvi were applied by the Arabs to the Archipelago generally, and often with specific reference to Sumatra. Prof. Kern, in a paper to which we are largely indebted, has indicated that this larger application of the term was originally Indian. He has discussed it in connection with the terms "Golden and Silver Islands" (Suvarna dvîpa and Rûrya dvîpa), which occur in the quotation from the Râmâyana, and elsewhere in Sanskrit literature, and which evidently were the basis of the Chrysē and Argyrē, which take various forms in the writings of the Greek and Roman geographers. We cannot give the details of his discussion, but his condensed conclusions are as follows:—

(1.) Suvarna-dvîpa and Yava-dvîpa were according to the prevalent representations the same; (2.) Two names of islands originally distinct were confounded with one another; (3.) Suvarna-dvîpa in its proper meaning is Sumatra, Yava-dvîpa 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-koṭī was indicated the east point of Java.

This Indian (and also insular) identification, in whole or in part, of Sumatra with Java explains a variety of puzzles, e.g. not merely the Arab application of Java, but also the ascription, in so many passages, of great wealth of gold to Java, though the island, to which that name properly belongs, produces no gold. This tradition of gold-produce we find in the passages quoted from Ptolemy, from the Râmâyana, from the Holle inscription, and from Marco Polo. It becomes quite intelligible when we are taught that Java and Sumatra were at one time both embraced under the former name, for Sumatra has always been famous for its gold-production. [Mr. Skeat notes as an interesting fact that the standard Malay name Jâvi and the Javanese Jâwa preserve the original form of the word.]

* The Teutonic word Corn affords a handy instance of the varying application of the name of a cereal to that which is, or has been, the staple grain of each country. Corn in England familiarly means 'wheat'; in Scotland 'oats'; in Germany 'rye'; in America 'maize.'
(Ancient).—"Search carefully Yava dvipa, adorned by seven Kingdoms, the Golden and Silver Island, rich in mines of gold. Beyond Yava dvipa is the Mountain called Sisira, whose top touches the sky, and which is visited by gods and demons."—Rāmāyana, IV. xI. 36 (from Kern).

A.D. c. 150.—"Iabadiu (Iaβαδιον), 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 Argyrō (Silver), and to stand a: 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 Ya-va-di [i.e. Yava-devipa]. In this country heretics and Brahmins flourish, but the Lw of Buddha hardly deserves mentioning."

A.D. 630.—"When the sun rises in Ceylon it is sunset in the City of the Blessed (Siddha-pura, i.e. The Fortunate Islands, noon at Yava-koti, and midnight in the Land of the Romans."—Arjuyatha, IV. v. 13 (from Kern).

A.D. 3. 650.—"Eastward by a fourth part of the earth's circumference, in the world-quarter of the Bhadrāśvas 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. 672.—"Dvipavaram Yavakhyam atulan dhān-yādīvājāḥikam sampannam kanakākaraḥ . . . i.e. the incomparable splendid island called Java, excessively rich in grain and other seeds, and well provided with gold-mines."—Inscription in Batavia Museum (see above).

943.—"Eager . . . to study with my own eyes the peculiarities of each country, I have with this object visited Sind and Zanj, and Sanf (see CHAMPA) and Sin (China), and Zabaj—Masūdī; i. 5.

"This Kingdom (India) borders upon that of Zabaj, which is the empire of the Mahārāj, King of the Isles."—Ibid. 163.

992.—"Djaya is situated in the Southern Ocean. . . . In the 12th month of the year (992) their King Maradjī sent an embassy . . . to go to court and bring tribute."—Groeneveel's Notes from Chinese Sources, pp. 15-17.

1298.—"When you sail from Ziamba (Chamba) 1500 miles in a course between south and south-east, you come to a very great island called Java, which, according to the statement of some good mariners, is the greatest Island that there is in the world, seeing that it has a compass of more than 3000 miles, and is under the dominion of a great king. . . . Pepper, nutmegs, spice, galangal, eucalyptus, 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 us."—Marco Polo, in Ramusio, ii. 51.

c. 1350.—"In the neighbourhood of that realm is a great island, Java by name, which hath a compass of a good 3000 miles. Now this island is populous exceedingly, and is the second best of all islands that exist. . . . The King of this island hath a palace which is truly marvellous. . . . Now the great Khan of Cathay many a time engaged in war with this King; but this King always vanquished and got the better of him."—Friar Odoric, in Cathay, &c., 75-87.

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 Marignoli, ibid. 391.

1444.—"Sunt insulae duas in interiori Indiae, e aeneis extembris orbis finibus, ambae Java nomenque, quae etiam tribus alternis tribuunt duobus millibus milliarii pretiandit orientem versus: sed Majoris, Minorisque cognomine discernunt."—N. Conti, in Poggio, De Var. Fortunae.

1503.—The Syrian Bishops Thomas, Jaballaha, Jacob, and Denha, sent on a mission to India in 1503 by the (Nestorian) Patriarch Elias, were ordained to go to the land of the Indians and the islands of the seas which are between Dabag and Sin and Masin (see MACHEEN).—Assem. III. Pt. i. 662. This Dabag is probably a relic of the Zabaj (see Technology of, of Masūdī, and of Al-birūnī.

1516.—"Further on. . . . there are many islands, small and great, amongst which is one very large which they call Java the Great. . . . They say that this island is the most abundant country in the world. . . . There grow pepper, cinnamon, ginger, bamboo, cubeb, and gold. . . ."—Bardosa, 197.

Referring to Sumatra, or the Archipelago in general.

Saka, 575, i.e. A.D. 656.—"The Prince Adityadharmā is the Deva of the First Java Land (prathama Yava-bha). May he be great! Written in the year of Saka, 575. May it be great!"—From a Sanskrit Inscript. from Pager-Ruyong, in Menang Karbau (Sumatra), pubd. 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 Jáwa, reached by a difficult and fatal sea."—Yakut, 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 been so far into it; only the merchants seek its currying parts, to win the country known as Jáwa on the sea-coast, like to India; from it are brought Aloeswood ("ud"), camphor, and nard (swent), and clove, and mace (basbām), and China drugs, and vessels of china-ware."—Ibid. 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 100 miles, you reach the Island of Java the Less. For all its name 'tis none so small but that it has a compass of 2000 miles or more. . . ." &c.—Marco Polo, bk. iii. ch. 9.

c. 1300.—". . . In the mountains of Jawa scented woods grow. . . . The mountains of Jawa are very high. It is the custom of the people to puncture their hands and entire body with needles, and then rub in some black substance."—Rashíd-uddin, in Elliot, i. 71.

1328.—"There is also another exceeding great island, which is called Jawa, which is in circumference more than seven thousand miles as I have heard, and where are many world's wonders. Among which, besides the finest aromatic spices, this is one, to wit, that there be found pygmy men. . . . There are also trees growing cloves, when which 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. . . ."—Friar Jordanus, 30-31.

c. 1330.—"Parmi les îles de la Mer de l'Inde il faut citer celle de Djawa, grande île offerte par l'abondance de ses drogues . . . au sud de l'île de Djawa on remarque la ville de Fansour, d'où le campbre Fansotiri tire son nom."—Géog. d'Aboulfeda, II. pt. ii. 127. [See CAMPHOR].

c. 1346.—"After a passage of 25 days we arrived at the Island of Jawa, which gives its name to the fulān jāwiy (see BENJAMIN). . . . We thus made our entrance into the capital, that is to say the city of Sumatra; a fine large town with a wall of wood and towers also of wood."—Ibn Battuta, iv. 228-230.

1559.—"And so these, as well as those of the interior of the Island (Sumatra), are all dark, with lank hair, of good nature and countenance, and not resembling the Javanese, although such near neighbours, indeed it is very notable that at so small a distance from each other their nature should vary so much, all the more because all the people of this Island call themselves by the common name of Javis (Jaúis), because they hold it for certain that the Javanese (or Jōs) were formerly lords of this great Island. . . ."—Barros, III. v. 1.

1555.—"Beyond the Island of Jawa they sailed along by another called Bali; and then came also unto other called Ajuane, Cambaba, Solor. . . . The course by these islands is about 500 leagues. The ancient cosmographers call all these Islands by the name fānos; but late experience hath found the names to be very dieru as you see."—Antonio Galvano, old E.T. in Halk. iv. 423.

1856.—"It is a saying in Goozerat,— 'Who goes to Java Never returns. If by chance he return, Then for two generations to live upon, Money enough he brings back.' "—Rās Mālā, ii. 82; [ed. 1878, p. 418].

JAVA-RADISH, s. A singular variety (Raphanus caudatus, L.) of the common radish (R. sativus, L.), of which the pods, which attain a foot in length, are eaten and not the root. It is much cultivated in Western India, under the name of mugra [see Badon-Powell, Punjab Products, i. 260]. It is curious that the Hind. name of the common radish is mālā, from māl, 'root,' exactly analogous to radīs from radix.

[JAVA-WIND, s. In the Straits Settlements an unhealthy south wind blowing from the direction of Java is so called. (Compare SUMATRA, b.])

JAWAUB, s. Hind. from Ar. jawab, '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 jawaubd.' [The Jawaub Club consisted of men who had been at least half a dozen times 'jawaubd.']

1830.—"'The Juwawbd Club,' asked Elsmere, with surprise, 'what is that?'

'Tis a fanciful association of those melancholy candidates for wedlock who have fallen in their pursuit, and are smarting under the sting of rejection."—Orient. Sport. Mag., reprint 1878, i. 424.]

Jawab 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."

"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). ["The masjid with three domes of white marble occupies the left wing and has a counterpart (jawāb) in a precisely similar building on the right hand side of the Taj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes."—Führer, Monumental Antiquities, N.W.P., p. 64.]

JAY, s. The name usually given by Europeans to the Corocais Indica, Linn., the Nilkanth, or 'blue-throat' of the Hindus, found all over India.

[1875.—"They are the commonality of birdoom, who furnish forth the mobs which bewilder the drunken-flighted jay when he jinks, shrieking in a series of blue hyphen-flashes through the air . . ."—Ph. Robinson, In My Indian Garden, 3.]

JEEL, s. Hind. jhil. A stagnant sheet of inundation; a mere or lagoon. Especially applied to the great sheets of remnant inundation in Bengal. In Eastern Bengal they are also called bheel (q.v.).

[1757.—"Towards five the guard waked me with notice that the Nawab would presently pass by to his palace of Mootee jeel."—Holtwell's Letter of Feb. 28, in Wheeler, Early Records, 250.]

The Jhils of Silhet are vividly and most accurately described (though the word is not used) in the following passage:

c. 1778.—"I shall not therefore be disbelieved when I say that in pointing my boat towards Sylhet 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 Lindseys, iii. 106.

1824.—"At length we . . . entered what might be called a sea of reeds. It was, in fact, a vast jeel or marsh, whose tall rushes rise above the surface of the water, having depth enough for a very large vessel. We sailed briskly on, rustling like a greyhound in a field of corn."—Heber, i. 101.

1850.—"To the geologist the Jeels 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 Journal, ed. 1855, ii. 265.

1855.—"You attribute to me an act, the credit of which was due to Lieut. George Hutchinson, of the late Bengal Engineers.* That able officer, in company with the late Colonel Berkeley, H.M. 32nd Regt., laid out the defences of the Alum Bagh camp, remarkable for its bold plan, which was so well devised that, with an apparently dangerous extent, it was defensible at every point by the small but ever ready force under Sir James Outram. A long interval . . . was defended by a post of support called 'Moir's Picket' . . . covered by a wide expanse of jheel, or lake, resulting from the rainy season. Foreseeing the probable drying up of the water, Lieut. Hutchinson, by a clever inspiration, marched all the transport elephants through and through the lake, and when the water disappeared, the dried clay-bed, pierced into a honey-combed surface of circular holes a foot in diameter and two or more feet deep, became a better protection against either cavalry or infantry than the water had been. . . ."—Letter to Lt.-Col. P. R. Innes from F. M. Lord Napier of Magdala, dd. April 15.

Jeele and bheel are both applied to the artificial lakes in Central India and Bundelkhand.

JEETUL, s. Hind. jital. A very old Indian denomination of copper coin, now entirely obsolete. It long survived on the western coast, and the name was used by the Portuguese for one of their small copper coins in the forms ceüils and zoiüoles. It is doubtful, however, if ceüil is the same word. At least there is a medieval Portuguese coin called ceüil and ceüit (see Fernandes, in Memorias da Academia Real das Sciences de Lisboa, 2da Classe, 1856); this may have got confounded with the Indian Jital. The jital of the Delhi coinage of A½-ud-din (c. 1300) was, according to Mr. E. Thomas's calculations, 1/3 of the silver tanga, the coin called in later days the 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 Kutb-ud-Din's command, Nizam-ud-Din Mohammad, on his return, brought them [the two slaves] along with him to the capital, Dhilli; and Malik Kutb-ud-Din purchased both the Turks for the sum of 100,000 jital."—Raurety, Tabačal-i-Nāşiri, p. 603.

c. 1290.—"In the same year . . . there was dearth in Delhi, and grain rose to a jital per sir (see SEE)."—Zhād-ud-din Barnî in Elliot, iii. 149.

JEHAUD, s. Ar. jihād, [‘an effort, a striving’}; then a sacred war of Muslims against the infidel; which Sir Herbert Edwardes called, not very neatly, ‘a crescentade.’

[c. 630 A.D.—“Make war upon such of those to whom the Scriptures have been given who believe not in God, or in the last day, and who forbid not that which God and his Prophet have forbidden, and who profess not the profession of the truth, until they pay tribute (jizyā) out of hand, and they be humbled.”—Korān, Surah ix. 29.]

1880.—“When the Athenians invaded Ephesus, towards the end of the Peloponnesian War, Tissaphernes offered a mighty sacrifice at Artemis, and raised the people in a sort of Jehad, or holy war, for her defence.”—Sat. Review, July 17, 844.

[1901.—“The matter has now assumed the aspect of a ‘Schad,’ or holy war against Christianity.”—Times, April 4.]

JELAUBEE, s. Hind. jalebī, [which is apparently a corruption of the Ar. zalābīya, P. zalābitiya]. A rich sweetmeat made of sugar and ghee, with a little flour, melted and trickled into a pan so as to form a kind of interlaced work, when baked.

[1870.—“The poison is said to have been given once in sweetmeats, Jelabees.”—Chevers, Med. Jurisp. 178.]

JELLY, s. In South India this is applied to vitrified brick refuse used as metal for roads. [The Madras Gloss. gives it as a synonym for kunkur.] It would appear from a remark of C. P. Brown (MS. notes) to be Telugu zallī, Tam. shalli, which means properly ‘shivers, bits, pieces.’

[1868.—“... anicuts in some instances coated over the crown with jelly in chunam.”—Nelson, Man. of Madura, Pt. v. 53.]

JELUM, n.p. The most westerly of the “Five Rivers” that give their name to the Punjab (q.v.), (among which the Indus itself is not usually included). Properly Jatlam or Jilam, now apparently written Jhilam, and taking this name from a town on the right bank. The Jilam is the Yūsān of Alexander’s historians, a name corrupted from the Skt. Vīlāsā, which is more nearly represented by Ptolemy’s Bōsān. A still further (Prakritic) corruption of the same is Behat (see BEHUT).

1037.—“Here he (Mahmūd) fell ill, and remained sick for fourteen days, and got no better. So in a fit of repentance he forsook wine, and ordered his servants to throw all his supply ... into the Jailam ...”—Battāfi, in Elliot, ii. 139.

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 while in that water reached such a pitch that he was despatching those infidels from the height of the waters to the lowest depths of Hell ...”—Tabakat, by Ravery, 604-5.

1856.—“Hydaspe! 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 theirelay, on Chillian’s bloody field.”—The Banyan Tree.

JEMADAR, JEMAUTDAR, &c. Hind. from Ar.—P. jama’dar, jama’ meaning ‘an aggregate,’ the word indicates generally, a leader of a body of individuals. [Some of the forms are as if from Ar.—P. jam’d’at, ‘an assemblage.’] Technically, in the Indian army, it is the title of the second rank of native officer in a company of sepoyos, the Sūbadār (see SOUBADAR) being the first. In this sense the word dates from the re-organisation of the army in 1768. It is also applied to certain officers of police (under the dārogha), of the customs, and of other civil depart-
JENNYRICKSHAW, s. Read Capt. Gill's description below. Giles states the word to be taken from the Japanese pronunciation of three characters, reading jin-rik-i-sha, signifying 'Man—Strength—Curt.' The term is therefore, observes our friend E. C. Baber, an exact equivalent of "Pullman-Curt"! The article has been introduced into India, and is now in use at Simla and other hill-stations. [The invention of the vehicle is attributed to various people—to an Englishman known as "Public-spirited Smith" (8 ser. Notes and Queries, viii. 325); to native Japanese about 1868-70, or to an American named Goble, "half-cobbler and half-missionary." See Chamberlain, Things Japanese, 3rd ed. 236 seq.]

1876.—"A machine called a jinnyrickshaw is the usual public conveyance of Shanghai. This is an importation from Japan, and is admirably adapted for the flat country, where the roads are good, and coolie hire cheap. . . . In shape they are like a buggy, but very much smaller, with room inside for one person only. One coolie goes into the shafts and runs along at the rate of 6 miles an hour; if the distance is long, he is usually accompanied by a companion who runs behind, and they take it in turn to draw the vehicle."—W. Gill, River of Golden Sand, i. 10. See also p. 163.

1880. —"The Kuruma or jin-ri-ki-sha consists of a light ramambulator body, an adjustable hood of oiled paper, a velvet or cloth lining and cushion, a well for parcels under the seat, two high slim wheels, and a pair of shafts connected by a bar at the ends."—Miss Bird, Japan, i. 18.

1885. —"We . . . got into rickshaws to make an otherwise impossible descent to
JEZYA, s. Ar. jizya. The poll-tax which the Musulman law imposes on subjects who are not Moslem.

[O. 630 A.D. See under JEAUD.]

e. 1300. — "The Káti replied... ‘No doctor but the great doctor (Hanifa) to whose school we belong, has assented to the imposition of Jizya on Hindus. Doctors of other schools allow of no alternative but ‘Death or Islam.’""—Zia-ud-din Barni, in Elitiot, iii. 184.

1683. — "Understand what custom ye English paid formerly, and compare ye difference between that and our last order for taking custom and Judgea. If they pay no more than they did formerly, they complain without occasion. If more, write what it is, and there shall be an abatement."
—Vizier’s Letter to Nubob, in Judges, Diary, July 18; [Hak. Soc. i. 100].

1686.—'‘Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or Judgea lately ordered by the Mogul would be exacted of the English and Dutch. . . . Among the orders issued to Pattana Cossumbar, and Dacca, instructions are given to the latter place not to pay the Judgea or Poll-tax, if demanded."—Lt. St. Geo. Consns. (on Tour) Sept. 29 and Oct. 10; Notes and Extracts, No. i. p. 49.

1785.—"When the Hindoo Rajahs... submitted to Tamarlane; it was on these capital stipulations: that the... emperors should never impose the jesserah (or poll-tax) upon the Hindoos."—Holwell, Hist. Events, i. 37.

JHAUMP, s. A hurdle of matting and bamboo, used as a shutter or door. Hind. jhāṇp, Mahr. jhānpya; in connection with which there are verbs, Hind. jhānp-nā, jhānpū, jhānpnā, ‘to cover.’ See jhōprā, s.v. ak; [but there seems to be no etymological connection].

JHOOM, s. jhōm. This is a word used on the eastern frontiers of Bengal for that kind of cultivation which is practised in the hill forests of India and Indo-China, under which a tract is cleared by fire, cultivated for a year or two, and then abandoned— for another tract, where a like process is pursued. This is the Kumari (see COOMRY) of S.W. India, the Chena of Ceylon (see Emerson Tennent, ii. 463), the toung-gyan of Burma (Gazetteer, ii. 72, 757, the dahya of North India (Skt. dah, ‘to burn’), ponam (Tam. pun, ‘inferior’), or ponacaud (Mal. punak-

kātu, pun, ‘inferior,’ kātu, ‘forest’) of Malabar. In the Philippine Islands it is known as garinges; it is practised in the Ardennes, under the name of sartage, and in Sweden under the name of svejande (see Marsh, Earth as Modified by Human Action, 346).

[1800.—"In this hilly tract are a number of people... who use a kind of cultivation called the Cotowaru, which a good deal resembles that in which the Eastern parts of Bengal is called Jumea."—C Buchanan, Musory, ii. 177.]

1883. — "It is now many years since Government, seeing the waste of forest caused by juming, endeavoured to put a stop to the practice. . . . The people jumed as before, regardless of orders."—Indian Agriculturist, Sept. (Calcutta).

1885.—"Juming disputes often arose, one village against another, both desiring to jum the same tract of jungle, and these cases were very troublesome to deal with. The juming season commences about the middle of May, and the air is then darkened by the smoke from the numerous clearings. . . ." (Here follows an account of the process)—Lt. Col. Lewis, A Fly on the Wheel, 348 seqq.

JIGGY—JIGGY, adv. Japanese equivalent for ‘make haste?’ The Chinese syllables chih-chih, given as the origin, mean ‘straight, straight!’ Qu. ‘right ahead?’ (Bp. Moule).

JILLMILL, s. Venetian shutters, or as they are called in Italy, persiane. The origin of the word is not clear. The Hind. word ‘jhalmla’ seems to mean ‘sparkling,’ and to have been applied to some kind of gauze. Possibly this may have been used for blinds, and thence transferred to shutters. [So Platts in his H. Dict.] Or it may have been an onomatopoea, from the rattle of such shutters; or it may have been corrupted from a Port. word such as janella, ‘a window.’ All this is conjecture.

[1832.—"Besides the purdahs, the openings between the pillars have blinds nearly made of bamboo strips, wove together with coloured cords: these are called jhillmuns or cheeks" (see CHICK, a).—Mrs. Meer Hassan Ali, Observations, i. 306.]

1874.—"The front of (a Bengali house) is generally long, exhibiting a pillared verandah, or a row of French casements, and jillmilled windows."—Calc. Review, No. cvii. 207.

JOCOLE, s. We know not what this word is; perhaps ‘toys?’ [Mr.
W. Foster writes: "On looking up the L.O. copy of the *Pt. St. George Consultatia*
for Nov. 22, 1703, from which Wheeler took the passage, I found that the word is plainly not *jocoles*,
but *jocolet*, which is a not unusual form of *chocolate*." The *N.E.D.* s.v.* Chocolate*, gives as other forms *jococolat*, *jacolat*, *jocolat*.]

1703.—"... sent from the Patriarch to the Governor with a small present of *jocoles*, oil, and wines."—In Wheeler, ii. 32.

**JOGEE, s.** Hind. *jogi*. A Hindu ascetic; and sometimes a 'conjuror.' From Skt. *yogin*, one who practises the *yoga*, a system of meditation combined with austerities, which is supposed to induce miraculous power over elementary matter. In fact the stuff which has of late been propagated in India by certain persons, under the names of theosophy and esoteric Buddhism, is essentially the doctrine of the Jogis.

1298.—"There is another class of people called *Chughi* who ... form a religious order devoted to the Idols. They are extremely long-lived, every man of them living to 150 or 200 years ... there are certain members of the Order who lead the most ascetic life in the world, going stark naked."—Marco Polo, 2nd ed. ii. 351.

1343.—"We east 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 *budhkhâna* or temple of idols" (respecting whom he tells remarkable stories).—Ibn Battuta, vi. 62-63, and see p. 275.

c. 1442.—"The Infidels are divided into a great number of classes, such as the Bramins, the *Joghis* and others."—Abdurrazzâk, *in India in the XVth Cent.*, 17.

1498.—"They went and put in at Angediva ... there were good water-springs, and there was in the upper part of the island a tank built with stone, with very good water and much wood ... there were no inhabitants, only a beggar-man whom they called *jogues*."—Ibid. Stanley, 289. Compare Ibn Batuta above. After 150 years, tank, grove, and *jogi* just as they were!

1510.—"The King of the *Loghe* is a man of great dignity, and has about 30,000 people, and he is a pagan, he and all his subjects; and by the pagan Kings he and his people are considered to be saints, on account of their lives, which you shall hear ..."—Varthema, p. 111. Perhaps the chief of the Gorakhnâtha Gosains, who were once very numerous on the West Coast, and have still a settlement at Kadri, near Mangalore. See *P. della Valle*’s notice below.

1516.—"And many of them noble and respectable people, not to be subject to the Moors, go out of the Kingdom, and take the habit of poverty, wandering the world ... they carry very heavy chains round their necks and waists, and legs; and they smear all their bodies and faces with ashes. ... These people are commonly called *jogues*, and in their own speech they are called *Zamne* (see *SWAMY*) which means Servant of God. ... These *jogues* eat all meats, and do not observe any idolatry."—Bandosa, 99-100.

1553.—"Much of the general fear that affected the inhabitants of that city (Goa before its capture) proceeded from a Gentoo, of Bengal by nation, who went about in the habit of a *Joge*, which is the strictest sect of their Religion ... saying that the City would speedily have a new Lord, and would be inhabited by a strange people, contrary to the will of the natives."—De Barros, Dec. ii. liv. v. cap. 8.

"For this reason the place (Adam’s Peak) is so famous among all the Gentile-dom of the East yonder, that they resort thither as pilgrims from more than 100 leagues, and chiefly those whom they call *Jogues*, who are as men who have abandoned the world and dedicated themselves to God, and make great pilgrimages to visit the Temples consecrated to him."—Ibid. Dec. III. liv. ii. cap. 1.

1563.—"... to make them fight, like the *cobres de capello* which the *jogues* carry about asking alms of the people, and these *jogues* are certain heathen (*Gentios*) who go begging all about the country, powdered all over with ashes, and venerated by all the poor heathen, and by some of the Moors also ..."—Garcia, f. 156, 157.

[1567.—"*Jogues.* See under CASIS.

[c. 1610.—"The Gentiles have also their Abdulasses (*Abd-Allah*), which are like to our hermits, and are called *Jogues.*"—Pyrard de Laval, Hak. Soc. i. 343.]

1624.—"Finally I went to see the King of the *Jogis* (*Gioghi*) 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 *Batunato*, and that the hermitage and the place generally was called Cadira (*Kadri*)."—P. della Valle, ii. 724; [Hak. Soc. ii. 350, and see i. 37, 75].

[1667.—"I allude particularly to the people called *Jauguis*, a name which signifies 'united to God.'"—Bernier, ed. Constable, 316.]

1673.—"Near the Gate in a Choultry sate more than Forty naked *Jogies*, or men united to God, covered with Ashes and pleated Turbats of their own Hair."—Fryer, 160.

1727.—"There is another sort called *Jogies*, who ... go naked except a bit of Cloth about their Loys, and some deny themselves even that, delighting in Nastiness, and an holy Obscurity, with a great
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Show of Sanctity."—A. Hamilton, i. 152; [ed. 1744, i. 153].

1890.

"Fate work'd its own the while. A band Of Yogeeza, as they roamed the land Seeking a spouse for Jaga-Naut their God, Stray'd to this solitary glade."

Cure of Kehawa, xiii. 16.

c. 1812.—"Scarceyly . . . were we seated when beheld, there poured into the space before us, not only all the Yogeesa, Fakders, and rogues of that description . . . but the King of the Beggars himself, wearing his peculiar badge."—Mrs. Shortwood, (describing a visit to Henry Martyn at Cawnpore), Autobiog., 415.

"Aprā gānā ḍā jōgi ư gānā ḍā sidh." Hind. proverb: "The man who is a jōgi in his own village is a deity in another."—Quoted by Elliot, ii. 207.

JOHN COMPANY, n.p. An old personification of the East India Company, by the natives often taken seriously, and so used, in former days. The term Company is still applied in Sumatra by natives to the existing (Dutch) Government (see H. O. Forbes, Naturalist's Wanderings, 1885, p. 204).

[Dohā Company Bahādur ċā] is still a common form of native appeal for justice, and Company Bāgh is the usual phrase for the public garden of a station. It has been suggested, but apparently without real reason, that the phrase is a corruption of Company Jahān, "which has a fine sounding smack about it, recalling Shah Jehān and Jehāngir, and the golden age of the Moguls" (G. A. Sala, quoted in Notes and Queries, 8 ser. ii. 37). And Sir G. Birdwood writes: "The earliest coins minted by the English in India were of copper, stamped with a figure of an irradiated lingam, the phallic 'Roī Soleī.' The mintage of this coin is unknown (?) Madras), but, without doubt it must have served to ingratiate us with the natives of the country, and may have given origin to their personification of the Company under the potent title of Kumpani Jahān, which, in English mouths, became 'John Company.'" (Report on Old Records, 222, note.)

[1784.—"Further, I knew that as simple Hottentots and Indians could form no idea of the Dutch Company and its government and constitution, the Dutch in India had given out that this was one mighty ruling prince who was called Jan or John, with the surname Company, which also procured for them more reverence than if they could have actually made the people understand that they were, in fact, ruled by a company of merchants."—Andreas Spruermann, Travels to the Cape of Good Hope, the South-Polar Lands, and round the World, p. 347; see 9 ser. Notes and Queries, vii. 34.]

1803.—(The Nawab) "much amused me by the account he gave of the manner in which my arrival was announced to him. . . 'Lord Schāb Ka bhānja, Company ki navaa nasib fārzī lai'; literally translated, 'The Lord's sister's son, and the grandson of the Company, has arrived.'—Lord Valentia, i. 137.

1808.—"However the business is pleasant now, consisting principally of orders to countermand military operations, and preparations to save Johnny Company's cash."—Lord Minto in India, 184.

1818-19.—"In England the ruling power is possessed by two parties, one the King, who is Lord of the State, and the other the Honourable Company. The former governs his own country; and the latter, though only subjects, exceed the King in power, and are the directors of mercantile affairs."—Sadāsīkha, in Elliot, viii. 411.

1826.—"He said that according to some accounts, he had heard the Company was an old Englishwoman . . . then again he told me that some of the Topee wallas say 'John Company,' and he knew that John was a man's name, for his master was called John Brice, but he could not say to a certainty whether Company was a man's or a woman's name."—Pandawraya Harti, 60; [ed. 1873, i. 88, in a note to which the phrase is said to be a corruption of Joint Company].

1836.—"'The jargon that the English speak to the natives is most absurd. I call it 'John Company's English,' which rather affronts Mrs. Staunton.'—Letters from Madras, 42.

1852.—"John Company, whatever may be his faults, is infinitely better than Downing Street. If India were made over to the Colonial Office, I should not think it worth three years' purchase."—Mem. Col. Mountain, 293.

1888.—"It fares with them as with the sceptics once mentioned by a South-Indian villager to a Government official. Some men had been now and then known, he said, to express doubt if there were any such person as John Company; but of such it was observed that something had soon happened to them."—Sat. Review, Feb. 14, p. 220.

JOMPON, s. Hind. jāṃpaṇ, japāṇ, [which are not to be found in Platt's Dict.]. A kind of sedan, or portable chair used chiefly by the ladies at the Hill Sanitaria of Upper India. It is carried by two pairs of men (who are called Jompunies, i.e. jāṃpaṇī or japāṇī), each pair bearing on their shoulders a short bar from which the
shaghs of the chair are slung. There is some perplexity as to the origin of the word. For we find in Crawford's Malay Dict. "Jampana (Jav. Jampana), a kind of litter." Also the Javanese Dict. of P. Jansz. (1876) gives: "Djempana—dragstool (i.e. portable chair), or sedan of a person of rank." [Klinkert has jempaana, djempaana, sempaana as a State sedan chair, and he connects sempaana with Skt. sam-patna, 'that which has turned out well, fortunate.' Wilkinson has: "jempana, Skt.? a kind of State carriage or sedan for ladies of the court." The word cannot, however, have been introduced into India by the officers who served in Java (1811-15), for its use is much older in the Himalaya, as may be seen from the quotation from P. Desideri.

It seems just possible that the name may indicate the thing to have been borrowed from Japan. But the fact that dpyān means 'hang' in Tibetan may indicate another origin.

Wilson, however, has the following: "Jhampān, Bengali. A stage on which snake-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himalaya, written Jāmpaun (?)" [Both Platts and Fallon give the word jhappān as Hind.; the former does not attempt a derivation; the latter gives Hind. jamp, 'a cover,' and this on the whole seems to be the most probable etymology. It may have been originally in India, as it is now in the Straits, a closed litter for ladies of rank, and the word may have become appropriated to the open conveyance in which European ladies are carried.]

1716.—"The roads are nowhere practicable for a horseman, or for a Jampan, a sort of palanquin."—Letter of P. Ippolo Desideri, dated April 10, in Lettres Edif., xv. 184.

1783.—(After a description) "... by these central poles the litter, or as here called, the Sampan, is supported on the shoulders of four men."—Forster's Journey, ed. 1808, ii. 3.

[1822.—"The Chumpaan, or as it is more frequently called, the Chumpala, is the usual vehicle in which persons of distinction, especially females, are carried."—Lloyd, Gerard, Narr. i. 105.]

[1849.—"A Jhappan is a kind of arm chair with a canopy and curtains; the canopy, &c., can be taken off."—Mrs. Mackenzie, Life in the Mission, ii. 103.]

1879.—"The gondola of Simla is the 'jampan' or 'jampot,' as it is sometimes called, on the same linguistic principle as that which converts asparagus into sparrow-grass. Every lady on the hills keeps her jampan and jampanees just as in the plains she keeps her carriage and footmen."—Letter in Times, Aug. 17.

JOOL, JHOOLO, s. Hind. jhal, supposed by Shakespear (no doubt correctly) to be a corrupt form of the Ar. jull, having much the same meaning; [but Platts takes it from jhalina, 'to dangle'] Housings, body clothing of a horse, elephant, or other domesticated animal; often a quilt, used as such. In colloquial use all over India. The modern Arabs use the plur. jilāl 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 jhal)—also "ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."

[1819.—"Dr. Duncan ... took the jhool, or broadcloth housing from the elephant. ..."]—Tod, Personal Narr. in Annals, Calcutta reprint, i. 715.]

1880.—"Horse Jhools, &c., at shortest notice."—Adv. in Madras Mail, Feb. 13.

JOOLA, s. Hind. jhūlā. The ordinary meaning of the word is 'a swing'; but in the Himalaya it is specifically applied to the rude suspension bridges used there.

[1812.—"There are several kinds of bridges constructed for the passage of strong currents and rivers, but the most common are the Sāngha and Jhula" (a description of both follows).—Asiat. Res. xi. 475.]

1830.—"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, slips upon these ropes, and from this 4 loops from the same grass rope depend. The passenger hangs in the loops, placing a couple of ropes under each thigh, and holds on by pegs in the block over his head; the signal is given, and he is drawn over by an eighth rope."—Mem. of Col. Mountain, 114.

JOSS, s. An idol. This is a corruption of the Portuguese Deus, 'God,' first taken up in the 'Pidgin' language.
of the Chinese ports from the Portuguese, and then adopted from that jargon by Europeans as if they had got hold of a Chinese word. [See CHIN-CHIN.]

1659.—"But the Devil (whom the Chinese commonly called Joosje) is a mighty and powerful Prince of the World." — Walter Schulz, 17.

"In a four-cornered cabinet in their dwelling-rooms, they have, as it were, an altar, and thereon an image... this they call Josin." — Saar, ed. 1672, p. 27.

1677.—"All the Sinese keep a limning of the Devil in their houses. They point him with two horns on his head, and commonly call him Josie (Joosje)." — Groot 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. Hamilton, ii. 296; [ed. 1744, ii. 265].

c. 1790.—
"Down with dukes, earls, and lords, these pagan Josses, False gods! I away with stars and strings and crosses." — Peter Pindar, Ode to Kien Long.

1798.—"The images which the Chinese worship are called jossie 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." — Stavorinus, E.T. i. 173.

This is of course quite wrong.

JOSSE-HOUSE, s. An idol temple in China or Japan. From joss, as explained in the last article.

1750-52.—"The sailors, and even some books of voyages... call the pagodas Yoss-houses, for of inquiring of a Chinese for the name of the idol, he answers Grande Yoss, instead of Gran Dios." — Olof Toreen, 232.

1790-1810.—"On the 8th, 18th, and 28th day of the Moon those foreign barbarians may visit the Flower Gardens, and the Honam Joss-house, but not in drees of over ten at a time." — 8 Regulations’ at Canton, from The Fankwsea at Canton (1882), p. 29.

1840.—"Every town, every village, it is true, abounds with Joss-houses, upon which large sums of money have been spent." — Mem. Col. Mountain, 186.

1876.—"... the fantastic gables and tawdry ornaments of a large joss-house, or temple." — Fortnightly Review, No. 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-man or Joss-pidgin-man is a priest, or a missionary.

JOSTICK, JOSSTICK, s. "A stick of fragrant tinder (powdered costus, sandalwood, &c.) used by the Chinese as incense in their temples, and formerly exported for use as cigar-lights. The name appears to be from the temple use. (See PUTCHECK.)

1876.—"Burnee joss-stick, talkee plitty." — Leland, Pidgin-English Sing-Song, p. 43.

1879.—"There is a recess outside each shop, and at dusk the joss-sticks burning in these fill the city with the fragrance of incense." — Miss Bird, Golden Chersones, 49.

JOW, s. Hind. Ḫān. The name is applied to various species of the shrubby tamarisk which abound on the low alluvials of Indian rivers, and are useful in many ways, for rough basket-making and the like. It is the usual material for gabions and fascines in Indian siege-operations.

[c. 1809.—"... by the natives it is called Ḫān; but this name is generic, and is applied not only to another species of Tamarisk, but to the Casuarina of Bengal, and to the cone-bearing plants that have been introduced by Europeans." — Buchanan-Hamilton, Eastern India, ii. 597.]

1840.—"... on the opposite Jhow, or bastard tamarisk jungle... a native... had been attacked by a tiger. ..." — Davidson, Travels, ii. 326.

JOWAILLA MOOKHEE, n.p. Skt.—Hind. Jwalá-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 Bías River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devī, and it is a place of pilgrimage famous all over the Himālaya 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 Jwalá-mukhi. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

c. 1360.—"Sultān Firoz... marched with his army towards Nagarkot (see NUG-GURCOTE)... the idol Jwalá-mukhi, much worshipped by the infidels, was situated on the road to Nagarkot... Some of
the infidels have reported that Sultan Firoz went specially to see this idol, and held a golden umbrella over its head. But... the infidels slandered the Sultan. Other infidels said that Sultan Muhammad Shah bin Tughluk Shah held an umbrella over this same idol, but this also is a lie. "—Shama-i-Shahj Afzif, in Elliot, iii, 318.

1616.—"... a place called Jalla mokee, where out of cold Springs and hard Rocks, there are daily to be seen incessant Eruptions of Fire, before which the Idolatrous people fall down and worship."—Terr, in Purchas, ii, 1467.

[c. 1617.—In Sir T. Roe's Map, "Jalla mokee, the Pilgrimage of the Banians."—Hak. Soc. ii, 535.]

1783.—"At Taullah Mhokee (sic) a small volcanic fire issues from the side of a mountain, on which the Hindoos have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—G. Forster's Journey, ed. 1798, i, 308.

1799.—"Prason Poory afterwards travelled... to the Maha or Buree (i.e. larger) Jowalla Mookhi or Juula Muchi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Buke (Baku) on the west side of the (Caspian) Sea... whence fire issues; a circumstance that has rendered it of great veneration with the Hindus."—Jonathan Duncan, in As. Res. v. 41.

JOWAUR, JOWARREE, s. Hind. jowār, juār, [Skt. yava-prakāra or akāra, 'of the nature of barley';] Sorgum vulgare, Pers. (Holcus sorgum, 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 unlooded tracts; it is sown about July and reaped in November. The reedy stems are 8 to 12 feet high. It is the chōlam of the Tamil regions. The stalks are kirbee. The Ar. dura or dhura is perhaps the same word ultimately as jowār; for the old Semitic name is dōkn, from the smoky aspect of the grain. It is an old instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (Illus. of the Gram. Parts of Gujaratee, &c, Bombay, 1808) calls "Jooar, a kind of pulse, the food of the common people."

[c. 1560.—In Khandesh "Jovāri is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit."—Ait, ed. Jarrett, ii, 223.]

1760.—"En suite manuvs chemin sur des levées faites de boue dans des quarrés de Jowa and des champs de Nelis (see NELLY) remplis d'eau."—Anquetil du Perron, 1. ccclxxxiii.

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 cuss-cuss" (?). [See CUSCUS.—Or. Mem. ii, 406; [2nd ed. ii, 35, and i, 23.]

1819.—"In 1797-8 jowaree sold in the Muehoo Kaual at six rupees per cullsee (see CULSEY) of 24 maunds."—Maclurdo, in Tr. Lit. Soc. Bo. i, 287.

[1826.—"And the sabre began to cut away upon them as if they were a field of Jooane (standing corn)."—Pandurang Hari, ed. 1873 p. 66.]

JOY, s. This seems from the quotation to have been used on the west coast for jewell (Port. jóio).

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."—Marie Graham, 3.

JUBTEE, JUPTEE, &c., s. Guz. japti, &c. Corrupt forms of zabiti. ["Watan-zabiti, or -japti, Mahr., Produce of lands sequestered by the State, an item of revenue; in Guzerat the lands once exempt, now subject to assessment" (Wilson).] (See ZUBT.)

1808.—"The Sindias as Sovereigns of Broach used to take the revenues of Moog-moondars and Denovy (see DESSAYE) of that district every third year, amounting to Rs. 58,390, and called the periodical confiscation Juptee."—R. Drummond. [Majmūdār "in Guzerat the title given to the keepers of the pargana revenue records, who have held the office as a hereditary right since the settlement of Todar Mal, and are paid by fees charged on the villages." (Wilson).

JUDEA, ODIA, &c., n.p. These names are often given in old writers to the city of Ayuthia, or Ayodhya, or Yuthia (so called apparently after the Hindu city of Ramā, Ayodhya, which we now call Oudh), which was the capital of Siam from the 14th century down to about 1767, when it was destroyed by the Burmese, and the Siamese royal residence was transferred to Bangkok [see BANCOCK].

1522.—"All these cities are constructed like ours, and are subject to the King of Siam, who is named Siri Zabbedera, and who inhabits India."—Pigafetta, Hak. Soc. 156.
c. 1546.—"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 and fifty-two streets, whereof an hundred thousand are strangers of diverse countries."—Pinto, in Cogan's E.T. p. 285; orig. cap. cxxxix.

1553.—"For the Realm is great, and its Cities and Towns very populous; insomuch that the city Hudia alone, which is the capital of the Kingdom of Siam (Siđo), 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 experimental 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 JANGOMAY) arrived at 'the city of Judea' before Eaton's coming away from thence, and brought great store of merchandize."—Saixbury, ii. 90.

1639.—"The chief of the Kingdom is Judea by some called Odia... the city of Judea, the ordinary Residence of the Court is seated on the Menam."—Mandelslo, Travels, E.T. ii. 122.

1693.—"As for the City of Siam, the Siamese do call it Si-yo-thi-ya, the o of the syllable yo being closer than our (French) Diphthong au."—La Louère, Siam, E.T. i. 7.

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 Memnon, which by Turnings and Windings, makes the distance from the Bar about 50 Leagues."—A. Hamilton, ii. 160; [ed. 1744].

1774.—"Ayuttaya with its districts Dvaravati, Yodaya and Kankanapuk."—Insc. in Ind. Antiq. xxii. 4.

1827.—"The powerful Lord... who dwells over every head in the city of the sacred and great kingdom of Si-a-yoo-tha-ya."—Treaty between E.I.C. and King of Siam, in Wilson, Documents of the Burmese War, App. lxxvii.

JUGBOOLAK, s. Marine Hind. for jack-block (Roebuck).

JUGGURNAUT, n.p. A corruption of the Skt. Jagannatha, 'Lord of the Universe,' a name of Krishna worshipped as Vishṇu at the famous shrine of Pūrī in Orissa. The image so called is an amorphous idol, much like those worshipped in some of the South Sea Islands, and it has been plausibly suggested (we believe first by Gen. Cunningham) that it was in reality a Buddhist symbol, which has been adopted as an object of Brahmanical worship, and made to serve as the image of a god. The idol was, and is, annually dragged forth in procession on a monstrous car, and as masses of excited pilgrims crowded round to drag or accompany it, accidents occurred. Occasionally also persons, sometimes sufferers from painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of the last century, and that of Sir W. W. Hunter, who states that he had gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions—a belief that has made Juggurnaut a standing metaphor—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India. The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impressions in connection with the Juggurnaut festival.

[1311.—"Jagnár." See under MADURA.]

1831.—"Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music... and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot."—Friar Odoric, in Calhay, &c. i. 83.
c. 1430.—"In Bizengaliga (see Bis-
NAGAR) also, at a certain time of the year,
this idol is carried through the city, placed
between two chariots . . . accompanied by
a great concourse of people. Many, carried
away by the fervour of their faith, cast
themselves on the ground before the wheels,
in order that they may be crushed to death,
—a mode of death which they say is very
acceptable to their god."—N. Conti, in India
in X V th Cent., 28.

c. 1581.—"All for devotion attach them-
selves 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 cars, and so perish,
remaining all ground and crushed by the
said car."—Gasparo Balbi, t. 84. The
preceding passages refer to scenes in
the south of the Peninsula.

c. 1590.—"In the town of Pursoton on
the banks of the sea stands the temple of
Jagnaut, near to which are the images of
Kishen, his brother, and their sister, made
of Sandal-wood, which are said to be 4,000
years old . . . The Brahmins . . . at cer-
tain times carry the image in procession
upon a carriage of sixteen wheels, which in
the Hindoe language is called Rubyth (see
RUT); and they believe that whoever assists
in drawing it along obtains remission of all
his sins."—Gedneton's Ayese, li. 10-19; [ed.
Jarrett, li. 127.]

[1616.—"The chief city called Jekanan."
—Sir T. Roe, Hak. Soc. li. 538.]

1632.—"Vnto this Pagod or house of
Sathen . . . doe belong 9,000 Brammines
or Priests, which doe daily offer sacrifice
unto their great God Iaggarnat, from
which Idoll the City is so called. . .
And when it (the chariot of Iaggarnat) is
going along the city, there are many that
will offer themselves a sacrifice to this
Idoll, and desperately lye downe on the
ground, that the Chariot wheels may
runne 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 Heauen."—W. Bruton, in Hakl.
v. 57.

1667.—"In the town of Jagnat, which
is seated upon the Gulf of Bengata, and
where is that famous Temple of the Idol of
the same name, there is yearly celebrated
a certain Feast . . . The first day that
they shew this Idol with Ceremony in the
Temple, a great crowd is usually great to
see it, that there is not a year, but some
of those poor Pilgrims, that come afar off,
tired and harassed, are suffocated there;
all the people blessing them for having
been so happy . . . And when this Hellish
Triumphant Chariot marsheth, there are
found (which is no Fable) persons so
foolishly credulous and superstitious as to
throw themselves with their bellies under
those large and heavy wheels, which bruise
them to death. . ."—Bernier, a Letter to
Mr. Chaplain, in Eng. ed. 1684, 97; [ed.
Constable, 304 seq.].

[1669-79.—"In that great and Sumptuous
Diabolicall Pagod, there Standeth there
a car, which they call Gernar, whence ye Pagod
received that name alse."—MS. Asia, &c.,
by T. B. f. 12. Col. Temple adds:
"Throughout the whole MS. Jagannath is
repeatedly called Jne. Gernae, which
obviously stands for the common trans-
position Jagnayth."]

1682.—"We lay by last night till
10 o'clock this morning, ye Captain being
desirous to see ye Jagernon Pagodas for
his better satisfaction. . ."—Hedges, Diary,
July 16; [Hak. Soc. i. 30].

1727.—"His (Jagarnath'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 of Zealots, as it passes
through the Streets, fall flat on the Ground,
to have the Honour to be crushed to Pieces
by the Couch Wheels."—A. Hamilton, i. 387;
[ed. 1744].

1809.—"A thousand pilgrims strain
Arm, shoulder, breast, and thigh, with
might and main,
To drag that sacred wain,
And scarce can draw along the enormous load.
Prone fall the frantic votaries on the road,
And calling on the God
Their self-devoted bodies there they lay
To pave his chariot way.
On Jaga-Naut they call,
The ponderous car rolls on, and crushes all,
Through flesh and bones it ploughs its
dreadful path.
Groans rise unheard; the dying cry.
A And death, and agony
Are trodden under foot by you mad throng,
Who follow close and thrust the deadly
wheels along."

Curse of Kehawa, xiv. 5.

1814.—"The sight here beggars all de-
scription. Though Juggernaut made some
progress on the 19th, and has travelled
daily ever since, he has not yet reached the
place of his destination. His brother
is ahead of him, and the lady in the rear.
One woman has devoted herself under the
wheels, and a shocking sight it was.
Another also intended to devote herself, missed
the wheels with her body, and had her arm
broken. Three people lost their lives in the
crowd."—In Asiatic Journal—quoted in
Beveridge, Hist. of India, ii. 54, without
exacte reference.

c. 1818.—"That excess of fanaticism
which formerly prompted the pilgrims to
courth death by throwing themselves in
crowds under the wheels of the car of
Jagannath has happily long ceased to actuate the worshippers of the present day. During 4 years that I have witnessed the ceremonies, only 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 before suffered from some excruciating complaints, and chose this method of lodging 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. Poynder, in the E. I. Court of Proprietors, stated that "about the year 1790 no fewer than 28 Hindoes were crushed to death at Ishera on the Ganges, under the wheels of Juggernaut."—As. Journal, 1821, vol. xxiii. 762.

[1864.—"On the 7th July 1864, the editor of the Friend of India mentions that, a few days previously, he had seen, near Serampore, two persons crushed to death, and another frightfully lacerated, having thrown themselves under the wheels of a car during the Rath Jatra festival. It was afterwards stated that this occurrence was accidental."—Chevers, Ind. Med. Jurispr. 665.]

1871.—"... poor Johnny Tetterby stag- gering over his Meloch, the Juggernaut that crushed all his enjoy- ments."—Forster's Life of Dickens, ii. 415.

1876.—"Le monde en marchant n'a pas beaucoup plus de souci de ce qu'il écrase que le cheval d'idole de Jaggarnath de Jagannathpur. R. Renou, in Revue des Deux Mondes, 8th Series, xviii. p. 504.

JULIBDAR, s. Pers. jiladádár, from jilav, the string attached to the bridle by which a horse is led, the servant who leads a horse, also called jani- baddár, janibakhash. In the time of Hedges the word must have been commonly used in Bengal, but it is now quite obsolete.

[c. 1590.—"For some time it was a rule that, whenever he (Akbar) rode out on a khashah horse, a rupee should be given, viz., one dám to the Átbeég, two to the Jiladádár ..."—Áin, ed. Blochmann, i. 142. (And see under FYKE.)]

1673.—"In the heart of this Square is raised a place as large as a Mountebank's Stage, where the Gelabdar, or Master Mulieer, with his prime Passengers or Servants, have an opportunity to view the whole Cúphala."—Fryer, 341.

1683.—"Your Jylibdard, after he had received his letter would not stay for the Genä, but stood upon departure."—Hedges, Diary, Sept. 15; [Hak. Soc. i. 112]."

"We admire what made you send peons to force our Gyllibdard back to your Factory, after he had gone 12 cords on his way, and dismiss him again without any reason for it."—Hedges, Diary, Sept. 26; [Hak. Soc. i. 120].

1754.—"100 Gildodar; those who are charged with the direction of the couriers and their horses."—Hawway's Travels, i. 171; 262.

[1812.—"I have often admired the courage and dexterity with which the Persian Jelowdars or grooms throw themselves into the thickest engagement of angry horses."—Morier, Journey through Persia, 33 seq.]

1880.—"It would make a good picture, the surroundings of camels, horses, donkeys, and men ... Pascal and Remise cooking for me; the Jeladodars, enveloped in felt coats, smoking their kallittas, amid the half-light of fast fading day ..."—MS. Journal in Persia of Capt. W. Gill, R.E.

JUMBEEA, s. Ar. janbíya, probably from jamb, 'the side'; a kind of dagger worn in the girdle, so as to be drawn across the body. It is usually in form slightly curved. Sir R. Burton (Câmões, Commentary, 413) identifies it with the agomia and gomio of the quotations below, and refers to a sketch in his Pilgrimage, but this we cannot find, [it is in the Memorial ed. i. 236], though the jambiyah is several times mentioned, e.g. i. 347, iii. 72. The term occurs repeatedly in Mr. Egerton's catalogue of arms in the India Museum. Jambwa occurs as the name of a dagger in the Áin (orig. i. 119) ; why Blochmann in his translation [i. 110] spells it jihanwah 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.—"Taktud-dín refused roughly and pushed him away. Then the maimed man drew a dagger (khánjâr) such as is called in that country jambwa, and gave him a mortal wound."—Tim Bátûta, i. 534.

1498.—"The Moors had erected palisades of great thickness, with thick planking; and fastened so that we could not see them within. And their people paraded the shore with targets, agayas, agomias, and bows and slings from which they slung stones at us."—Rôteiro do Vasco da Gama, 32.

1516.—"They go to fight one another bare from the waist upwards, and from the waist downwards wrapped in cotton cloths drawn tightly round, and with many folds, and with their arms, which are swords, bucklers, and daggers (gomios)."—Barbosa, p. 80.

1774.—"Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent,
JUMUDA. 469 JUNGEERA.

au milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (jambae), dont la pointe est tournée du côté droit."—Niebuhr, Desc. de l’Arabie, 54.

JUMUD, s. H. jamdad, jamdhar. A kind of dagger, broad at the base and slightly curved, the hilt formed with a cross-grip like that of the Katdr (see KUTTAUR). [A drawing of what he calls a jamdhar katdr is given in Egerton’s Catalogue (Pl. IX. No. 344-5.).] F. Johnson’s Dictionary gives jamdar as a Persian word with the suggested etymology of jamb-dar, ‘flank-render.’ But in the Ain the word is spelt jamdhar, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Barda (see Ind. Antq. i. 281) corroborates this. Mr. Beames there suggests the etymology of Yama-dant ‘Death’s Tooth.’ The drawings of the jamhad or jamdhar in the Ain illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but Yama-dhara, ‘death-wielder,’ appears in the Sanskrit dictionaries as the name of a weapon. [Rather, perhaps, yama-dhara, ‘death-bearer.”]

c. 1526.—“Jamdher.” See quotation under KUTTAUR.

1813.—“...visited the jamdar khana, or treasury containing his jewels... curious arms...” —Forbes, Or. Mem. 2nd ed. ii. 469.

JUMMA, s. Hind. from Ar. jama’. The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies ‘total’ or ‘aggregate.’

1781.—“An increase of more than 26 lacks of rupees (was) effected on the former jumma.”—Fifth Report, p. 8.

JUMMABUNDEE, s. Hind. from P.—Ar. jamabandi. A settlement (q.v.), i.e. the determination of the amount of land revenue due for a year, or a period of years, from a village, estate, or parcel of land. [In the N.W.P. it is specially applied to the annual village rent-roll, giving details of the holding of each cultivator.]

1765.—“The rents of the province, according to the jumma-bundy, or rent-roll... amounted to...”—Verelst, View of Bengal, App. 214.

1814.—“Jummadundee.” See under Patel.

JUMNA, n.p. The name of a famous river in India which runs by Delhi and Agra. Skt. Yamuna, Hind. Jamuna and Jamna, the Διαμοβα of Ptolemy, the Ησαφης of Arrian, the Jamanes of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form Jamuna. The name Jamuna is also applied to what was in the 18th century, an unimportant branch of the Brahmaputra R. which connected it with the Ganges, but which has now for many years been the main channel of the former great river. (See JENNY.) Jamuna is the name of several other rivers of less note.

1616-17.—“I proposed for a water works, wh might give the Chief Citizen of the Mogores content... wh is to be don vpon the River Ieminy wh passeth by Agra...” —Birdwood, First Letter Book, 360.

1619.—“The river Gemini was nght to set a Myll vpon.”—Sir T. Roe, Hak. Soc. ii. 477.

1663.—“... the Gemma, a river which may be compared to the Loire...” —Bernier, Letter to M. de la Mothe le Vayer, ed. Constable, 241.

[JUMNA MUSJID, n.p. A common corruption of the Ar. jáme‘ masjid, ‘the cathedral or congregational mosque,’ Ar. jama’, ‘to collect.’ The common form is supposed to represent some great mosque on the Jumna R.

1785.—“The Jumna-musjid is of great antiquity...” —Diary, in Forbes, Or. Mem. 2nd ed. ii. 448.

1849.—“In passing we got out to see the Jamna Masjid, a very fine building now used as a magazine.” —Mrs. Mackenzie, Life in the Mission, ii. 170.

1865.—“...the great mosque or Djamia... this word Djamia means literally ‘collecting’ or ‘uniting,’ because here attends the great concourse of Friday worshippers...” —Palgrave, Central and E. Arabia, ed. 1868, 206.

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 Ràjpúri inlet, to which the name Janjira properly pertains, believed to be a local corruption of the Ar. jazira, ‘island.’ The State is also called Habüsân, 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' (see SEEDY) and 'The Habshi,' are titles popularly applied to this chief. This State has a port and some land in Kâthiâswâr.

Gen. Keatinge writes: 'The members of the Sidi's family whom I saw were, for natives of India, particularly fair.' The old Portuguese writers call this harbour Danda (or as they write it Damda), e.g. João de Castro in Prâimeiro Roteiro, p. 48. His rude chart shows the island-fort.

'JUNGLE, s. Hind. and Mahr. jangal, from Skt. jangala (a word which occurs chiefly in medical treatises). The native word means in strictness only waste, uncultivated ground; then, such ground covered with shrubs, trees or long grass; and thence again the Anglo-Indian application is to forest, or other wild growth, rather than to the fact that it is not cultivated. A forest; a thicket; a tangled wilderness. The word seems to have passed at a rather early date into Persian, and also into use in Turkistan. From Anglo-Indian it has been adopted into French as well as in English. The word does not seem to occur in Fryer, which rather indicates that its use was not so extremely common among foreigners as it is now.

c. 1200.—''... Now the land is humid jungle (jangalâh), or of the ordinary kind.'—Susruta, i. ch. 35.

c. 1370.—''Elephants were numerous as sheep in the jangal round the Râj's dwelling.'—Turâkhi-Firâz-Shâhi, in Elliot, iii. 314.

c. 1450.—''The Kings of India hunt the elephant. They will stay a whole month or more in the wilderness, and in the jungle (jangal).'—Abdurrazâk, in Not. et Ext. xiv. 51.

1474.—''... Bichenegor. The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful jungle.'—Ath. Yikitin, in India in XVth Cent., 29.

1776.—''Land waste for five years... is called jungle.'—Halhad's Gentoo Code, 190.

1809.—"They built them here a bower of jointed cane, Strong for the needful use, and light and long Was the slight framework rear'd, with little pain; Little creepers then the wicker sides supply, And the tall jungle grass fit roofing gave Beneath the genial sky."—Curse of Kehama, xiii. 7.

c. 1830.—''C'est là que je rencontrai les jungles... J'avoue que je fus très désappointé.'—Jacquemont, Correspond. i. 154.

c. 1833-38.—''L'Hippopotame au large ventre Habite aux jungles de Java, Ou grondent, au fond de chaque antre Plus de monstres qu'on ne rêva.'

Theoph. Gautier, in Poésies Complètes, ed. 1876, i. 325.

1848.—''But he was as lonely here as in his jungle at Boggleywala.'—Thackery, Vanity Fair, ch. iii.

''... 'Was there ever a battle won like Salamanca? Hey, Dobbin? But where was it he learnt his art? In India, my boy. The jungle is the school for a general, mark me that.'—Ibid., ed. 1863, i. 312.

c. 1858.—''La bête formidable, habitante des jungles S'endort, le vent en l'air, et dilate ses ongles.'—Lecoute de Lisle.

''Des djungles du Pendj-Ab... Aux sables du Karnate.'—Ibid.

1865.—''To an eye accustomed for years to the wild wastes of the jungle, the whole country presents the appearance of one continuous well-ordered garden.'—Waring, Tropical Resident at Home, 7.

1867.—''... here are no cobwebs of 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 Sanskrit, may now be regarded as good English.'—Fitz-Edward Hall, Modern English, 306.

1878.—''Cet animal est commun dans les forêts, et dans les djungles.'—Marre, Kata-Kata-Malayon, 83.

1879.—''The owls of metaphysics hooted from the gloom of their various jungles.'—Fortnightly Rev. No. clxv., N.S., 19.

JUNGLE-FEVER, s. A dangerous remittent fever arising from the malaria of forest or jungle tracts.

1808.—''I was one day sent to a great distance, to take charge of an officer who had been seized by jungle-fever.'—Letter in Morton's L. of Leyden, 48.

JUNGLE-FOWL, s. The popular name of more than one species of those
of Barkope, which is nearly in the centre of
the Jungle Terry, we entered the hills... 
in the great famine which raged through
Indostan in the year 1770... the Jungle 
Terry is said to have suffered greatly.—
Hodges, pp. 90-95.

1784. — "To be sold... that capital
collection of Paintings, late the property of 
A. Cleveland, Esq., deceased, consisting 
of the most capital views in the districts 
of Monghyr, Rajemehal, Bogliopo, and the
Jungleterry, by Mr. Hodges..." — In 
Seton-Karr, i. 64.

1788. — "To the Memory of
AUGUSTUS CLEVELAND, Esq.,
late Collector of the Districts of Bhaugul-
pore and Rajamahall,
who without Bloodshed or the Terror of 
Authority,
Employing only the Means of Concilia-
tion, Confidence, and Benevolence,
Attempted and Accomplished
The entire Subjection of the Lawless and 
Savage Inhabitants of the
Jungleterry of Rajamahall..." (etc.)

Inscription on the Monument erected by
Government to Cleveland, who died
in 1784.

1817. — "These hills are principally
covered with wood, excepting where it has
been cleared away for the natives to build
their villages, and cultivate jowar, 
plants of yams, which together with
some of the small grains mentioned in the
account of the Jungleterry, constitute
almost the whole of the productions of
these hills." — Sutherland's Report on the Hill
People (in App. to Long, 560).

1824. — "This part, I find (he is writing at
Monghyr), is not reckoned either in Bengal
or Bahar, having been, under the name of the
Jungleterry district, always regarded,
till its pacification and settlement, as a sort
of border or debatable land."—Heber, i. 151.

JUNGLO, s. Guz. Junglo. This
term, we are told by R. Drummond,
was used in his time (the beginning of
the 19th century), by the less polite,
to distinguish Europeans; "wild men
of the woods," that is, who did not
understand Guzerati!

1800. — "Joseph Maria, a well-known
scribe of the order of Topeolallas... was
actually mobbed, on the first circuit of 1806,
in the town of Pittan, by parties of curious
old women and young, some of whom gazing
upon him put the question, Are Jungla,
too/mane pirrmeen? "O wild one, wilt thou
marry me?" He knew not what they asked,
and made no answer, whereupon they declared
that he was indeed a very Jungla,
and it required all the address of Kripoom
(the worthy Brahmin who related this
anecdote to the writer, uncontradicted in
the presence of the said Senhor) to draw off
the dames and damsels from the astonished
Joseph."—R. Drummond, Illns. (s.v.).
JUNK, s. A large Eastern ship; especially (and in later use exclusively) a Chinese ship. This indeed is the earliest application also; any more general application belongs to an intermediate period. This is one of the oldest words in the European-Indian vocabulary. It occurs in the travels of Friar 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 چوین, no doubt a clerical error for چوی. Dobner, the original editor of Marignolli, in the 18th century, says of the word (junkos): "This word I cannot find in any medieval glossary. Most probably we are to understand vessels of platted reeds (a juncis texta) which several authors relate to be used in India." It is notable that the same erroneous suggestion is made by Amerigo Vespucci in his curious letter to one of the Medici, giving an account of the voyage of Da Gama, whose squadron he had met at C. Verde on its way home. The French translators of Ibn Batuta derive the word from the Chinese چوین (چوین), and Littré gives the same etymology (s.v. jonque). It is possible that the word may be eventually traced to a Chinese original, but not very probable. The old Arab traders must have learned the word from Malay pilots, for it is certainly the Javanese and Malay چوین and چوین, 'a ship or large vessel.' In Javanese the Great Bear is called چوینچوین, 'The Constellation Junk,' [which is in Malay چوینچوین. The various forms in Malay and cognate languages, with the Chinese words which have been suggested as the origin, are very fully given by Scott, Malayan Words in English, p. 59 seq.].

c. 1300.—"Large ships called in the language of China 'Junks' bring various sorts of choice merchandize and cloths from Chín and Mächín, and the countries of Hind and Sind."—Rashduluddin, in Elliot, i. 69.

1381.—"And when we were there in harbour at Polumb, we embarked in another ship called a Junk (alia nam in nomine Zuncum). . . . Now on board that ship were good 700 souls, what with sailors and with merchants."—Friar Odoric, in Cathay, &c., 75.

c. 1343.—"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 چوینک, . . . Each of these big ships carries from three up to twelve sails. The sails are made of bamboo slips, woven like mats; they are never hauled down, but are shifted round as the wind blows from one quarter or another."—Ibn Batuta, iv. 51. The French translators write the words as gonk (and gonouk). Ibn Batuta really indicates چوینک (and چوینک); but both must have been quite wrong.

c. 1348.—"Wishing them to visit the shrine of St. Thomas the Apostle . . . we embarked on certain Junks (ascendentes Junkos) from Lower India, which is called Minubar."—Marignolli, in Cathay, &c., 356.

1459.—"About the year of Our Lord 1420, a Ship or Junk of India, in crossing the Indian Sea, was driven . . . in a 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 crocro, 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 Chetios (or ETTY), who are natives of Ch Omendel.; and they are all very rich, and have many large ships which they call jungsos."—Barbosa, 191.

1549.—"Exclusus isto concilio, applicavit animum ad navem Sinensis formae, quam Juncum vocant."—Sctt. Franc. Xaverti Epist. 337.

[1554.].—". . . in the many ships and junks (Jugos) which certainly passed that way."—Castaneda, ii. c. 20.]

1663.—"Juncos are certain long ships that have stern and prow fashioned in the same way."—Garcia, i. 586.

1591.—"By this Negro we were advertised of a small Barke of some thirtie tunnes (which the Moors call a Junko)."—Barker's Ac. of Lancaster's Voyage, in Halk. 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. 1665, p. 342.

[1625.—"An hundred Frawes and Juncses."]—Purchas, Pilgrimag, i. 2, 43.

[1627.—"China also, and the great Atlantis (that you call America), which have now but Junks and Canoes, abounded then in tall Ships."—Bacon, New Atlantis, p. 12.]

1630.—"So repairing to Jases (see JASK), a place in the Persian Gulp, they obtained a flotte of Seaven Juncs, to convey them and theirs as Merchants bound for the Shores of India."—Lord, Religion of the Perses, 3.
1673.—Fryer also speaks of "Portugal Junks." The word had thus come to mean any large vessel in the Indian Seas. Barker's use for a small vessel (above) is exceptional.

JUNKAMEER, s. This word occurs in Wheeler, i. 300, where it should certainly have been written Juncaneer. It was long a perplexity, and as it was the subject of one of Dr. Burnell's latest, if not the very last, of his contributions to this work, I transcribe the words of his communication:

"Working at improving the notes to v. Linschoten, I have accidentally cleared up the meaning of a word you asked me about long ago, but which I was then obliged to give up—'Jonkanmir.' It = 'a collector of customs.'"

"(1745). — Notre Supérieur qui sçavoit qu'à moitié chemin certains Jonquaniërs mettoient les passans à contribution, nous avoit donné un ou deux famons (see PANAM) pour les payer en allant et en revenant, au cas qu'ils l'exigeassent de nous."—P. Norbert, Memôres, pp. 159-160.

"The original word is in Malayalam chungakaravan, and do, in Tamil, though it does not occur in the Dictionaries of that language; but chungam (= 'Customs') does.

"I was much pleased to settle this curious word; but I should never have thought of the origin of it, had it not been for that rascally old Capuchin P. Norbert's note."

My friend's letter (from West Stratton) has no date, but it must have been written in July or August 1882.—[H.Y.] (See JUNKANEER.)

1680.—"The Didocean (see DEWAUN) returned with Lingapis Ruecas (see ROOKKA) upon the Aualdar (see HAVILAND) at St. Thoma, and upon the two chief Juncaneers in this part of the country, ordering them not to stop goods or provisions coming into the town."—Fort St. Geo. Consn., Nov. 22, Notes and Extracts, iii. 39.

1746—"Given to the Governor's Servants, Juncaneers, &c., as usual at Christmas, Salampores (see SALEMPOOY) 18Ps. P. 13."—Act of Extra Charges at Fort St. David, to Dec. 31. M.S. Report, in India Office.

JUNK-CEYLON, n.p. The popular name of an island off the west coast of the Malay Peninsula. Forrest (Voyage to Mergui, pp. iii. and 29-30) calls it Jan-Sylan, and says it is properly Ujong (i.e. in Malay, 'Cape') Sylang. This appears to be nearly right. The name is, according to Crawford (Malay Dict. s.v. Salang, and Dict. Ind. Archip. s.v. Ujung) Ujung Salang, 'Salang Headland.' [Mr. Skeat doubts the correctness of this. "There is at least one quite possible alternative, i.e. jong salang, in which jong means 'a junk,' and salang, when applied to vessels, 'heavily tossing' (see Klinkert, Dict. s.v. salang). Another meaning of salang is 'to transfix a person with a dagger,' and is the technical term for Malay executions, in which the kris was driven down from the collar-bone to the heart. Parles in the first quotation is now known as Perlis.']

1539.—"There we crossed over to the firm Land, and passing by the Port of Junjun (Junculan) we sailed two days and a half with a favourable wind, by means whereof we got to the River of Parles in the Kingdom of Queda..."—Pinto (orig. cap. xix.) in Cogyn, p. 22.

1592.—"We departed thence to a Baie in the Kingdom of Iunsalaom, which is between Malaqua and Pegu, 8 degrees to the Northward."—Barber, in Hakl. ii. 591.

1727.—"The North End of Jonk Ceylon lies within a mile of the Continent."—A. Hamilton, 69; [ed. 1744, ii. 67.]

JUNKEON, s. This word occurs as below. It is no doubt some form of the word chungam, mentioned under JUNKAMEER. Wilson gives Telugu Sunkarn, which might be used in Orissa, where Bruton was. [Shungun (Mal. chunkan) appears in the sense of toll or customs duties in many of the old treaties in Logan, Malabar, vol. iii.]

1638.—"Any Junkeon or Custome."—Bruton's Narrative, in Hakl. v. 59.

1676.—"These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Governor for relief, and chosen rather to pay Junckan than submit to the unreasonable demands aforesaid."—Major Packe's Proposals, in Fort St. Geo. Consn., Feb. 16. Notes and Extracts, i. 39.

[1727.—"... at every ten or twelve Miles end, a Fellow to demand Junkaun or Poll-Money for me and my Servants..."
—A. Hamilton, ed. 1744, i. 392.]

JURIBASSO, s. This word, meaning 'an interpreter,' occurs constantly in the Diary of Richard Cocks, of the
English Factory in Japan, admirably edited for the Hakluyt Society by Mr. Edward Maunde Thompson (1883). The word is really Malayo-Javanese jurubahasa, lit. ‘language-master,’ juru being an expert, ‘a master of a craft,’ and bahasa the Skt. bhāṣā, ‘speech.’ [Wilkinson, Dict., writes Juru-bhāsa; Mr. Skeat prefers juru-bhāsa.]

1603.—At Patani the Hollanders having arrived, and sent presents—‘ils furent pris par un officier nommé Oranakaia (see ORAN-KAY) Jurebassa, qui en fit trois portions.’

—in Rec. du Voyages, ed. 1703, ii. 667. See also pp. 672, 675.

1613.—‘(Said the Mandarin of Ançoao) . . . ‘Captain-major, Auditor, residents, and juru baçaças, 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 Alláto. . . .’

‘These communications being read in the Chamber of the City of Macau, before the Viceroy, the people, and the Captain-Major then commanding in the said city, João 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 Viceroy, the Padres, and the Jurubassa, assembling together and beating our foreheads before God. . . .’—Bocarro, pp. 725-729.

‘The fourteenth, I sent M. Cockes, and my Jurebassa to both the Kings to entreat them to provide me of a dozen Seamen.’—Capt. Soris, in Purchas, 378.

1615.—‘. . . his desire was that, for his sake, I should give over the pursuit of this matter against the sea bongar, for that ye it were followed, of force the said bongar must cut his bellie, and then my Jurubassa must do the lyke. Unto which his request I was content to agree. . . .’—Cocks’s Diary, i. 33.

[. . . ‘This night we had a conference with our Jurybassa.’—Foster, Letters, iii. 167.]

JUTE, s. The fibre (gunny-fibre) of the bark of Corchorus capsularis, L., and Corchorus oktories, L., which in the last 45 years has become so important an export from India, and a material for manufacture in Great Britain as well as in India. “At the last meeting of the Cambridge Philosophical Society, Professor Skeat commented on various English words. Jute, a fibrous substance, he explained from the Sanskrit jāta, a less usual form of juta, meaning, 1st, the matted hair of an ascetic; 2ndly, the fibrous roots of a tree such as the banyan; 3rdly, any fibrous substance” (Academy, Dec. 27, 1879). The secondary meanings attributed here to jata are very doubtful.*

The term jute appears to have been first used by Dr. Roxburgh in a letter dated 1795, in which he drew the attention of the Court of Directors to the value of the fibre “called jute by the natives.” [It appears, however, as early as 1746 in the Log of a voyage quoted by Col. Temple in J.R.A.S., Jan. 1900, p. 158.] The name in fact appears to be taken from the vernacular name in Orissa. This is stated to be properly jhata, but jhata is used by the uneducated. See Report of the Jute Commission, by Babu Hemchundra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the Academy, Jan. 17, 1880.

JUTKA, s. From Dak.—Hind. jhathā, ‘quick.’ The native cab of Madras, and of Mofussil towns in that Presidency; a conveyance only to be characterised by the epithet ramshackle, though in that respect equalled by the Calcutta cranchee (q.v.). It consists of a sort of box with venetian windows, on two wheels, and drawn by a miserable pony. It is entered by a door at the back. (See SHIGRAM, with like meanings).

JUZAIL, s. This word jasail is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Ar. it must be jazail, the plural of jazil, ‘big,’ used as a substantive. Jazil is often used for a big, thick thing, so it looks probable. (See GINGALL.) Hence jazailchī, one armed with such a weapon.

[1812.—“The jezaerchi also, the men who use blunderbusses, were to wear the new Russian dress.”—Morier, Journey through Persia, 30.

1898.—“All night the cressets glimmered pale On Ulwur sabre and Tonk Jezaill.”—R. Kipling, Barrack-room Ballads, 84.

[1900.—“Two companies of Khyber Jezaillches.”—Warburton, Eighteen Years in the Khyber, 78.]

JYEDAD, s. P. —H. ājādād. Territory assigned for the support of troops.

[1824.—“Rampoora on the Chumbul . . . had been granted to Dudermaine, as Jaidad, * This remark is from a letter of Dr. Burnell’s dd. Tanjore, March 16, 1880.
or temporary assignment for the payment of his troops."—Malcolm, Central India, i. 223.]

**JYSHE.** s. This term, Ar. jaish, ‘an army, a legion,’ was applied by Tippoo 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 Tipú Sultán, by Hussejn Ali Khan Kermání, p. 32.

1786.—"At such times as new levies or recruits for the Jyshe and Piadeks are to be entertained, you two and Syed Peer assembling in Kuchurry are to entertain none but proper and eligible men."—Tippoo's Letters, 256.

**K**

**KAJEE,** s. This is a title of Ministers of State used in Nepaul and Sikkim. It is no doubt the Arabic word (see CAZEE for quotations). Kāji is the pronunciation of this last word in various parts of India.

[KALA JUGGAH, s. Anglo-H. kālà jagah for a 'dark place,' arranged near a ball-room for the purpose of flirtation.

[1885,—"At night it was rather cold, and the frequenters of the Kala Jagah (or dark places) were unable to enjoy it as much as I hoped they would."—Lady Dufferin, Viceregal Life, 91.

**KALINGA,** n.p. (See KLING.)

**KALLA-NIMMACK,** s. Hind. kālā-namak, ‘black salt,’ a common mineral drug, used especially in horse-treatment. It is muriate of soda, having a mixture of oxide of iron, and some impurities. (Royle.)

**KAPAL,** s. Kāpāl, the Malay word for a ship, [which seems to have come from the Tam. kappal,] "applied to any square-rigged vessel, with top and top-gallant mast" (Marsden, Memoirs of a Malay Family, 57).

**KARBAREE,** s. Hind. kārbārī, ‘an agent, a manager.’ Used chiefly in Bengal Proper.

[c. 1857,—"The Foujdar's report stated that a police Carbaree was sleeping in his own house."—Chevers, Ind. Med. Jurip. 467.]

1867.—"The Lushai Karbaris (literally men of business) duly arrived and met me at Kassalong."—Lewin, A Fly on the Wheel, 283.

**KARCANNA,** s. Hind. from Pers. kār-khāna, ‘business-place.’ We cannot improve upon Wilson’s definition: "An office, or place where business is carried on; but it is in use more especially applied to places where mechanical work is performed; a workshop, a manufactory, an arsenal; also, fig., to any great fuss or bustle." The last use seems to be obsolete.

[1663.—"Large halls are seen in many places, called Kar-Kanays or workshops for the artisans."—Bernier, ed. Constable, 258 seq. Also see CARCANA.]


[1842.—’I further insist upon the offending Kardar being sent a prisoner to my head-quarters at Sukkur within the space of five days, to be dealt with as I shall determine.’—Sir C. Napier, in Napier's Conquest of Scinde, 149.]

**KAREETA,** s. Hind. from Ar. kharīta, and in India also khalīta. 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 ‘crisping-pins’ is kharītīm, rather ‘purces.’

[c. 1350.—"The Sherif Ibrahim, surnamed the Khāritādār, i.e. the Master of the Royal Paper and Pens, was governor of the territory of Hānsī and Sarsatt."— Ibn Batuta, iii. 337.

1388.—"Her Highness the Bāīza Bāi did me the honour to send me a Kharitā, that is a letter enclosed in a long bag of Kūnkhwāb (see KINCOB), crimson silk brocaded with flowers in gold, contained in another of fine muslin; the mouth of the bag was tied with a gold and tasseled cord, to which was appended the great seal of her Highness."—Wanderings of a Pilgrim (Mrs. Parkes), ii. 250.

In the following passage the thing is described (at Constantinople).

1673.—"... le Visir prenant un sacchet de beau brocado d'or à fleurs, long tout au moins d'une demi aulne et large de cinq ou six doigts, lié et scellé par le haut avec une
in the heart of the forest." — Tennent's Ceylon, ii. 342.

**KEDGEREE, KITCHERY.**

s. Hind. khichri, a mess of rice, cooked with butter and dāl (see DHALL), and flavoured with a little spice, shread onion, and the like; a common dish all over India, and often served at Anglo-Indian breakfast tables, in which very old precedent is followed, as the first quotation shows. The word appears to have been applied metaphorically to mixtures of sundry kinds (see Fryer, below), and also to mixt jargon or lingua franca. In England we find the word is often applied to a mess of re-cooked fish, served for breakfast; but this is inaccurate. Fish is frequently eaten with kedgeere, but is no part of it. ["Fish Kitcherie" is an old Anglo-Indian dish, see the recipe in Riddell, Indian Domestic Economy, p. 437.]

c. 1340.— "The munj (Moong) is boiled with rice, and then buttered and eaten. This is what they call Kishi, and on this dish they breakfast every day."— Ibn Batuta, iii. 181.

c. 1448.— "The elephants of the palace are fed upon Kitchi."— Abdurrazzaq, in India in X V th Cent. 27.

c. 1475.— "Horses are fed on pease; also on Kichiris, boiled with sugar and oil; and early in the morning they get shahenerva" (?).— Athan. Nikitin, in do., p. 10.

The following recipe for Kedgere is by Abu'l Fazl:

c. 1590.— "Khichiri, Rice, split dāl, and ghi, 5 ser of each; ½ ser salt; this gives 7 dishes."— Afn, i. 59.

c. 1648.— "Their daily gains are very small, and with these they fill their hungry bellies with a certain food called Kitcherye."— Van Twist, 57.

c. 1653.— "Kichiri est vne sorte de legume dont les Indiens se nourrissent ordinairemen— De la Boulaye-le-Gous, ed. 1657, p. 545.

1672.— Baldaeus has Kitsery, Tavernier Quicheri [ed. Balf., i. 282, 391].

1673.— "The Diet of this Sort of People admits not of great Variety or Cost, their deliciousest Food being only Cutcherry a sort of Pulse and Rice mixed together, and boiled in Butter, with which they grow fat."— Fryer, 81.

Again, speaking of pearls in the Persian Gulf, he says: "Whatever is of any Value is very dear. Here is a great Plenty of what they call Ketchery, a mixture of all together, or Refuse of Rough, Yellow, and Unequal, which they sell by Bushels to the Russians."— Ibid. 920.
1727.—"Some Doll and Rice, being mingled together and boiled make Kitcheree, the common Food of the Country. They eat it with Butter and Atchar (see ACHAR)."—A. Hamilton, i. 161; [ed. 1744, i. 162].

1750-60.—"Kitcheree is only rice stewed, with a certain pulse they call Dohl, and is generally eaten with salt-fish, butter, and pickles of various sorts, to which they give the general name of Atchar."—Grose, i. 150.

[1813.—"He was always a welcome guest ... and ate as much of their rice and Cutcheree as he chose."—Forbes, Or. Mem. 2nd ed. i. 502.]

1880.—"A correspondent of the Indian Mirror, writing of the annual religious fair at Ajmere, thus describes a feature in the proceedings: "There are two tremendous copper pots, one of which is said to contain about eighty maunds of rice and the other forty maunds. To fill these pots with rice, sugar, and dried fruits requires a round sum of money, and it is only the rich who can afford to do so. This year His Highness the Nawab of Tonk paid Rs. 3,000 to fill up the pots, ... After the pots filled with khichri had been inspected by the Nawab, who was accompanied by the Commissioner of Ajmere and several Civil Officers, the distribution, or more properly the plunder, of khichri commenced, and men well wrapped up with clothes, stuffed with cotton, were seen leaping down into the boiling pot to secure their share of the booty."—Pioneer Mail, July 8. [See the reference to this custom in Sir T. Roe, Hak. Soc. ii. 314, and a full account in Rajputana Gazetteer, ii. 63.]

KEDGEREE-POT, s. A vulgar expression for a round pipkin such as is in common Indian use, both for holding water and for cooking purposes. (See CHATTY, GHURRA.)

1811.—"As a memorial of such misfortunes, they plant in the earth an ear bearing a cudgeri, or earthen pot."—Soleyns, Les Hindous, III.

1830.—"Some natives were in readiness with a small raft of Kedgeree-pots, on which the pulpees were to be ferried over."—Mem. of Col. Mountain, 110.

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, Diary, Jan. 28; [Hak. Soc. i. 64].

1684.—"Signor Nicolò Pareres, a Portugal Merchant, assured me their whole community had wrote ye Vice King of Goa ... to send them 2 or 3 Frigates with Soldiers to possess themselves of ye Islands of Kegoria and Inigelio."—Ibid. Dec. 17; [Hak. Soc. i. 172].

1727.—"It is now inhabited by Fishers, as are also Ingelie and Kidgerie, two neighbouring Islands on the West Side of the Mouth of the Ganges."—A. Hamilton, ii. 2; [ed. 1744]. (See HIDGELEE.)

1753.—"De l'autre côté de l'entrée, les rivières de Cajori et de l'Ingeli (see HIDGELEE), puis plus au large la rivière de Pipi et celle de Balasar (see BALASORE), sont avec Tombali (see TUMLOOK), rivière mentionnée plus haut, et qu'on peut ajouter ici, des dérivations d'un grand fleuve, dont le nom de Ganga lui est commun avec le Gange.

... Une carte du Golfe de Bengale insérée dans Blaeu, fera même distinguer les rivières d'Ingeli et de Cajori (si on prend la peine de l'examiner) comme des bras du Gange."—D'Anville, p. 86.

As to the origin of this singular error, about a river Ganga flowing across India from W. to E., see some extracts under GODAVERY. The Rupnarain River, which joins the Hoogly from the W., just above Diamond Harbour, is the grand fluve here spoken of. The name Gonga or Old Gonga 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; [ed. 1744].

KENNERY, n.p. The site of a famous and very extensive group of cave-temples on the Island of Salsette, near Bombay, properly Kankeri.

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 Flós Sacramentorum, and the Lives of the Saints, assured me that without doubt the work of the Pagoda of Canari was made under the orders of the father of Saint Josafat the Prince, whom Barlaam converted to the Faith of Christ. ..."—Conto, 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 Canoreen ... all cut out of a Rock,"—Fryer, 71-72.

1825.—"The principal curiosities of Salsette ... are the cave temples of Kennery. ... These are certainly in every way remarkable, from their number, their beautiful situation, their elaborate carving, and their marked connection with 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 cashmere, though the corruption has been shaped by the previously existing English word kersey for a kind of woollen cloth, as if kersey were one kind and kerseymere another, of similar goods. Kersey is given by Minshew (2nd ed. 1627), without definition, thus: "Arsic cloth, G. (i.e. French) carise." 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; etoffe de laine croissee a deux envers; etym. croiser." Both words are probably connected with croiser or with carre. Planche indeed (whose etymologies are generally worthless) says: "made originally at Kersey, in Suffolk, whence its name." And he adds, equal to the occasion, "Kerseymere, so named from the position of the original factory on the mere, or water which runs through the village of Kersey" (!) Mr. Skeat, however, we see, thinks that Kersey, in Suffolk, is perhaps the origin of the word kersey: (and this he repeats in the new ed. (1901) of his Concise Etym. Dict., adding, "Not from Jersey, which is also used as the name of a material." Kerseymere, he says, is "a corruption of Cashmere or Cassimere, by confusion with kersey").

1495.—"Item the xv day of Februair, bocht fra Jhonne Andersoux x ellis of quit Caresay, to be tua cotic, ane to the King, and ane to the Lard of Balgone; price of eile inne." 

1583.—"I think cloth, Kerseys and tinne have never bene here at so lowe prices as they are now." —Mr. John Newton, from Babylon (i.e. Bagdad) July 20, in Hakl. 378.

1603.—"I had as liefe be a list of an English kersey, as be pil'd as thou art pil'd, for a French velvet." —Measure for Measure, i. 2.

1625.—"Ordanet the thesaurer to tak aff to ilk ane of the officers and to the drummer and pyper, ilk ane of thame, fyve elne of reid Kairisie claithe." —Exts. from Reeds of Glasgow, 1876, p. 347.

1626.—In a contract between the Factor of the King of Persia and a Dutch "Opper Koopman" for goods we find: "2000 Persian ells of Carsey at 1 eocr (!) the ell." —Valentijn, v. 285.

1754.—"For sale—superfine cambrians and edgings . . . scarlet and blue Kassimeres." —In Seton-Kerr, i. 47.

c. 1880.—(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 Dict. s.v.

KHADIR, s. H. khādār; the recent alluvial bordering a large river. (See under BANGUR).

[1828.—"The river . . . meanders fantastically . . . through a Khader, or valley between two ranges of hills." —Mundy, Pen and Pencil Sketches, ed. 1858, p. 130.

[The Khadir Cup is one of the chief racing trophies open to pig-stickers in upper India.]

KHAKEE, vulgarly KHARKI, KHARKEE, s. or adj. Hind. khākī, 'dusty or dust-coloured,' from Pers. khāk, 'earth,' or 'dust'; applied to a light drab or chocolate-coloured cloth. This was the colour of the uniform worn by some of the Punjab regiments at the siege of Delhi, and became very popular in the army generally during the campaigns of 1857-58, being adopted as a convenient material by many other corps. [Gubbins (Mutinies in Oudh, 296) describes how the soldiers at Lucknow dyed their uniforms a light brown or dust colour with a mixture of black and red office inks, and Cave Brown (Punjab and Delhi, ii. 211) speaks of its introduction in place of the red uniform which gave the British soldier the name of "Lal Coorte Wallahs."]

[1858.—A book appeared called "Service and Adventures with the Khakee Ressalah, or Meerut Volunteer Horse during the Mutinies in 1857-8," by R. H. W. Dunlop.

[1859.—"It has been decided that the full dress will be of dark blue cloth, made up, not like the tunic, but as the native ungreekah (angarkha), and set off with red piping. The undress clothing will be entirely of Khakee." —Madras Govt. Order, Feb. 18, quoted in Calcutta Rev. ci.iiii. 407.

[1862.—"Kharkee does not catch in brambles so much as other stuffs." —Brinckman, Rifle in Cashmere, 136.

1878.—"The Amir, we may mention, wore a khaki suit, edged with gold, and the well-known Herati cap." —Sat. Review, Nov. 30, 083.

[1899.—"The batteries to be painted with the Kirkee colour, which being similar to the roads of the country, will render the vehicles invisible." —Times, July 12.

[1890-91.—The newspapers have constant references to a khaki election, that is an
election started on a war policy, and the War Loan for the Transvaal Campaign has been known as "khakis."

Recent military operations have led to the general introduction of **Khaki** as the service uniform. Something like this has been used in the East for clothing from a very early time:

[1611.—"See if you can get me a piece of very fine brown calico to make me clothes." —Hawkes, Letters, i. 109.]

**KHALSA.** s. and adj. Hind. from Ar. **KHAL** (properly **KHALA** '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 Sioques salute each other by the expression *Wah Gooro*, 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.

1881.—
"And all the Punjab knows me, for my father's name was known in the days of the conquering **Khalsa** when I was a boy half-grown."  
Attar *Singh Loghoutor*, by Sower, 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 chiefs and nobles, it has still become in Persia, and still more in Afghanistan, a sort of vague title like "Esq." whilst in India it has become a common suffix to, or in fact part of, the name of Hindustanis out of every rank, properly, however, of those claiming a Pathân descent. The tendency of swelling titles is always thus to degenerate, and when the value of Khân had sunk, a new form, Khân-Khadâm (Khân of Khâns) was devised at the Court of Delhi, and applied to one of the high officers of State.

[c. 1610.—The "**Assaut Caounas"** of Pyrard de Laval, which Mr. Gray fails to identify, is probably *Hazzan-Khan*, Hak. Soc. i. 69.

[1616.—"All the Captayens, as Channa Chana (Khân-Khân), Mahobet Chah, Chah John (Khân Jahân)."—Ler. T. Roc, Hak. Soc. i. 192.]

1675.—"*Cawn."* See under GINGI."

b. Pers. **Khân.** A public building for the accommodation of travellers, a caravanserai. [The word appears in English as early as about 1400; see *Stanf. Dict. s.v.*]

1653.—"**Han** est vn Serrail ou enclos que les Arbes appellent *fondoux* où se retirent les Carananaes, ou les Marchands Estrangers, ... ce mot de **Han** est Turq, et est le même que *Karavanasorai* ou *Karbausara* (see CARAVANSESAY) dont parle Belon. ...":—De la Boulaye-le-Gonu, ed. 1657, p. 540.

1827.—"He lost all hope, being informed by his late fellow-traveller, whom he found at the **Khan**, that the Nuwaub was absent on a secret expedition."—W. Scott, *The Surgeon's Daughter*, ch. xiii.

**KHANNA. CONNAH.** &c. s. This term (Pers. **khânna**, 'a house, a compartment, apartment, department, receptacle,' &c.) is used almost *ad libitum* in India in composition, sometimes with most incongruous words, as *bobachee* (for *bâwarchi*) *connah*, 'cook-house,' *buggy-connah*, 'buggy, or coach-house,' *bottle-khanna, toshakhana* (q.v.), &c. &c.

1784.—"The house, cook-room, *bottle-connah, godown, &c., are all puckle built."—In Seton-Karr, i. 41.

**KHANSAMA.** See CONSUMAH.

**KHANUM.** s. Turki, through Pers. **khânum and khânim**, a lady of rank; the feminine of the title **Khân**, a (q.v.)

1404.—"... la mayor delles avia nôbre Cañon, que quiere dezir Reyna, o Señora grande."—Clavijo, f. 52r.

"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 Quinchichi Caño, which means the "little lady.""—Markham's Clavijo, 145.

1505.—"The greatest of the Bogs of the Sagharichis was then Shtr Hajj Beg, whose daughter, Ais-doulet Begum, Yunis Khan married. ... The Khan had three daughters by Ais-doulet Begum. ... the second daughter, Kulâük Nigar **Khânun**, was my mother. ... Five months after the taking of Kabul she departed to God's mercy, in the year 911" (1505).—Babar, 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 Ar. kūs, '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 kūs. The kūsamah again, in a native house, is the women's apartment. Many years ago a white-bearded kūsamān (see CONSMAH), in the service of one of the present writers, indulging in reminiscences of the days when he had been attached to Lord Lake's camp, in the beginning of the last century, extolled the sāhibs of those times above their successors, observing (in his native Hindustani): "In those days I think the Sāhibs all came from London kūs; now a great lot of Liverpoolewālās come to the country!"

There were in the Palaces of the Great Mogul and other Mahomedan Princes of India always two Halls of Audience, or Durbar, the Devān-i-Ām, or Hall of the Public, and the Devān-ī-Khās, the Special or Royal Hall, for those who had the entrée, as we say.

In the Indian Vocabulary, 1788, the word is written Coss.

KHŚYA, 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 Kumān and Garhwal. The Khśyas are Hindu in religion and customs, and probably are substantially Hindu also in blood; though in their aspect there is some slight suggestion of that of their Tibetan neighbours. There can be no ground for supposing them to be connected with the Mongoloid nation of Kasias (see COSSYA) in the mountains south of Assam.

[1526. — "About these hills are other tribes of men. With all the investigation and enquiry I could make. . . All that I could learn was that the men of these hills were called Kās. It struck me that as the Hindustanis frequently confound śāh and sīn and as Kashmir is the chief . . . city in those hills, it may have taken its name from that circumstance." — Leyden's Baber, 313.]

1799. — "The Vakeel of the rājā of Comanh (i.e. Kumān) of Almora, who is a learned Fundit, informs me that the greater part of the zemindars of that country are Chāsas. . . They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of Menu; and their great ancestor C'hasa or Chasya is mentioned by Sanchoniathon, under the name of Cassius. He is supposed to have lived before the Flood, and to have given his name to the mountains he seized upon." — Wilford (Wilfordizing !), in As. Res. vi. 456.

1824. — "The Khāsya 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.

KHELĀT, n.p. The capital of the Bilūch State upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. kālā 'a fort.' (See under KILLADAR.) The terminal t of the Ar. word (written kālā) has for many centuries been pronounced only when the word is the first half of a compound name meaning 'Castle of . . .'. No doubt this was the case with the Bilūch capital, though in its case the second part has been completely dropped out of use. Khelāt (Kālā)-i-Ghālji is an example where the second part remains, though sometimes dropped.

KHIRĀJ, s. Ar. kharāj (usually pron. in India khirāj), is properly a tribute levied by a Muslim lord upon conquered unbelievers, also land-tax; in India it is almost always used for the land-revenue paid to Government; whence a common expression (also Ar.) lākhārāj, treated as one word, lākhārāj, 'rent-free.'

[c. 1590. — "In ancient times a capitation tax was imposed, called kharāj." — Ām, ed. Jarrett, ii. 55. "Some call the whole produce of the revenue kharāj." — Ibid. ii. 57.]


1784. — " . . . 136 beegahs, 18 of which are Lackherage land, or land paying no rent." — Seton-Karr, i. 49.

KHOA, s. Hind. and Beng. khōt, a kind of concrete, of broken brick, lime, &c., used for floors and terrace-roofs.

KHOT, s. This is a Mahrātī word, khot, in use in some parts of the Bombay Presidency as the designation of persons holding or farming villages on a peculiar tenure called khot, and
coming under the class legally defined as 'superior holders.'

The position and claims of the *khots* have been the subject of much debate and difficulty, especially with regard to the rights and duties of the tenants under them, whose position takes various forms; but to go into these questions would carry us much more deeply into local technicalities than would be consistent with the scope of this work, or the knowledge of the editor. Practically it would seem that the *khot* is, in the midst of provinces where *ryotwarry* is the ruling system, an exceptional person, holding much the position of a petty zamindar in Bengal (apart from any question of permanent settlement); and that most of the difficult questions touching *khoti* have arisen from this its exceptional character in Western India.

The *khot* occurs especially in the Konkan, and was found in existence when, in the early part of the last century, we occupied territory that had been subject to the Mahratta power. It is apparently traceable back at least to the time of the 'Adil Shahi (see *DALCAN*) dynasty of the Deccan. There are, however, various denominations of *khot*. In the Southern Konkan the *khoti* has long been a hereditary zamindar, with proprietary rights, and also has in many cases replaced the ancient *patel* as headman of the village; a circumstance that has caused the *khoti* to be sometimes regarded and defined as the holder of an office, rather than of a property. In the Northern Konkan, again, the *khotis* were originally mere revenue-farmers, without proprietary or hereditary rights, but had been able to usurp both.

As has been said above, administrative difficulties as to the *khotis* have been chiefly connected with their rights over, or claims from, the ryots, which have been often exorbitant and oppressive. At the same time it is in evidence that in the former distracted state of the country, a *Khoti* was sometimes established in compliance with a petition of the cultivators. The *Khoti* "acted as a buffer between them and the extortionate demands of the revenue officers under the native Government. And this is easily comprehended, when it is remembered that formerly districts used to be farmed to the native officials, whose sole object was to squeeze as much revenue as possible out of each village. The *Khot* bore the brunt of this struggle. In many cases he prevented a new survey of his village, by consenting to the imposition of some new *patti*. This no doubt he recovered from the ryots, but he gave them their own time to pay, advanced them money for their cultivation, and was a milder master than a rapacious revenue officer would have been" (Candy, pp. 20-21). See Selections from Records of Bombay Government, No. 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 24, 1876, No. 2474.

**Khoti.** s. The holder of the peculiar *khot* tenure in the Bombay Presidency.

**KhuD, KUDD.** s. This is a term chiefly employed in the Himalaya, *kuDd*, meaning a precipitous hill-side, also a deep valley. It is not in the dictionaries, but is probably allied to the Hind. *khât*, 'a pit,' Dakh. —Hind. *khaDdla*. [Platts gives Hind. *khad*, This is from Skt. *khaDa*, 'a gap, a chasm,' while *khät* comes from Skt. *khâta*, 'an excavation.'] The word is in constant Anglo-Indian colloquial use at Simla and other Himalayan stations.

1837.—"The steeps about 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.

1866.—"When the men of the 43d Regt. refused to carry the guns any longer, the Eurasian gunners, about 20 in number, accompanying them, made an attempt to bring them on, but were unequal to doing so, and under the direction of this officer (Capt. Cockburn, R.A.) threw them down a *Khud*, as the ravines in the Himalaya are called . . ."—*Bhotan and the H. of the Doorn War*, by Surgeon Rennie, M.D. p. 199.

1879.—"The commander-in-chief . . . is perhaps alive now because his horse so judiciously chose the spot on which suddenly

*Patti is used here in the Mahratti sense of a 'contribution' or extra cess. It is the regular Mahratti equivalent of the *abwed* of Bengal, on which see Wilson, s.v.*
to swerve round that its hind hoofs were only half over the chud" (sic).—Times Letter, from Simla, Aug. 15.

KHURREEF, s. Ar. kharif, 'autumn'; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, the tall millets, maize, cotton, rape, sesameum, &c. The obverse crop is rubbee (q.v.).

[1899.—"Three weeks have not elapsed since the Kureef crop, which consists of Bajru (see BAJRA), Jowar (see JOWAUR), several smaller kinds of grain and cotton, was cleared off from the fields, and the same ground is already ploughed . . . and sown for the great Rubbee crop of wheat, barley and channa (see GRAM)."—Broughton, Letters from a Makratta Camp, ed. 1892, p. 216.]

KHUTPUT, s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of khatpat in Hind. and Mahr. is rather 'wrangling' and 'worry,' but it is in the former sense that the word became famous (1850-54) in consequence of Sir James Outram's struggles with the rascality, during his tenure of the Residency of Baroda.

[1881.—"Khutput, or court intrigue, rules more or less in every native State, to an extent incredible among the more civilised nations of Europe."—Frazer, Records of Sport, 204.]

KHUTTRY, KHEHTRY, CUTTRY, s. Hind. Khatri, Khatri, Skt. Kshatriya. The second, or military caste, in the theoretical or fourfold division of the Hindus. [But the word is more commonly applied to a mercantile caste, which has its origin in the Punjab, but is found in considerable numbers in other parts of India. Whether they are really of Kshatriya descent is a matter on which there is much difference of opinion. See Crooke, Tribes and Castes of N.W.P., iii. 264 seqq.] The Xarpatios whom Ptolemy locates apparently towards Rajputana are probably Kshatriyas.

[1623.—"They told me Ciautru was a title of honour."—P. della Valle, Hak. Soc. ii. 312.

1630.—"And because Cuttery was of a martial temper God gave him power to sway Kingdames with the scepter."—Lord, Banians, 5.

1633.—"Les habitans . . . sont la plus part Benyans et Ketteris, tisserans, teinturiers, et autres ouuriers en cotton."—Mandelso, ed. 1659, 130.

[1671.—"There are also Cuttarees, another Sort Principally about Agra and those parts up the Country, who are as the Banian Gentooes here."—In Yule, Hodges' Diary, Hak. Soc. n.p. cccxi.]

1870.—"Opium is frequently eaten in great quantities by the Rashpoots, Quateries, and Patans."—Fryer, 198.

1726.—"The second generation in rank among these heathen is that of the Settreas."—Valentijn, Chorom. 57.

1782.—"The Chittery occasionally betakes himself to traffic, and the Sooder has become the inheritor of principalities."—G. Forster's Journey, ed. 1808, i. 64.

1836.—"The Banians are the merchanthial caste of the original Hindoos. . . . They call themselves Shudderis, which signifies innocent or harmless (!)"—Sir R. Phillips, Million of Facts, 322.

KHYBER PASS, n.p. The famous gorge which forms the chief gate of Afghanistan from Peshawar, properly Khaibar. [The place of the same name near Al-Madinah is mentioned in the Ain (iii. 57), and Sir R. Burton writes: "Khybar in Hebrew is supposed to mean a castle. D'Herbelot makes it to mean a pact or association of the Jews against the Moslems."

(Pilgrimage, ed. 1893, i. 346, note).]

1519.—"Early next morning we set out on our march, and crossing the Kheiber Pass, halted at the foot of it. The 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."—Burton, p. 277.

1519.—"On Thursday Jamrud was our encamping ground.

"On Friday we went through the Khaibar Pass, and encamped at 'Ali Musjid."—Jahangir, in Elliot, vi. 314.

1783.—"The stage from Timrood (read Jimrood) to Dickah, usually called the Hyber-pass, being the only one in which much danger is to be apprehended from banditti, the officer of the escort gave orders to his party to . . . march early on the next morning . . . Timur Shah, who used to pass the winter at Peshaur . . . never passed through the territory of the Hybers, without their attacking his advanced or rear guard."—Forster's Travels, ed. 1808, ii. 65-66.

1856.—". . . See the booted Moguls, like a pack of hungry wolves, burst from their desert lair,
And crowding through the Khyber's rocky strait,
Sweep like a bloody harrow o'er the land."—The Banyan Tree, p. 6.
KILLUT, KILLAUT.

KIDDERPORE, n.p. This is the name of a suburb of Calcutta, on the left bank of the Hooghly, a little way south of Fort William, and is the seat of the Government Dockyard. This establishment was formed in the 18th century by Gen. Kyd, "after whom," says the Imperial Gazetteer, "the village is named." This is the general belief, and was mine [H. Y.] till recently, when I found from the chart and directions in the English Pilot of 1711 that the village of Kidderpore (called in the same chart Kitherepore) then occupied the same position, i.e. immediately below "Gobarnapore" and that immediately below "Chittannute" (i.e. Govindpûr and Chatanatî (see CHUTTANUTTY)."

1711.—"... then keep Rounding Chittîl Poe (Chitpore) Bite down to Chittî Nutty Point (see CHUTTANUTTY). ... The Bite below Gover Napore (Govindpûr) is Shoal, and below the Shoal is an Eddy; therefore from Gover Napore, you must stand over to the Starboard-Shore, and keep it aboard till you come up almost with the Point opposite to Kiddery-pore, but no longer. ..."—The English Pilot, p. 65.

KIL, s. Pitch or bitumen. Tam. and Mal. kîl, Ar. kîr, Pers. kir and kîl.

C. 1330.—"In Persia there are some springs, from which flows a kind of pitch which is called kîr (read kir) (pîx dîcî suc pegna), with which they smear the skins in which wine is carried and stored."—Friar Jordamius, p. 10.

C. 1560.—"These are pitched with a bitumen which they call quîl, which is like pitch."—Correa, Hak. Soc. 240.

KILLADAR, s. P.—H. kîl'dar, from Ar. ka'a, 'a fort.' The commandant of a fort, castle, or garrison. The Ar. ka'a is always in India pronounced kîla. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Pers. kil'îd, 'a key.' It may be noted with reference to ka'a that this Ar. word is generally represented in Spanish names by Alala, a name borne by nine Spanish towns entered in K. Johnstone's Index Geographici; and in Sicilian ones by Calata, e.g. Calatafini, Callunissetta, Calatigiron.

C. 1340.—"... Kâdhî Khân, Sadr-al-Jhân, who became the chief of the Amirs, and had the title of Kalît-dâr, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the bodyguard."—Ibn Batuta, iii. 196.

1757.—"The fugitive garrison ... returned with 500 more, sent by the Kellidar of Vindivash."—Orme, ed. 1803, ii. 217.

1817.—"The following were the terms ... that Arni should be restored to its former governor or Killadar."—Mill, iii. 340.

1829.—"Among the prisoners captured in the Fort of Hattrass, search was made by us for the Keeladar."—Mem. of John Sipp, ii. 210.

KILLA-KOTE, s. pl. A combination of Ar.—P. and Hind. words for a fort (kiâ for ka'a, and kôt), used in Western India to imply the whole fortifications of a territory (R. Drummond).

KILLUT, KILLAUT, &c., s. Ar.—H. khîlât. A dress of honour presented by a superior on ceremonial occasions; but the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist. [The Ar. khîl-'a'h properly means 'what a man strips from his person.'] "There were (among the later Moguls) five degrees of khîlât, those of three, five, six, or seven pieces; or they might as a special mark of favour consist of clothes that the emperor had actually worn." (See for further details Mr. Irvine in J.R.A.S., N.S., July 1896, p. 533.)

The word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkistan, called generally by Schuyler 'a dressing-gown' (Germ. Schlafock). See Frachn, Wolga Bulgarea, p. 43.

1411.—"Several days passed in sumptuous feasts. Khilâts and girdles of royal magnificence were distributed."—Abdurazzâk, in Not. et Exta. xiv. 209.

1673.—"Sir George Oxenden held it ... He defended himself and the Merchants so bravely, that he had a Collat or Seerpaw, (q.v.) A Robe of Honour from Head to Foot, offered him from the Great Mogul."—Fryer, 87.

1765.—"This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the Calaat, or a whole Habit for a Man, when he would honour any Stranger. ..."—Tavernier, E.T. ii. 46; [ed. Bull, ii. 98].

1774.—"A flowered satin gown was brought me, and I was dressed in it as a khîlât."—Boyle, in Markham's Tibet, 25.

1786.—"And he the said Warren Hastings did send kellauts, or robes of honour (the most public and distinguished mode of acknowledging merit known in India) to the
said ministers in testimony of his approba-
tion of their services."—Articles of Charge
against Hastings, in Burke's Works, vii. 25.

1809.—"On paying a visit to any Asiatic
Prince, an inferior receives from him a
complete dress of honour, consisting of a
khelaut, a robe, a turban, a shield and
sword, with a string of pearls to go round
the neck."—Ed. Valentinia, i. 99.

1813.—"On examining the khelauts . .
from the great Maharajah Madajee Sindia,
the serpetch (see SIKKIM) presented to Sir Charles Malt, was found to be
composed of false stones."—Forbes, Or.
Mem. iii. 50; [2nd ed. ii. 418].

KINCOB. s. Gold brocade. P.—H.
hamklidb, kamkhab, vulgarly kimkhab.
The English is perhaps from the Guja-
ratii, as in that language the last syllable
is short.

This word has been twice imported
from the East. For it is only another
form of the medieval name of an Eastern
damask or brocade, cammoca. This
was taken from the medieval Persian
and Arabic forms kemkhā or kimkhab,
'damasked silk,' and seems to have
come to Europe in the 13th century.
F. Johnson's Dict. distinguishes be-
tween kemkā, 'damask silk of one
colour,' and kimkā, 'damask silk of
different colours.' And this again,
according to Dozy, quoting Hoffmann,
is originally a Chinese word kin-kha; in
which doubtless kin, 'gold,' is the
first element. Kim is the Fuhkien
form of the word; qu, kim-hoa, 'gold-
flower'? We have seen kimkhab
derived from Pers. kem-khab, 'less
sleep,' because such cloth is rough
and prevents sleep! This is a type
of many etymologies. 'The ordinary
derivation of the word supposes that
a man could not even dream of it who
had not seen it (kām, 'little,' khab,
'dream')' (Yusuf Ali, Mono. on Silk,
86). Platt's and the Madras Gloss, take
it from kām, 'little,' khabāb, 'nap.'
Ducange appears to think the word
survived in the French mocade (or
moquette); but if so the application
of the term must have degenerated
in England. (See in Draper's Dict.
mockado, the form of which has sug-
gested a sham stuff.)

c. 1300.—"Piâdoù ygrâ eudaimonwvntov, kai
tovv pátwv deì sunevdaimevov, kath ṭn
wvouýn eì hitpselárgwvos. 'Etheûta pí-
νoîvfiâ pésmwv ÷n kaịχâv ÷n Perwv f[vv
γλâta, d̄brâv eì lòtò, òu δíplâka ìn
oụde m̄arɔṛf̣én òiaṇ Èlệṇιγ̣ ẹx̣fọ́f̣ịṇ, ãlλ̣
ịṛẹịḍịṇ kaị puc̣kλðṇ.'—Letter of Theo-
dorus the Hyrtacelian to Lucites, Protonotary
and Provoestulary of the Trapezantians,
In Notices et Extrits, vi. 38.

1330.—"Their clothes are of Tartary cloth,
and camacas, and other rich stuffs oftimes
adorned with gold and silver and precious
stones."—Book of the Estate of the Great
Kamkā in Cathay, 246.

C. 1340.—"You may reckon also that in
Cathay you get three or three and a half
pieces of damasked silk (cammoca) for a
s copno."—Pegolotti, ibid. 295.

1342.—"The King of China had sent to
the Sultan 100 slaves of both sexes for 500
pieces of kamkā, of which 100 were made
in the City of Zaitûn . . ."—Ibn Bututa, iv. 1.

C. 1375.—"Thei seten this Ydole upon a
Chare with gret reverence, wel arrayed
with Clothes of Gold, of riche Clothes of
Tartarye, of Camaca, and other precious
Clothes."—Sir John Maundevill, ed. 1866,
p. 175.

C. 1400.—"In kyrtle of Cammaka kyan
am ial chadde."—Coventry Mystery, 163.

1404.—" . . . é quando se del quisiere
partir los Embajadores, fizo vestir al dicho
Ruy Gonzalez una ropa de camocan, e dióse
un sombrero, e dixole, que aquello tomase
en señal del amor que él Tamurbece tenia al
Señor Rey."—Chivaría, § lxxviij.

1411.—"We have sent an ambassador who
carries you from us kimkā."—Letter from
Emp. of Chian to Shah Rukh, in Not. et Ext.
xiv. 214.

1474.—"And the King gave a signe to
him that wayted, confounding him to give
to the dauncer a peec of Cacmato.
And he taking this peec throwe it about
the head of the dauncer, and of the men
and women: and using certain wordes in prais-
eng the King, throwe it before the mynth-
strellas."—Josapha Barbaro, Travels in Persia,

1688.—"Kακούχας, Xακούχας, Pan-
nus sericus, sive ex bombyce confectus, e'
more Damascen contextus, Italim Damazco,
nostris olim Camocas, de quâ voce diximus
in Gloss, Medice Latinit, hodie etiamnum
Mocade." This is followed by several quo-
tations from Medieval Greek MSS.—Du

1712.—In the Spectator under this year
see an advertisement of an "Isabella-
coloured Kincoo gown flowered with green
and gold."—Cited in Malcolm's Anecdotes of
Manners, &c., 1808, p. 429.

1733.—"Dieser mal waren von Seiten des
Bräutingams ein Stück rother Kamkā . . .
und eine rote Pferdehaut; von Seiten der
Bräut aber ein Stück violet Kamka."—
uns. s. w.—Gmelin, Reise durch Siberien,
i. 137-138.

1781.—"My holiday suit, consisting of a
flowered Velvet Coat of the Carpet Pattern,
with two rows of broad Gold Lace, a rich
Kingcob Waistcoat, and Crimson Velvet
Breeches with Gold Garters, is nowa butt
to the shafts of Macaroni ridicule."—Letter

1786—"... but not until the nabob's mother aforesaid had engaged to pay for the said change of prison, a sum of £10,000 ... and that she would ransom the zena'nah ... for Kincobs, muslins, clothes, &c. &c., &c."—Articles of Charge against Hastings, in Burke's Works, 1852, vili. 25.

1809.—"Twenty trays of shawls, kheen-kaubs ... were tendered to me."—Lo. Valentia, i. 177.

[1813.—Forbes writes keemcob, keemcab, Or. Mem. 2nd i. 311; ii. 418.]

1829.—"Tired of this service we took possession of the town of Muttra, driving them out. Here we had glorious plunder—shawls, silks, satins, klehemkaubs, money, &c.;—Mem. of John Skipp, i. 124.

KING-CROW, s. A glossy black bird, otherwise called Drongo shrike, about as large as a small pigeon, with a long forked tail, Dicrurus macrocerucus, Vieillot, found all over India. "It perches generally on some bare branch, whence it can have a good look-out, or the top of a house, or post, or telegraph-wire, frequently also on low bushes, hedges, walks, or ant-hills" (Jerdon).

1883.—"... the King-crow ... leaves the whole bird and beast tribe far behind in originality and force of character. ... He does not come into the house, the telegraph wire suits him better. Perched on it he can see what is going on ... drops, beak foremost, on the back of the kite ... spits a bee-eater capturing a goodly moth, and after a hot chase, forces it to deliver up its booty."—The Tribes on My Frontier, 143.

KIOSQUE, s. From the Turk and Pers. kishk or kushk; 'a pavilion, a villa,' &c. The word is not Anglo-Indian, nor is it a word, we think, at all common in modern native use.

c. 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 those people call it a kushk, by the side of a river which runs at that place, which is called Afghanpur."—Ibn Batuta, iii. 212.

1629.—"There is (in the garden) running water which issues from the entrance of a great kiosck, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—P. della Valle, i. 585; [Hak. Soc. i. 68].

KIRBEE, KURBEE, s. Hind. karbi, kirbi, Skt. kadamba, 'the stalk of a pot-herb.' The stalks of ju'ur (see JOWAUR), used as food for cattle.

[1809.—"... We also fell in with large racks of kurbee, the dried stalks of Bajiri and Joor, two inferior kinds of grain; an excellent fodder for the camels."—Broughton, Letters from a Makratta Camp, ed. 1892, p. 41.]

[1823.—"Ordinary price of the straw (kirba) at harvest-time Rs. 1½ per hundred sheaves."—Trans. Lit. Soc. Bombay, iii. 243.]

KISHM, n.p. The largest of the islands in the Persian Gulf, called by the Portuguese Queixome and the like, and sometimes by our old travellers, Kishmish. It is now more popularly called Jazirat-al-tawila, in Pers. Jaz. darâz, 'the Long Island' (like the Lewes), and the name of Kishm is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baillie the Navigator fell. But the oldest name is the still not quite extinct Borokht, which closely preserves the Greek Oaracta.

B.C. 325.—"... And setting sail (from Harmoiseia), in a run of 300 stadii they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was named Organa (no doubt Ormuz, afterwards the site of N. Hormuz—see ORMUS); and the one at which they anchored Odara, planted with vines and date-palms, and with plenty of corn."—Arria, Voyage of Nearchus, ch. xxxvii.

1538.—"... so I hastened with him in the company of divers merchants for to go from Babylon (orig. Babylonia) to Caixen, whence he carried me to Ormuz ..."—F. M. Pinto, 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 Brakhta, and some others of the Green Sea, i.e. in the Sea of Hormuz, without being able to get any intelligence."—Sidk 'Ali, 67.

[1600. — "Queixome." See under RESHIRE.]

[1623.—"... They say likewise that Ormuz and Keschiome are extremely well fortified by the Moors."—P. della Valle, Hak. Soc. i. 188; in ii. 2, Kesom.]

[1652.—"Keckmishe." See under CONGO BUNDER.]
KITMUTGAR.

1673. — "The next morning we had brought Loft on the left hand of the Island of Kismash, leaving a woody Island uninhabited between Kismash and the Main."
—Fryer, 320.

1682.—"The Island Quexizome, or Queixume, or Quizome, otherwise called by travellers and geographers Rechmiche, and by the natives Brokt. . . ."—Nieuhof, Zei en Lant-Keize, ii. 103.

1817.—"... Vases filled with Kishmee's golden wine And the red weepings of the Shiraz vine."—Mokanna.

1821.—"We are to keep a small force at Kishmi, to make descents and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear."—Elphinstone, in Life, ii. 121.

See also BASSADORE.

KITMUTGAR, s. Hind. khidmut-gar, from Ar.—P. khidmat, 'service,' therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musulman servant, whose duties are connected with serving meals and waiting at table under the Consumah, if there be one. Kitmutgar is a vulgarism, now perhaps obsolete. The word is spelt by Hadley in his Grammar (see under MOORS) khzumutgdr. In the word khidmat, as in khilat (see KILLUT), the terminal t in uninflected Arabic has long been dropped, though retained in the form in which these words have got into foreign tongues.

1759.—The wages of a Khedmutgar appear as 3 Rupees a month.—In Long, p. 182.

1765.—."... they were taken into the service of Sooraj Dowlat as immediate attendant on his person; Hodjee (see HADJEE) in capacity of his first Kistmutgar (or valet)."—Holwell, Hist. Events, &c., i. 60.

1782.—"I therefore beg to caution strangers against those race of vagabonds who ply about them under the denomination of Consumahs and Kismutdars."—Letter in India Gazette, Sept. 28.

1784.—"The Bearer... perceiving a quantity of blood... called to the Hookaburdar and a Kitmutgar."—In Seton-Karr, i. 13.

1810.—"The Khedmutgar, or as he is often termed, the Kismutgar, is with very few exceptions, a Musulman; his business is to... wait at table."—Williamson, V. Ac. 222.

c. 1810.—"The Kitmutgar, who had attended us from Calcutta, had done his work, and made his harvest, though in no

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KISHMISH, s. Pers. Small stoneless raisins originally imported from Persia. Perhaps so called from the island Kishm. Its vines are mentioned by Arrian, and by T. Moore! (See under KISHM.) [For the manufacture of Kishmishes in Afghanistan, see Watt, Econ. Diet. VI. pt. iv. 284.]

[For the vine see Kishmish or Kistbandi, of Arabic origin; in the Persian the word is spelt Kehmsh, Kishm or Kistbandi. ]

KISHMISH.

KISHMISH.

KISMISS, s. Native servant's word for Christmas. But that festival is usually called Bara din, 'the great day.' (See BURRA DIN.)

KIST, s. Ar. kist. The yearly land revenue in India is paid by instalments which fall due at different periods in different parts of the country; each such instalment is called a kist, or quota. [The settlement of these instalments is kist-band.]
very large way, of the 'Tazer Willant' or white people."—Mrs. Sherwood, Auto-biog., 228. The phrase in italics stands for täž Willant (see BILAYUT), "fresh or green Europeans."—Griffins (q.v.).

1813.—"We . . . saw nothing remarkable on the way but a Khidmutgar of Chinnag te Appa, who was rolling from Poona to Punderpoor, in performance of a vow which he made for a child. He had been a month at it, and had become so expert that he went on smoothly and without pausing, and kept rolling evenly along the middle of the road, over stones and everything. He travelled at the rate of two coss a day."—Elphinstone, in Life, i. 257-8.

1875.—"We had each our own . . .

Kittisola 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 Mofussil, i. 32.

1889.—"'Here's the Khit coming for the late change.'—R. Kipling, The Gadshys, 24.

KITTSOL, KITSOL. 8. This word survived till lately in the Indian Tariff, but it is otherwise long obsolete. It was formerly in common use for 'an umbrella,' and especially for the kind, made of bamboo and paper, imported from China, such as the English fashion of to-day has adopted to screen fire-places in summer. The word is Portuguese, quita-sol, 'bar-sun.' Also tirosó occurs in Scott's Discourse of Java, quoted below from Purchas. See also Hulsius, Coll. of Voyages, in German, 1602, i. 27. [Mr. Skeat points out that in Howison's Malay Dict. (1801) we have, s.v. Payong: 'A Kittasol, sombrera,' which is nearer to the Port. original than any of the examples given since 1611. This may be due to the strong Portuguese influence at Malacca.]

1688.—"The present was fortie pieces of silke . . . a littere chaise and guilt, and two quitasoles of silke."—Parke's Mendoza, ii. 105.

1605.—"Before the shewes came, the King was brought out upon a man's shoulderers, bestriding his necke, and the man holding his legs before him, and had many rich tirosoles carried over and round about him."—E. Secq, in Purchas, i. 121.

1611.—"Of Kittasoles of State for to shaddow there, bee twenty" (in the Treasury of Akbar).—Hawkins, in Purchas, i. 215.

[1614.—"Quitta sols (or sombreros)."—Foster, Letters, ii. 207.]

1615.—"The China Capt., Andrea Dittis, returned from Langasque and brought me a present from his brother, viz., 1 faire Kitesol . . ."—Cocks's Diary, i. 28.

KING, n.p. This is the name (Kaling) applied in the Malay countries, including our Straits Settlements, to the people of Continental India who trade thither, or are settled in those regions, and to the descendants of those
settlers. [Mr. Skeat remarks: “The standard Malay form is not Kaling, which is the Suntran form, but Keling (Kling or Kling). The Malay use of the word is, as a rule, restricted to Tamils, but it is very rarely used in a wider sense.”]

The name is a form of Kalinga, a very ancient name for the region known as the “Northern Circars” (q.v.), i.e. the Telugu coast of the Bay of Bengal, or, to express it otherwise in general terms, for that coast which extends from the Kistna to the Mahanadi. “The Kalingas” also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. Kalinga appears in the earliest of Indian inscriptions, viz. in the edicts of Asoka, and specifically in that famous edict (XII.) remaining in fragments at Girnär and Kapurdi-giri, and more completely at Khàlsì, which preserves the link, almost unique from the Indian side, connecting the histories of India and of the Greeks, by recording the names of Antiochus, Ptolemy, Antigonus, Magas, and Alexander.

Kalinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and we find commemoration of the kingdom of Kalinga and of the capital city of Kalinganagara (e.g. in Ind. Antiq. iii. 152, x. 243). It was from a daughter of a King of Kalinga that sprang, according to the Mahavanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalingapatam, a port of the Ganjam district, still preserves the ancient name of 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 Mâdu-Kalinga, having that meaning, is the original of the Modoqalinga of Pliny in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name Trikalinga with the names Tilinga and Tilin̄gâna, 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 Siyâra Malayu the word Kalîng or Kling is used for India in general, but more particularly for the southern parts (see Journ. Ind. Archip. v. 133). And the statement of Forrest (Voyage to Mervî Archip. 1792, p. 82) that Macassar “Indostàn” was called “Neegree Telînga” (i.e. Nâgarâ Telînga) illustrates the same thing and also the substantial identity of the names Telenga, 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 Eijisînga translates Kaling by ‘Coromandel people.’ They are either Hindus or Labbais (see LUBBYE). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity in Singapore. “In 1876,” writes Dr. Burnell, “the head servant at Bekker’s great hotel there was a very good specimen of the Nagûr Labbais; and to my surprise he recollected me as the head assistant-collector of Tanjore, which I had been some ten years before.” The Hindu Klings appear to be chiefly drivers of hackney carriages and keepers of eating-houses. There is a Siva temple in Singapore, which is served by Pandàrâms (q.v.). The only Brahmas there in 1876 were certain convicts. It may be noticed that Calingas is the name of a heathen tribe of (alleged) Malay origin in the east of N. Luzon (Philippine Islands).

B.C. c. 250.—“Great is Kalinga conquered by the King Payadasi, 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, turned to religion, he has occupied himself with religion, he has conceived a zeal for religion, he applies himself to the spread of religion.
KLING.

And

The annum quennes mil. cognomen hamihira, at the much mentioned Kalinga TpiXiyyou, c. "a Tlie In Periplus, 239. 60-70. Wango same formerly Deva, — est In excedere." —— Grant, Pt. i. p. 177.

"... the fourth of the Agasti family, student of the Kâna section of the Yajur Veda, emigrant from Trikalinga... by name Konâdeva, son of Râmaçarmâ." — Ibid.

(Kling).

1511.—"... And beyond all these arguments which the merchants laid before Afonso Dalboquerque, he himself had certain information that the principal reason why this Javanese (este Iau) practised these doings was because he could not bear that the Quilins and Chiitas (see CHETTY) who were Hindoos (Gentios) should be out of his jurisdiction." — Abboquerque, Commentarios, 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 Bendarâ (q.v.) of the natives, of Moors and heathen severally; a Bendarâ of the foreigners; a Bendarâ of the foreign merchants of each class severally; to wit, of the Chins, of the Leqos (Loo-choo people), of the people of Siam, of Pegu, of the Quelins, of the merchants from within Cape Comorin, of the merchants of India (i.e. of the W. Indian Coast), of the merchants of Bengal..." — Corret, ii. 253.

[1533.—"Queyla." See under TUAN.]

1552.—"E repartidos os nossos em quadrilhas roubaram a cidade, et com quo se não baleo com as casas dos Quelins, nem dos Pegus, nem dos Jaos..." Castanheira, iii. 208; see also ii. 355.

De Bry terms these people Quillines (iii. 98, &c.)

1601.—"5. His Majesty shall repopulate the burnt suburb (of Malacca) called Campo Clín..." — Agreement between the King of Johore and the Dutch, in Valentijn v. 392. [In Malay Kampong Kling or Kling, 'Kling village.]

1602.—"About their loynes they weare a kind of Callico-cloth, which is made at Clyn in manner of a sike girdle." — E. Scot, in Piachers, i. 165.

1604.—"If it were not for the Sabindar (see SHABUNDER), the Admirall, and one or two more which are Clyn-men borne, there were no living for a Christian among them..." — Ibid. i. 175.
KOEL.

1605.—“The fifteenth of June here arrived 
Neckhoda (Nacoda) Tingall, a Cling-man 
from Banda. . . .”—Capt. Saris, in Purchas, 
i. 985.

1610.—“His Majesty should order that all 
the Portuguese and Quelins merchants 
of San Thomé, who buy goods in Malacca 
and export them to India, San Thomé, and 
Bengal, should pay the export duties, as 
the Javanese (or Javae) who bring them in 
pay the import duties.”—Livro das 
Mongões, 318.

1613.—See remarks under Cheling, and, 
in the quotation from Godinho de Eредia, 
“Campon Chelim” and “Chelis of Coromandel.”

1889.—“The Klings of Western India are 
a numerous body of Mahometans, and . . . 
are petty merchants and shopkeepers.”— 
Wallace, Malay Archip., ed. 1850, p. 20.

“Those 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 (sucys), 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, 268-9.

KOABANG, s. The name (lit. ‘greater division’) of a Japanese gold 
coin, of the same form and class as the 
obang (y.v.). The coin was issued 
occasionally from 1580 to 1860, and 
its most usual weight was 222 grs. 
trroy. The shape was oblong, of an 
average length of 2½ inches and width of 
4½.

[1599.—“Cowpan.” See under TAEL.]

1616.—“Aug. 22.—About 10 a clock we 
departed from Shongo, and paid our host 
for the house a bar of Coban gould, valued 
at 5 tiers 4 mas. . . .”—Cocks’s Diary, i. 165.

1779.—“I received two bars 
Coban gould with two ichibos (see ITZEBOO) 
of 4 to a coban, all gould, of Mr. Eaton to 
be acco. for as I should have occasion to 
use them.”—Ibid. 176.

1716.—“Outre ces roupies il y a encore 
des pièces d’or qu’on appelle coupans, qui 
valent dix-neuf roupies. . . . Ces pièces s’appelant 
coupans parce qu’elles sont longues, 
et si plates qu’on en pourroit couper, et 
c’est par allusion à notre langue qu’on les 
appellent ainsi.”—Luillier, 256-7.

1727.—“My friend took my advice and 
complimented the Doctor with five Japon 
Cupangs, or fifty Dutch Dollars.”—A. 
Hamilton, ii. 86; [ed. 1744, ii. 55].

1726.—“1 gold Koebang (which is no 
more seen now) used to make 10 ryx dollars, 
1 Itzebo making 2½ ryx dollars.”—Valentijn, 
iv. 356.

KOEL, s. This is the common 
name in northern India of Eudynamys 
orientalis, L. (Fam. of Cuckoos), also 
called kokild and koklid. The name 
koel is taken from its cry during the 
breding season, “ku-il, ku-il, . . .” 
increasing in vigour and intensity as it goes 
on. The male bird has also another 
note, which Blyth syllables as Ho-
chehe-ho, or Ho-a-o, or Ho-o-o. When 
it takes flight it has yet another some-
what melodious and rich liquid call; 
all thoroughly excruciating.” (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 Hindistan. It is 
respected by the natives of Hindstan 
as much as the nightingale is by us. It 
habits gardens where the trees are close 
planted.”—Bober, p. 323.

1590.—“The Koël resembles the myneh 
(see MYNA), but is blacker, and has red 
eyes and a long tail. It is fabled to be 
ennomoured of the rose, in the same manner 
as the nightingale.”—Aween, ed. Gladwin, 
ii. 381; [ed. Jarrett, iii. 121].

1790.—“Le plaisir que cause la fraicheur 
dont elle jouit sous cette belle verdure est 
aggravé encore par le gazouillement des 
oiseaux et les cris clairs et perçants du 
Koewil . . .”—Haufler, ii. 9.

1810.—“The Kokeela and a few other 
birds of song.”—Maria Graham, 22.

1888.—“This same crow-pheasant has 
a second or third cousin called the Koel, 
which deposits its eggs in the nest of the 
crow, and has its young brought up by that 
discreditable foster-parent. Now this bird 
supposes that it has a musical voice, and 
devotes the best part of the night to vocal 
exercise, after the manner of the nightingale. 
You may call it the Indian nightingale if 
you like. There is a difference however in 
its song . . . when it gets to the very top 
of its pitch, its voice cracks and there is 
an end of it, or rather there is not, for the 
persevering musician begins again. . . .” 
Does not the Maratha novelist, dwelling on 
the delights of a spring morning in an 
Indian village, tell how the air was filled 
with the dulcet melody of the Koel, the 
green parrot, and the peacock?”—Tribes on 
My Frontier, 156.
KOHINOR, n.p. Pers. Koh-i-nār, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alāndin Khilji (dd. 1316), and was surrendered to Baber (or more precisely to his son Humāyūn) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nādir extorted it at Delhi from the conquered Mahommed Shāh (1739). After Nādir's death it came into the hands of Ahmed Shāh, the founder of the Afghan monarchy. Shāh Shujā', Ahmed's grandson, had in turn to give it up to Ranjit Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story told by Bosworth Smith in his Life of Lord Lawrence (i. 327-8). In 1850-51, before being shown at the Great Exhibition in Hyde Park, it went through a process of cutting which, for reasons unintelligible to ordinary mortals, reduced its weight from 186½ carats to 106½. [See an interesting note in Ball's Tavernier, ii. 431 seqq.]

1526.—"In the battle in which Ibrāhīm was defeated, Bīrkermājī (Raja of Gwalior) was sent to hell. Bīrkermājī's family . . . were at this moment in Agra. When Ḥāmādīn arrived . . . (he) did not permit them to be plundered. Of their own free will they presented to Ḥāmādīn a peskehsh (see Peshcush), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sūltān Aḥmedīn. It is so valuable that a judge of diamonds valued it at half the daily expense of the whole world. It is about eight mishkals. . . ."—Baber, p. 906.

1676.—(With an engraving of the stone.) "This diamond belongs to the Great Mogul . . . and it weighs 619 Ratis (see Rottie) and a half, which make 279 and nine 16ths of our Carats; when it was rough it weighed 907 Ratis, which make 793 carats."—Tavernier, E.T. ii. 148; [ed. Ball, ii. 123].

[1842.—"In one of thebracelets was the Cohn Noor, known to be one of the largest diamonds in the world."—Elphinstone, Cawdub, i. 68.]

1856.—"He (Akbar) bears no weapon, save his dagger, hid Up to the ivory haft in muslin swathes; No ornament but that one famous gem, Mountain of Light! bound with a silken thread Upon his nervous wrist; more used, I ween, To feel the rough strap of his buckler there."—The Banyan Tree.

See also (1876) Browning; Epilogue to Pacchiarotto, &c.

KOOKRY, s. Hind. kukrī, [which originally means 'a twisted skin of thread,' from kāknā, 'to wind'; and then anything curved]. The peculiar weapon of the Goorkhas, a bill, admirably designed and poised for hewing a branch or a foe. [See engravings in Egerton, Handbook of Indian Arms, pl. ix.]

1793.—"It is in felling small trees or shrubs, and lopping the branches of others for this purpose that the dagger or knife worn by every Nāpaulian, and called khookheri, is chiefly employed."—Kirkpatrick's Nāpaul, 118.

[c. 1826.—"I hear my friend means to offer me a Cuckery."—Ld. Combermere, in Life, ii. 179.]

[1828.—"We have seen some men supplied with Cookeries, and the curved knife of the Ghorka."—Skinner, Excursions, ii. 129.]

1866.—"A dense jungle of bamboo, through which we had to cut a way, taking it by turns to lead, and hew a path through the tough stems with my 'kukri,' which here proved of great service."—Ld. Col. T. Lewin, A Fly on the Wheel, p. 289.

KOOMKY, s. (See COOMKY.)

KOONBEE, KUNBEE, KOOL-UMBEE, n.p. The name of the prevalent cultivating class in Guzerat and the Konkan, the Kurmi of N. India. Skt. kutumba. The Kurbi is the pure Sudra, [but the N. India branch are beginning to assert a more respectable origin]. In the Deccan the title distinguished the cultivator from him who wore arms and preferred to be called a Maharatta (Dummmond).

[1588.—"The Canarjins and Corumbijns are the Countrimen."—Linschoten, Hak. Soc. i. 260.]

[c. 1610.—"The natives are the Brunemis, Canarins and Coulombins."—L'arm de Locat, Hak. Soc. ii. 35.]

[1813.—"A Sepoy of the Maharatta or Columbee tribe."—Forbes, Or. Mv. 2nd ed. i. 27.]

KOOT, s. Hind. kuṭ, from Skt. kushta, the costum and costus of the Roman writers. (See under PUT-CHOCK.)
KOTOW, KOWTOW.

KOOZA. 492

KOSHOON, s. This is a term which was affected by Tippoo Sahib in his military organisation, for a brigade, or a regiment in the larger Continental use of that word. His Piddah 'askar, or Regular Infantry, was formed into 5 Kachahris (see CUTCHEERY), composed in all of 27 Kushains. A MS. note on the copy of Kirkpatrick's Letters in the India Office Library says that Kushoon was properly Skt. kshuni or kshanini, 'a grand division of the force of an Empire, as used in the Mahabharata. But the word adopted by Tippoo appears to be Turki. Thus we read in Quatremère's transl. from Abdurrazzak: "He (Shah Rukh) distributed to the emirs who commanded the tomans (corps of 10,000), the koshun (corps of 1000), the saude (of 100), the dekeh (of 10), and even to the private soldiers, presents and rewards" (Nots. et Exts. xiv. 91; see also p. 89).

Again: "The soldiers of Isfahan having heard of the amnesty accorded them, arrived, koshun by koshun." (Ibid. 130.) Vambéry gives koshun as Or. Turki for an army, a troop (literally whatever is composed of several parts).

[1753.—"... Kara-kushun, are also foot soldiers... the name is Turkish and signifies black guard."—Hawway, 1. pt. ii. 292.]

[1782.—"In the time of the deceased Nawab, the exercises... of the regular troops were... performed, and the word given according to the French system... but now, the Sultan (Tippoo)... changed the military code... and altered the technical terms or words of command... to words of the Persian and Turkish languages... From the regular infantry 5000 men being selected, they were named Kushoon, and the officer commanding that body was called a Sipahdar..."—Rist of Tipu Sultan, p. 31.]

[1810.—"... with a division of five regular cushionos..."—Wilks, Mysore, reprint 1869, ii. 218.]

KOTOW, KOWTOW, s. From the Chinese k'o-tou, 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 Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Harûn-al-Rashîd (a.d. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Sháh 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 kornish. It was probably introduced into Persia in the time of the Mongol Princess of the house of Hulâkî, and it continued to be in use in the time of Sháh 'Abbâs. The custom indeed in Persia may possibly have come down from
time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst’s refusal to perform it at Pekin in 1816, is frequently used for servile acquiescence or adulation.

Ko-tou-k’o-tou! is often colloquially used for ‘Thank you’ (E. C. Barber).

c. B.C. 484.—“And afterwards when they were come to Susa in the king’s presence, and the guards ordered them to fall down and do obeisance, and went so far as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground, for it was not their custom to worship men, and they had not come to Persia for that purpose.” —Herodotus, by Rawlinson, vii. 136.

c. B.C. 464.—“Themistocles... first meets with Artabanus the Chiliarch, and tells him that he was a Greek, and wished to have an interview with the king. But quoth he; ‘Stranger, the laws of men are various. You Greeks, ‘tis said, most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the Image of God, the Preserver of all things.’... Themistocles, on hearing these things, says to him: ‘But I, O Artabanus, will myself obey your laws.’...” —Plutarch, Themistoc., xxvii.

c. B.C. 390.—“Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chiliarch Tithraustes who held the second rank in the empire, and stated that he desired an interview with the king; for no one is admitted without this. The officer replied: ‘It can be at once; but consider whether you think it best to have an interview, or to write the business on which you come. For if you come into the presence you must needs worship the king (what they call προσκυνεῖν). If this is disagreeable to you you may commit your wishes to me, without doubt of their being as well accomplished.’ Then Conon says: ‘Indeed it is not disagreeable to me to pay the king any honour whatever. But I fear lest I bring discredit upon my city, if belonging to a state which is wont to rule over other nations I adopt manners which are not her own, but those of foreigners.’ Hence he delivered his wishes in writing to the officer.” —Corn. Nepos, Conon, c. iv.

B.C. 324.—“But he (Alexander) was now downhearted, and beginning to be despairing towards the divinity, and suspicious towards his friends. Especially he dreaded Antipater and his sons. Of these Iolas was the Chief Cupbearer, whilst Kasander had come but lately. So the latter, seeing certain Barbarians prostrating themselves (προσκυνοῦντες), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Antipater, in a rage gripped 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 yuan, the Khalif Galun (Hārān) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead on the ground, to salute the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this ceremony. The Chinese history relates that the Mahomedans declared that they knelt only to worship Heaven. But eventually, being better informed, they made scruple no longer.” —Gaukil, Alvéole de l'Histoire des Thaungs, in Anyo Mémories cons. les Chinois, xvi. 144.

c. 1245.—“Tartari de mandato ipsius principes suos Baiochonoy et Bato violenter ab omnibus nunculis ad Ipsos venientibus faciunt adorari cum triplici genuum flexione, triplici quoque capitu suorum in terram allisione.” —Vincent Delarosnés, Spec. Historiale, l. xxix. cap. 74.

1298.—“And when they are all seated, each in his proper place, then a great prelate rises and says with a loud voice: ‘Bow and adore!’ And as soon as he has said this, the company bow down until their foreheads touch the earth in adoration towards the Emperor as if he were a god. And this adoration they repeat four times.” —Marco Polo, Bk. ii. ch. 15.

1404.—“E fierionele vestir dos ropas de camozin (see KINCOB), é la usanza era, quando estas roupat ponian por el Señor, de facer un gran yantar, é despues de comer de les vesc les de las ropas, é entonces de fincar los finjos tres veces de las hestores del reverencia del gran Señor.”—Clavijo, § xci.

“...And the custom was, when these robes were presented as from the Emperor, to make a great feast, and after eating to clothe them with the robes, and then that they should touch the ground three times with the knees to show great reverence for the Lord.”—See Markham, p. 104.

1421.—“His worship Hajji Yusuf the Kazi, who was... chief of one of the twelve imperial Councils, came forward accompanied by several Musulmans acquainted with the languages. They said to the ambassadors: ‘First prostrate yourselfs, and then touch the round three times with your heads.’” —Embassy from Shah Rukh, in Cathay, p. ccc.

1502.—“My uncle the elder Khan came three or four farsangs out from Tashkend, and having erected an awning, seated himself under it. The younger Khan advanced... and when he came to the distance at which the kornish is to be performed, he knelt nine times...” —Baber, 106.
c. 1590.—The *kornish* under Akbar had been greatly modified:

"His Majesty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent downwards. This mode of salutation, in the language of the present age, is called *Kornish*."—*Ann. of Blackford*, i. 158.

But for his position as the head of religion, in his new faith he permitted, or claimed prostration (*ajdah*) before him:

"As some perverse and dark-minded men look upon prostration as blasphemous man-worship, His Majesty, from practical wisdom, has ordered it to be discontinued by the ignorant, and remitted it to all ranks. . . . However, in the private assembly, when any of those are in waiting, upon whom the star of good fortune shines, and they receive the order of seating themselves, they certainly perform the prostration of gratitude by bowing down their foreheads to the earth."—*Ibid.*, p. 159.

[1615,—" . . . Whereat some officers called me to *size-da* (*ajj-dah*), but the King answered no, no, in Persian."—*Sir T. Roe*, Hak. Soc. i. 244; and see i. 296.]

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. 446.

[c. 1866.—"Job (Charnock) made a salam *Kooris*, or low obeisance, every second step he advanced."—*Orme, Fragments*, quoted in *Yule, Holies' Diary*, Hak. Soc. ii. xcvi.]

1816.—"Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a document received at Tongchow with some letters from Chang, containing an official description of the ceremonies to be observed at the public audience of the Ambassador. . . . The Ambassador was then to have been conducted by the Mandarins to the level area, where kneeling . . . he was next to have been conducted to the lower end of the hall, where facing the upper part . . . he was to have performed the ko-tou with 9 prostrations; afterwards he was to have been led out of the hall, and having prostrated himself once behind the row of Mandarins, he was to have been allowed to sit down; he was further to have prostrated himself with the attendant Princes and Mandarins when the Emperor drank. Two other prostrations were to have been made, the first when the milk-tea was presented to him, and the other when he had finished drinking."—*Ellis's Journal of (Lord Amherst's) Embassy to China*, 213-214.

1824.—"The first ambassador, with all his following, shall then perform the ceremonial of the three kneelings and the nine prostrations; they shall then rise and be led away in proper order."—*Ceremonial observed at the Court of Peking for the Reception of Ambassadors*, ed. 1824, in *Panthier*, 192.

1855.—" . . . 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 grog-carts, fell into the hands of the Chineses. On the next morning they were brought before the authorities, and commanded to perform the *kotou*. The Seiks obeyed; but Moyso, 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.—"Neba 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 sturdy little rooms in Mayfair."—*Sat. Review*, April 19, p. 505.

**KOTUL, s.** This appears to be a Turki word, though adopted by the Afghans. *Kotul*, 'a mountain pass, a col.' Pavet de Courteille quotes several passages, in which it occurs, from Baber's original Turki.

[1554.—"Koutel." See under RHINOCEROS.]

[1809.—"We afterwards went on through the hills, and crossed two *Cotuls* or passes."

—*Elphinstone, Cautul*, ed. 1842, i. 51.]

**KUBBER, KHubBER, s.** Ar.—P.—H. khabar, 'news,' and especially as a sporting term, news of game, e.g. "There is *pucka khabber* of a tiger this morning."

[1828.—" . . . the servant informed us that there were some gong whales, or villagers, in waiting, who had some khabber (news about tigers) to give us."—*Murray, Pen and Pencil Sketches*, ed. 1858, p. 53.]

1878.—"*Khabar* of innumerable black partridges had been received."—*Life in the Moghul*, i. 159.

1879.—"He will not tell me what *khabbar* has been received."—*Vanity Fair*, Nov. 29, p. 299.
KUBBERDAUR. An interjedional exclamation, 'Take care!' Pers. khobar-dar! 'take heed!' (see KUBBER). It is the usual cry of chokidar's to show that they are awake. [As a substantive it has the sense of a 'scout' or 'spy.']

c. 1664.—"Each owrah causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry Kaber-dar, have a care."—Bernier, E.T. 119; [ed. Constable, 369].

c. 1685.—"Les archers crient ensuite une pleine tête, Caberdar, c'est à dire prends garde."—Theeuenot, v. 58.

[1813.—"There is a strange custom which prevails at all Indian courts, of having a servant called a khubur-dar, or newsman, who is an admitted spy upon the chief, about whose person he is employed."—Broughton, Letters from a Mahattu Camp, ed. 1892, p. 25.]

KUHÁR, s. Hind. Kahár, [Skt. skandha-kâra, 'one who carries loads on his shoulders']. The name of a Sídâr caste of cultivators, numerous in Bahâr and the N.W. Provinces, whose speciality 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. 1850.—"It is the custom for every traveller in India . . . also to hire kahârs, who carry the kitchen furniture, whilst others carry himself in the palanquin, of which we have spoken, and carry the latter when it is not in use."—Ibu Bâdû, iii. 415.

c. 1550.—"So saying he began to make ready a present, and sent for bulks, roots, and fruit, birds and beasts, with the finest of fish . . . which were brought by kahârs in baskets."—Râmâyana of Tulsî Dâs, by Grove, 1878, ii. 101.

1673.—"He (the President of Bombay) goes sometimes in his Coach, drawn by large Milk-white Oxen, sometimes on Horse-back, other times in Palankeens, carried by Cohors, Mussulmen Porters."—Fryer, 68.

1810.—"The Câhar, 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. 209.

1873.—"Ekh Kahár. A widely spread caste of rather inferior rank, whose occupation is to carry palkis, dólís, water-skins, &c.; to act as Porters . . . they eat flesh and drink spirits; they are an ignorant but industrious class. Buchanan describes them as of Telinga descent. . . ."—Dr. H. V. Carter's Notices of Castes in Bombay Pr., quoted in Ind. Antiq. ii. 154.

KULÁ, KLÁ, n.p. Burmese name of a native of Continental India; and hence misapplied also to the English and other Westerns who have come from India to Burma; in fact used generally for a Western foreigner.

The origin of this term has been much debated. Some have supposed it to be connected with the name of the Indian race, the Kols; another suggestion has connected it with Kalinga (see KLING); and a third with the Skt. kula, 'caste or tribe'; whilst the Burmese popular etymology renders it from kâ, '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. Gâvade, the ancient name of Northern Bengal, whence the famous city of Gaur (see GOUR, c).

11th cent.—"The Heroes Sona and Uttarn were sent to Râmañña, which forms a part of Suvanna-Bhâni, to propagate the holy faith. . . . This town is called to this day Golamautikânagâra, because of the many houses it contained made of earth in the fashion of houses of the Gola people."—Insyr. at Kátâdî, near Pegu, in Forchhammer, ii. 3.

1795.—"They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a 'Colar,' or stranger, and that it was the custom of my country, they were reconciled to this. . . ."—Symes, Embassy, p. 290.

1855.—"His private dwelling was a small place on one side of the court, from which the women peeped out at the Kalâs; . . . "—Yule, Mission to the Court of Ava (Phayres'), 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 kâla adwa—'black man,' as the representative of the Burmese kâla, a foreigner."—Ibid. p. 37.

KUMPÁSS, s. Hind. kumpâs, corruption of English compass, and hence applied not only to a marine or a surveying compass, but also to theodolites, levelling instruments, and other
elaborate instruments of observation, and even to the shaft of a carriage. Thus the sextant used to be called tikunta kumpass, “the 3-cornered compass.”

[1866.—“Many an amusing story did I hear of this wonderful kumpass. It possessed the power of reversing everything observed. Hence if you looked through the doorbeen at a fort, everything inside was revealed. Thus the Feringhees so readily took forts, not by skill or by valour, but by means of the wonderful power of the doorbeen.”—Confess. of an Orderly, 175.]

**KUNKUR, CONKER, **&c., s. Hind. konkar, ‘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 conchus, which is originally sand, but the constant action of the sun in the dry season forms it almost into a vitrification” (i)—Hodges, 110.

1794.—“Konker” appears in a Notification for tenders in Calcutta Gazette. In Seton-Karr, i. 135.

c. 1809.—“We came within view of Cawnpore. Our long, long voyage terminated under a high konkur bank.”—Mrs. Sherwood, Autobiog. 381.

1810.—“. . . a weaker kind of lime is obtained by burning a substance called kunkur, which, at first, might be mistaken for small rugged flints, slightly coated with soil.”—Williamson, V. M. ii. 13.

**KUREEF, KHURREEF,** s. Hind. adopted from Ar. kharif (‘autumn’). The crop sown just before, or at the beginning of, the rainy season, in May or June, and reaped after the rains in November—December. This includes rice, maize, the tall millets, &c. (See RUBBEE).

[1824.—“The basis on which the settlements were generally founded, was a measurement of the Khurreef, or first crop, when it is cut down, and of the Rubbee, or second, when it is about half a foot high. . . .”—Malcolm, Central India, ii. 29.]

**KURNOOL, n.p.** The name of a city and territory in the Deccan, Karnal of the Imp. Gazetteer; till 1838 a tributary Nawabship; then resumed on account of treason; and now since 1858 a collectorate of Madras Presidency. Properly Kandhnur; Canoul of Orme. Kirkpatrick says that the name Kurnool, Kunnool, or Kundnool (all of which forms seem to be applied corruptly to the place) signifies in the language of that country ‘fine spin, clear thread,’ and according to Meer Husain it has its name from its beautiful cotton fabrics. But we presume the town must have existed before it made cotton fabrics? This is a specimen of the stuff that men, even so able as Kirkpatrick, sometimes repeat after those native authorities who “ought to know better,” as we are often told. [The Madras Gloss. gives the name as Tam. karnulu, from kandana, ‘a mixture of lamp-oil and burnt straw used in greasing cart-wheels’ and prolo, ‘village,’ because when the temple at Alampur was being built, the wheels of the carts were greased here, and thus a settlement was formed.]

**KUTTAUR, s.** Hind. katdr, Skt. kattara, ‘a dagger,’ especially a kind of dagger peculiar to India, having a solid blade of diamond-section, the handle of which consists of two parallel bars with a cross-piece joining them. The hand grips the cross-piece, and the bars pass along each side of the wrist. [See a drawing in Egerton, Hand-Book, Indian Arms, pl. ix.] Ibn Battuta’s account is vivid, and perhaps in the matter of size there may be no exaggeration. Through the kindness of Col. Waterhouse I have a phototype of some Travancore weapons shown at the Calcutta Exhibition of 1883-4; among them two great katdras, with sheaths made from the snouts 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 Ind. Antig. (vii. 193) representing some curious weapons from the Tanjore Palace Armoury, among which are katdr-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 katdr-fashion
were of European manufacture, and that one of these bore the famous name of Andrea Ferrara. I add an extract. Mr. Walhouse accounts for the adoption of these blades in a country possessing the far-famed Indian steel, in that the latter was excessively brittle. The passage from Stavorinus describes the weapon, without giving a native name. We do not know what name is indicated by 'belly piercer.'

c. 1345. — "The villagers gathered round him, and one of them stabbed him with a kattāra. This is the name given to an iron weapon resembling a plough-share; the hand is inserted into it so that the fore-arm is shielded; but the blade beyond is two cubits in length, and a blow with it is mortal."—Jon Batatu, iv. 81-32.

1442. — "The blacks of this country have the body nearly naked. . . . In one hand they hold an Indian poignard (kattārah—Hindi), and in the other a buckler of oxhide . . . this costume is common to the king and the beggar."—Abderrazzak, 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 enameled daggers (khānan—see HANGER), 16 enameled kitārēhs, two daggers (jamukher—see JUMUD) set with precious stones."—Buber, 338.

[6. 1590.—In the list of the Moghul arms we have: "10. Katārah, price ½ R. to 1 Muhur."—Ain, ed. Blockmann, i. 110, with an engraving, No. 9, pl. xii.,]

1638. — "Les personnes de qualité portant dans la ceinture vne sorte d'armes, ou de poignardes, courte et large, qu'ils appellant ginda (?) ou Catarre, dont la garde et la gaine sont d'or."—Mandestro, Paris, 1659, 223.

1679. — "They go rich in Attire, with a Poniard, or Catarre, at their girdle."—Fryer, 98.

1690. — "... which chafes and ferments him to such a pitch; that with a Catarre or Bagonet in his hands he first falls upon those that are near him . . . killing and stabbing as he goes."—Ovington, 287.

1754. — "To these were added an enameled dagger (which the Indians call cuttarrī) and two words..."—H. of Nadir, in Hanway’s Travels in the Himalaia, ii. 20.

1768-71. — "They (the Moguls) on the left side . . . wear a weapon which they call by a name that may be translated belly-piercer; it is about 14 inches long; broad near the hilt, and tapering away to a sharp point; it is made of fine steel; the handle has, on each side of it, a catch, which, when the weapon is gripped by the hand, shuts round the wrist, and secures it from being dropped."—Stavorinus, E.T. i. 457.

1813. — "After a short silent prayer, Lul- labhy, in the presence of all the company, waved his catarrā, or short dagger, over the bed of the expiring man... . The patient continued for some time motionless; in half an hour his heart appeared to beat, circulation quickened... at the expiration of the third hour Lullabhy had effected his cure."—Forbes, Or. Mem. iii. 249; [2nd ed. ii. 272, and see i. 69].

1856. — "The manners of the bardic tribe are very similar to those of their Rajpoot clients; their dress is nearly the same, but the bard seldom appears without the 'Kutār,' or dagger, a representation of which is scrawled beside his signature, and often rudely engraved upon his monumental stone, in evidence of his death in the sacred duty of Trāgā" (p. vi.).—Forbes, Risā Mālī, ed. 1878, pp. 559-560.

1878. — "The ancient Indian smiths seem to have had a difficulty in hitting on a medium between this highly refined brittle steel and a too soft metal. In ancient sculptures, as in Srisanganaram Trichinapalli, life-sized figures of armed men are represented, bearing Kuttras or long daggers of a peculiar shape; the handles, not so broad as in the later Kuttras, are covered with a long narrow guard, and the blades 24 inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than ⅔ of which is deeply channelled on both sides with 6 converging grooves. There were many of these in the Tanjor armoury, perfectly corresponding... and all were so soft as to be easily bent."—Ind. Antiq. vii.

KUZZANNA, s. Ar.—H. khasīna, or khasānā, ‘a treasury.’ [In Ar. khasīnāh, or khasnah, means ‘a treasure,’ representing 1000 kis or purses, each worth about £5 (see Burton, Ar. Nights, i. 405.)] It is the usual word for the district and general treasuries in British India; and khasānchi for the treasurer.

1683. — "Ye King’s Duan (see DEWAUN) had demanded of them 8000 Rupees on account of remains of last year’s Tallecas (see TALLICA) . . . ordering his Peasdaast (Peshdast, an assistant) to see it suddenly paid in ye King’s Cuzzanna."—Hedjaya, Diary, Hak. Soc. i. 103.

[1757.—"A mint has been established in Calcutta; continue coining gold and silver into Sicos and Mohurs ... they shall pass current in the provinces of Bengal, Bahar and Orissa, and be received into the Cadganna..."—Perwannah from Jaffier Ally Khan, in Verelst, App. 145.]

KUZZILBASH, n.p. Turki kizilbash, ‘red-head.’ This title has been since the days of the Safavi (see SOPHY) dynasty in Persia, applied to the Persianized Turks, who form the ruling class in that country, from the red caps which they wore. The
class is also settled extensively over Afghanistan. "At Kābul," writes Bellew (Races of Afghanistan, 107), "he (Nādir) left as chandaal, or 'rear guard,' a detachment of 12,000 of his Kiziltbāsh (so named from the red caps they wore), or Mughal Persian troops. After the death of Nādir they remained at Kābul as a military colony, and their descendants occupy a distinct quarter of the city, which is called Chandaal. These Kiziltbāsh hold their own ground here, as a distinct Persian community of the Shia persuasion, against the native population of the Sunni profession. They constitute an important element in the general population of the city, and exercise a considerable influence in its local politics. Owing to their isolated position and antagonism to the native population, they are favourably inclined to the British authority." Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

c. 1510.—"L'vansana loro è di portare vna berretta rossa, ch'avanza sopra la testa mezzo braccio, a guisa d'vn zon ("like a top"), che dalla parte, che si mette in testa, vine a essar larga, ristringendosi tuttaula sino in cima, et à fatta con dodici coste grosse vn dito... ne mai tagliano barba ne mostacchi."—G. M. Angioletto, in Ramusio, ii. f. 74.

1550.—"Oltra il deserto che è sopra il Corassam fino a Samarcand... signorreggiano Isewil bas, cioè le berrette verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berrette di felto verde acuto, e così si fanno chiamare à differenza de Soffiani suoi capitali nemici che signorreggiano la Persia, pur anche essi Musulmani, i quali portano le berrette rosse, quali berrette verdi e rosse, hanno continuamente hauuta fra se guerra crudelissima per causa di diversità di opinione nella loro religione."—Oghghi Memet, in Ramusio, ii. f. 18r. "Beyond the desert above Corassam, as far as Samarkand and the idolatrous cities, the Yeshikbas (Isebilbas) or 'Green-caps,' are predominant. These Green-caps are certain Musulman Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the Soffians, who are predominant in Persia, who are indeed also Musulmans, but who wear red caps."

1574.—"These Persians are also called Red Turks, which I believe is because they have behind on their Turbants, Red Marks, as Cotton Ribbands &c. with red Brims, whereby they are soon discerned from other Nations."—Rawwolff, 173.

1606.—"Cocelbaxas, who are the soldiers whom they esteem most highly."—Gowea, f. 143.

1653.—"Je visite le kesselbache qui y commande une petite forteresse, duquel je receus beaucoup de cifilitez."—De La Boulaye-le-Gouz, ed. 1657, pp. 284-5.

"Kesselbache est vn most composé de Kese, 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 Sophie qui est rouge."—Ibid. 545.

1673.—"Those who compose the Main Body of the Cavalry, are the Cusie-bashees, or with us the Chevaliers."—Fryer, 356. Fryer also writes Cusselbash (Index).

1815.—"The seven Turkish tribes, who had been the chief promoters of his (Ismail's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of Kuzzelbash, or 'golden heads,' which has descended to their posterity."—Malcolm, H. of Persia, ii. 502-3.

1828.—"The Kuzzalbash, a Tale of Khorasan. By James Baillie Fraser."

1833.—"For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Ghilizas, Kuki Khelys, Logar Maliks, Shigwals, Ghazis, Jezailchis, Hazaras, Logaris, Wardaks, Mandaos, Lepel-Griffin, and Kizilbashees, 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 first quotation below shows that it is, or has been, in use in Western India, in something like the Turkish sense. The proper meaning of the Ar. word is 'how?' 'in what manner?' the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how comed you so?' But in fact a man's kaif is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by hashish, &c.

1808.—"... a kind of confectio Japonica loaded with opium, Gauje or Bang, and causing keif, or the first degree of intoxication, lulling the senses and disposing to sleep."—R. Drummond.

KYYOUNG, s. Burm. kyawng. A Buddhist monastery. The term is not employed by Padre Sangermano, who uses bao, a word, he says, used by the
KYTHEE. 499

LAC.

Portuguese in India (p. 88). I cannot explain it. [See BAO.]

1792.—"The kiousums or convents of the Rhaheans are different in their structure from common houses, and much resemble the architecture of the Chinese; they are made entirely of wood; the roof is composed of different stages, supported by strong pillars," &c.—Syntoms, p. 210.

KYTHEE, s. Hind. Kaithī. A form of cursive Nagari character, used by Bunyas, &c., in Gangetic India. It is from Kāyath (Skt. Kāyastha), a member of the writer-caste.

LAC, s. Hind. lākh, from Skt. lakṣa, for rákṣaḥ. The resinous incrustation produced on certain trees (of which the dhák (see DHAWK) is one, but chiefly Peepul, and khusum [kusum, kusumā], i.e. Schleicheru bijuga, trijuga) by the puncture of the Lac insect (Coccus Lacca, L.). See Roxburch, in Vol. III. As. Res., 384 seqq.; [and a full list of the trees on which the insect feeds, in Watt, Econ. Dict. ii. 410 seqq.]. The incrustation contains 60 to 70 per cent. of resinous lac, and 10 per cent. of dark red colouring matter from which is manufactured lac-dye. The material in its original crude form is called stick-lac; when boiled in water it loses its red colour, and is then termed seed-lac; the melted clarified substance, after the extraction of the dye, is turned out in thin irregular laminae called shell-lac. This is used to make sealing-wax, in the fabrication of varnishes, and very largely as a stiffening for men's hats.

Though lākh bears the same sense in Persian, and lak or luk are used in modern Arabic for sealing-wax, it would appear from Dozy (Glos., pp. 295-6, and Oosterlingen, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the coccus stelis or Kermes. Still, we have seen no evidence that in India the word was applied otherwise than to the lac of our heading. (Garcia says that the Arabs called it loc-sumutri, 'lac of Sumatra'; probably because the Pegu lac was brought to the ports of Sumatra, and purchased there.) And this the term in the Periplus seems unquestionably to indicate; whilst it is probable that the passage quoted from Aelian is a much misconceived account of the product. It is not nearly so absurd as De Monfart's account below. The English word lake for a certain red colour is from this. So also are lacquer and lacquered ware, because lac is used in some of the varnishings with which such ware is prepared.

c. A.D. 80-90.—These articles are imported (to the ports of Barbariō, on the W. of the Red Sea) from the interior parts of Ariaḵā:—

"Σίδηρος Ινδίκου καὶ στέμαμα (Indian iron and steel).

Λάκκος χρωμάτινος (Lac-dye)."

Periplus, § 6.

c. 250.—"There are produced in India animals of the size of a beetle, of a red colour, and if you saw them for the first time you would compare them to cinnabar. They have very long legs, and are soft to the touch; they are produced on the trees that bear electrux, 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."—Aelius, de Nat. Animal. iv. 46.

c. 1343.—The notice of lacca in Pegolotti is in parts very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of lacca, the mutura and açera, 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 cattail (†). 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 heals together and hardens like pitch; only that pitch is black, and those 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.—Della Decima, iii. 365.

1510.—"There also grows a very large quantity of lacca (or lura) for making red colour, and the tree of this is formed like our trees which produce walnuts."—Varthema, 238.

1516.—"Here (in Pegu) they load much fine laquar, which grows in the country."—Barbosa, Lisbon Acad., 366.
LACCADIVE ISLANDS.

1519.—"And because he had it much in charge to get all the lac (alacre) that he could, the governor knowing through information of the merchants that much came to the Coast of Choromandel by the ships of Pegu and Martaban that frequented that coast. . . .—Correa, ii. 567.

1563.—"Now it is time to speak of the lacre, of which so much is consumed in this country in closing letters, and for other seals, in the place of wax."—Carcia, f. 112v.

1582.—"Laker is a kind of gum that proceeded of the ant."—Custard, tr. by N.L., f. 33.

c. 1590.—(Recipe for Lac varnish). "Lac is used for chigghs (see CHICK, a). If red, 4 scr of lac, and 1 s. of vermilion; if yellow, 4 s. of lac, and 1 s. varnish."—Alv, ed. Blochmann, i. 228.

1615.—"In this Island (Goa) is the hard Waxe made (which we call Spanish Waxe), and is made in the manner following. They inclose a large plotte of ground, with a little trench filled with water; then they stick up a great number of small stubs upon the sayd plot, that being done they bring thither a sort of pismires, farre bigger than ours, which being debar'd by the water to issue out, are constrained to retire themselves vpon the said staves, where they are kil'd with the Heate of the Sunne, and thereof it is that Lacka is made."—De Montfort, 55-56.

c. 1610.—". . . Vne maniere de boete ronde, vernie, et lacrée, qui est vne ouvrage de ces isles."—Pyraud de Lavat, i. 127; [Hak. Soc. i. 170]

1637.—"Lac is a strange drugg, made by certain winged Pismires of the gumme of Trees."—Purchas, Pilgrimage, 569.

1644.—"There are in the territories of the Mogor, besides those things mentioned, other articles of trade, such as Lacre, both the insect lacre and the cake" (de forniqa e de paste).—Bocarro, MS.

1663.—"In one of these Halls you shall find Embroiderers . . . in another you shall see Goldsmiths . . . in a fourth Workmen in Lacca."—Bernier F.T. 88; [ed. Constable, 269].

1727.—"Their lackt or japon'd Ware is without any Doubt the best in the World."—A. Hamilton, ii. 305; [ed. 1744].

LACCADIVE ISLANDS, n.p. Probably Skt. Lakṣadvipa, '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 Maladvina, and the Maldives Palandiva. Several of the individual islands are mentioned in the Tahfzat-al-Majahidin (E.T. by Rowlinson, pp. 150-53), 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. lakh, lak, &c., from Skt. laksha, used (see below) in the same sense, but which appears to have originally meant "a mark." It is necessary to explain that the term does not occur in the earlier Skt. works. Thus in the Talavakara Brhat-maṇḍā, a complete series of the higher numerical terms is given. After satā (10), sahasra (1000), comes ayuta (10,000), prayuta (now a million), niyuta (now also a million), arbuda (100 millions), nyarbuda (not now used), vikarna (do.), and padma (now 10,000 millions). Laksha is therefore a modern substitute for prayuta, and the series has been expanded. This was probably done by the Indian astronomers between the 5th and 10th centuries A.D.

The word has been adopted in the Malay and Javanese, and other languages of the Archipelago. But it is remarkable that in all of this class of languages which have adopted the word it is used in the sense of 10,000 instead of 100,000 with the sole exception of the Lampungs of Sumatra, who use it correctly. (Crawfurd). (See CRORE.)

We should observe that though a lack, used absolutely for a sum of money, in modern times always implies rupees, this has not always been the case. Thus in the time of Akbar and his immediate successors the revenue was settled and reckoned in lahs of dams (q.v.). Thus:

c. 1594.—"In the 40th year of his majesty's reign (Akbar's), his dominions consisted of 105 Sirrars, subdivided into 2737 Kusaba (see CUSBH), the revenue of which he settled for ten years, at the annual rent of 3 Arriba, 62 Crore, 97 Lack, 55,246 Dams. . . ."—Aayan, ed. Gladwin, ii. 1; [ed. Jarrett, ii. 115].

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 pardaos of gadi, 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 pardaos is equal to 2 azares, and each azar to 10 gadi, each gadi to 100 dinars, and after this fashion they calculate in the books of the Custom-house. . . ."—Nunier, Lyrico dos Persas, 28; 25.

Here the azar is the Persian hazir or 1000 (dinares); the gadi Pers. sud or 100 dinar; the leque or lak, 100,000 (dinares); and the tomán (see TOMAUN), which does not appear here, is 10,000 (dinares).

c. 1300.—"They went to the Käfiön'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) dinar, equivalent to 10,000 Indian gold dinar."—Ibn Battuta, iii. 106.

c. 1340.—"The Sultan distributes daily two laks in alms, never less; a sum of which is equivalent in money of Egypt and Syria would be 160,000 pieces of silver."—Shihabuddin Dimishki, in Nota e Extas., xiii. 192.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1540.—"The old man desiring to satisfy Antonio de Faría's demand, Sir, said he . . . the chronicles of those times affirm, how in only four years and an half sixteen Lacazaas (lacaas) of men were slain, every Lacaza containing an hundred thousand."—Pinto (orig. cap. xiv.) 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 Laquessaes 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 (Credities, iii. f. 25e).

1616.—"He received twenty lecks of roupies towards his charge (two hundred thousand pounds sterling)."—Sir T. Roe, reprint, p. 35; [Hak. Soc. i. 201, and see i. 95, 183, 287].

1651.—"Yeder Lac is hondert duyssend."—Rogierius, 77.

1665.—"Il faut cent mille roupies pour faire un lek, cent mille leks pour faire un couron, cent mille courous pour faire un padan, et cent mille padans pour faire un nat."—Thenenot, v. 54.

1673.—"In these great Solemnities, it is usual for them to set it around with Lamps to the number of two or three Leques, which is so many hundred thousand in our account."—Fraer, [p. 104, reading Leques].

1684.—"They have by information of the servants dug in several places of the house, where they have found great sums of money. Under his bed were found Lacks 43. In the House of Office two Lacks. They in all found Ten Lacks already, and make no doubt but to find more."—Hedges, Diary, Jan. 2; [Hak. Soc. i. 145].

1692.—". . . a lack of Pagodas. . . ."—In Wheeler, i. 262.

1747.—"The Nabob and other Principal Persons of this Country are of such an extreme lucrative (sic) Disposition, and . . . are so exceedingly avurant, occasioned by the large Proffers they have received from the French, that nothing less than Lacks will go near to satisfy them."—Letter from P. St. David to the Court, May 2 (MS. Records in India Office).

1778.—"Sir Matthew Mite will make up the money already advanced in another name, by way of future mortgage upon his estate, for the entire purchase, 5 lacks of roupies."—Foote, The Nabob, Act I. sc. i.

1785.—"Your servants have no Trade in this country; neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas."—Nabob of Arcot, in Burke's Speech on his Debts, Works, iv. 18.

1833.—"Tout le reste (et dans le reste il y a des intendants riches de plus de vingt laks) s'assied par terre."—Jacquemont, Correspond. ii. 120.

1879.—"In modern times the only numbers in practical use above 'thousands' are laka ('lak' or 'lakh') and koti ('crore') and an Indian sum is wont to be pointed thus: 123, 45, 67, 890, to signify 123 crores, 45 laks, 67 thousand, eight hundred and ninety."—Whitney, Sansk. Grammar, 161.

The older writers, it will be observed (c. 1600-1620), put the lakh at £10,000; Hamilton (c. 1700) puts it at £12,500; Williamson (c. 1810) at the same; then for many years it stood again as the equivalent of £10,000; but (1850) it is little more than £3000; [now (1901) about £6668].

LACKERAGE. (See KHIRAJ.)

LALL-SHRUB, s. Englishman's Hind. lâl-shárib, 'red wine.' The universal name of claret in India.

[c. 1780.—"To every plate are set down two glasses; one pyramidal (like hobnob glasses in England) for Loll Shrub (scitieut, claret); the other a common sized wineglass for whatever beverage is most agreeable."—Diary of Mrs. Fay, in Busted, Echoes, 123.]

LALLA, s. P.—H. lâld. In Persia this word seems to be used for a kind of domestic tutor; now for a native nurse, or as he would be called in India, 'child's bearer.' In N. India it is usually applied to a native clerk writing the vernacular, or to a respect-
ABLE MERCHAND. [For the Pers. usage see Blockmann, Ain, i. 426 note.]

[1765.—"Amongst the first to be considered, I would recommend Juggut Seet, and one Gurdy Loll."—Verelst, App. 218.]

[1841.—"Where there are no tigers, the Lalla (scribe) becomes a shikaree."—Society in India, ii. 176.]

LAMA, s. A Tibetan Buddhist monk. Tibet. blama (b being silent). The word is sometimes found written Llama; but this is nonsense. In fact it seems to be a popular confusion, arising from the name of the S. American quadruedach which is so spelt. See quotation from Times below.

c. 1590.—"Fawning Court doctors... said it was mentioned in some holy books that men used to live up to the age of 1000 years... and in Thibet there were even now a class of Lamas or Mongolian devotees, and recluses, and hermits that live 200 years and more...."—Budhāni, quoted by Blockmann, Ain, i. 201.

1664.—"This Ambassador had in his suit a Physician, which was said to be of the Kingdom of Laos, 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 declared to them that now he was passing into the Body of a little child lately born..."—Berner, E.T. 135; [ed. Constable, 424.]

1716.—"Les Thibetaines ont des Religieux nommés Lamas."—In Lettres Edif. xii. 438.

1774.—"... ma questo primo figlio... rinunziò la corona al secondo e lui difatti si fece religioso o lama del paese."—Della Tomba, 61.

c. 1818.—"The Parliament of Thibet met—The little Lama, called before it, Did there and then his whipping get, And, as the Nursery Gazette Assures us, like a hero bore it."—T. Moore, The Little Grand Lama.

1876.—"... Hastings... touches on the analogy between Tibet and the high valley of Quito, as described by De la Condamine; an analogy which Mr. Markham brings out in interesting detail.... But when he enlarges on the wool which is a staple of both countries, and on the animals producing it, he risks confusing in careless readers that popular impression which might be expressed in the phraseology of Flueelen—"Tis all one; tis alike as my fingers is to my fingers, and there is Llamas in both."—Rev. of Markham's Tibet, in Times, May 15.

The passage last quoted is in jesting vein, but the following is serious and delightful:

1879.—"The landlord prostrated himself as reverently, if not as lowly, as a Peruvian before his Grand Llama."—Patty's Dream, a novel reviewed in the Academy, May 17.

LAMASERY, LAMASERIE, s. This is a word, introduced apparently by the French R. C. Missionaries, for a lama convent. Without being positive, I would say that it does not represent any Oriental word (e.g. compound of lami and seri), but is a fictitious French word analogous to nonnette, vacherie, laiterie, &c.

[c. 1844.—"According to the Tartars, the Lamasery of the Five Towers is the best place you can be buried in."—Huc, Travels in Tartary, i. 78.]

LAMBALLIE, LOMBALLIE, LOMBARDIE, LUMBANAH, &c., s. Dakh. Hind. Lambārā, Mahr. Lambān, with other forms in the languages of the Peninsula. [Platts connects the name with Skt. lamba, 'long, tall'; the Madras Gloss. with Skt. lampati, 'greedy.'] A wandering tribe of dealers in grain, salt, &c., better known as Banjārs (see BRINJARY). As an Anglo-Indian word this is now obsolete. It was perhaps a corruption of Lubhāna, the name of one of the great clans or divisions of the Banjārs. [Another suggestion made is that the name is derived from their business of carrying salt (Skt. lavana); see Crooke, Tribes of N.W.P. i. 158.]

1756.—"The army was constantly supplied... by bands of people called Lamballis, peculiar to the Deccan, who are constantly moving up and down the country, with their flocks, and contract to furnish the armies in the field."—Orme, ii. 102.

1785.—"What you say of the scarcity of grain in your army, notwithstanding your having a cutwal (see COTWAL), and so many Lumbānhs with you, has astonished us."—Letters of Tippoo, 49.

LANCHARA, s. A kind of small vessel often mentioned in the Portuguese histories of the 16th and 17th centuries. The derivation is probably Malay lancharā, 'quick, nimble.' [Mr. Skeat writes: 'The real Malay form is Lanchar-an, which is regularly formed from Malay lanchar, 'swift,' and lanchara I believe to be a Port. form of lanchar-an, as lanchara could not possibly, in Malay, be formed from lanchar, as has hitherto been implied or suggested.']

c. 1535.—"In questo paes de Cambaia (read Camboja) vi sono molti fiumi, nelli
LANDWIND, s. Used in the south of India. A wind which blows seaward during the night and early morning. [The dangerous effects of it are described in Madras Gloss. s.v.] In Port. Terrenho.

1561.—"Correndo a costa com terrenhos."—Correa, Lendas, i. i. 115.

[1598.—"The East winds beginne to blow from off the land into the seas, whereby they are called Terrenhos."—Linschoten, Hak. Soc. i. 234.

1612.—"Send John Dench ... that in the morning he may go out with the land torne and return with the seantorne."—Duners, Letters, i. 206.]

1614.—"And as it is between monsoon and monsoon (monaum) 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 land winds (terrenhos) from midnight to about noon, and these are E. winds."—Bocarro, M.S.

1673.—"... we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named Terrhenos."—Fryer, 23.

[1773.—See the account in Ives, 76.]

1838.—"We have had some very bad weather for the last week; furious landwind, very fatiguing and weakening. ... Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—Letters from Madras, 198-200.

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 Jesuite came vnto vs from a place called Langesacke, to which place the Carake of Mucco is yeerely wont to come."—W. Adams, in Purchas, i. 126.

1618.—The Journal of Capt. John Saris has both Nagassaque and Langasaque.—Ibid. 306.

1614.—"Geve hym consuell to take heed of one Pedro Guzano, a papist Christian, whoe is his hoste at Miacco; for a luyinge fryre (or Jesuit) tould Mr. Peacoek at Langasaque that Capt. Adams was dead in the howe of the said Guzano, which now I know is a lye for letters I received. ..."—Cocks, to Wickham, in Diary, &c., ii. 294.

1618.—"It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com doune together every yeare to Langasaque and this place, and have allwaies byn accustomed to buy by the panuco (as they call it), or whole sale, all the goodes which came in the carick from Amacean, the Portingales having no prevelages as we have."—The same to the E.I. Co., ii. 207-8.

Two years later Cocks changes his spelling and adopts Nangassaque (Ibid. 300 and to the end).

LAN JOHN, LANGIANNE, &c., n.p. Such names are applied in the early part of the 17th century to the Shan or Laos State of Luang Prabang on the Mekong. Lan-chan is one of its names signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmese by the same name (Len-Shen). It was near this place that the estimable French traveller Henri Mouhot died, in 1861.

1587.—"I went from Pegu to Jangomay (see Jangomay), which is in the country of the Jangogiana; it is fine and twenty five dayes journey North-east from Pegu."—Fitck, in Halil. ii.

1598.—"Thus we arrived at Lanchan, the capital of the Kingdom (Lao) where the King resides. It is a Kingdom of great extent, but thinly inhabited, because it has been frequently devastated by Pegn."—De Morga, 98.

1613.—"There reigned in Pegu in the year 1590 a King called Ximindo ginho, 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, Porao, Lanjito (i.e. Ava, Tajong, Prome, Lanjung), Jangomà, Siam, Camboja, and many other realms, making two and thirty of the white umbrella."—Bocarro, 117.

1617.—"The merchants of the country of Lan John, a place joining to the country of Jangoma (Jangomay) arrived at the city of Judea ... and brought great store of merchandise."—Sainsbury, ii. 90.

1663.—"Entre tant et de si puissans Royaumes du dernier Orient, desquels on n'a presque jamais entendu parler, que que en Europe, il y en a un qui se nomme Lao, et plus proprement le Royaume des Langiens ... le Royaume n'a pris son nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de Langiens signifie proprement, milliers d'Elephants."—Martin, H. Nouvelle et Curiouse des Royaumes de Tungvain et de Lao (Fr. Tr., Paris, 1666), 329, 397.
LAOS.

1668.—Lanchang appears in the Map of Siam in De la Loubère's work, but we do not find it in the book itself.

c. 1692.—"Laos est situé sous le même Climat que Tonquin; c'est un royaume grand et puissant, séparé des États voisins par des forêts et par des déserts. . . . Les principales villes sont Landjam et Tsiamaja."—Kaempfer, H. du Japon, i. 22-3.

LANTEA, 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 Lampoo for Malaca, and that being advanced as far as the Isle of Sumbor they had been set upon by a Pyrat, a Guzarat by Nation, called Coid Acm, who had three Junks, and four Lanteas. . . ."—Pinto, E.T. p. 69.

c. 1560.—"There be other lesser shipping than lumpes, 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 beare a good burthen also: and these two sorts of Ships, viz., Bancones and Lanteas, because they are swift, the theeee do commonly vse."—Caspur da Cruz, in Purchas, iii. 174.

LAOS, n.p. A name applied by the Portuguese to the civilised people who occupied the inland frontier of Burma and Siam, between those countries on the one hand and China and Tongking on the other; a people called by the Burmese Shans, a name which we have in recent years adopted. They are of the same race of Thai to which the Siamese belong, and which extends with singular identity of manners and language, though broken into many separate communities, from Assam to the Malay Peninsula. The name has since been frequently used as a singular, and applied as a territorial name to the region occupied by this people immediately to the North of Siam. There have been a great number of separate principalities in this region, of which now one and now another predominated and conquered its neighbours. Before the rise of Siam the most important was that of which Sakotai was the capital, afterwards represented by Xieng-mai, the Zimmé of the Burmese and the Jango-may of some old English documents. In later times the chief States were Muang Luang Praban (see LAN JOHN) and Vien-shan, both upon the Mekong.

It would appear from Lieut. Macleod's narrative, and from Garnier, that the name of Laos is that by which the branch of these people on the Lower Mekong, i.e. of those two States, used to designate themselves. Muang Praban is still quasi independent; Vien-Shan was annexed with great cruelties by Siam, c. 1828.

1553.—"Of silver of 11 dinheiros alloy he (Albornoz) made only a kind of money called Malaynez, which silver came thither from Pegu, whilst from Siam came a very pure silver of 12 dinheiros assay, procured from certain people called Laos, lying to the north of these two kingdoms."—Barros, II. vi. 6.

1553.—". . . certain very rugged mountain ranges, like the Alps, inhabited by the people called Gueos who fight on horseback, and with whom the King of Siam is continually at war. They are near him only on the north, leaving between the two the people called Laos who encompass this Kingdom of Siam, both on the North, and on the East along the river Mecon . . . and on the south adjoin these Laos the two Kingdoms of Camboja and Choanmpa (see CHAMPA), which are on the sea-board. These Laos . . . though they are lords of so great territories, are all subject to this King of Siam, though often in rebellion against him."—Ibid. III. ii. 5.

"Three Kingdoms at the upper part of these are those of the Laos, who (as we have said) obey Siam through fear: the first of these is called Jangoma (see JANGO-MAY), the chief city of which is called Chiamay. . . . the second Chanovray Chenovay: the third Lanchan (see LAN JOHN) which is below the others, and adjoins the Kingdom of Cacho, or Cauchichina. . . ."—Ibid.

c. 1560.—"These Laos came to Camboia, dwayne 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, fiftee, and twentie fathome water, as myselfe saw by experience in a great part of it; it passeth through manye unknowne and desert Countries of great Woods and Forestes where there are innumerable Elephants, and many Buffes . . . and certayne beasts which in that Countrie they call Badas (see ABADA)."—Caspur da Cruz, in Purchas, iii. 169.

c. 1598.—". . . I offered to go to the Laos by land, at my expense, in search of the King of Cambodia, as I knew that that was the road to go by. . . ."—Blas de Herman Gonzalez, in De Morga (E.T. by Hon. H. Stanley, Hak. Soc.), p. 97.

1641.—"Concerning the Land of the Louwen, and a Journey made thereunto by our Folk in Anno 1641" (kn.).—Valentijn, III. Pt. ii. pp. 50 seqq.

1663.—"Relation Novele et Curieuse du Royarne de Lao.—Traduite de l'italien du P. de Marini, Romain. Paris, 1668."
LAR, n.p. This name has had several applications.

(a). To the region which we now call Guzerat, in its most general application. In this sense the name is now quite obsolete; but it is that used by most of the early Arab geographers. It is the Λαρχή of Ptolemy; and appears to represent an old Skt. name Ῥατα, adj. Ῥατικα, or Ῥατίκα. "The name Λατά appears to be derived from some local tribe, perhaps the Lattas, who, as r and l are commonly used for each other, may possibly be the well-known Rashtrakūtas since their great King Amoghavarsha (A.D. 851-879) calls the name of the dynasty Ratta."—Bombay Gazetteer, 1. pt. i. 7.

c. A.D. 150.—"Της δε Ηνδικελιας τα απ’ αναστων τα μεν απ’ θαλασσας κατεχει η Αρκικη χωρα..."—Ptolemy, VII. ii. 62.

c. 940.—"On the coast, e.g. at Saimür, at Sibara, and at Tana, they speak Lär; these provinces give their name to the Sea of Lär (Laraw) on the coast of which they are situated."—Mas‘údī, i. 381.

c. 1020.—"... to Kach the country producing gum (mokši, i.e. Delellium, q.v.), and bardré (l?)... to Sonnât, fourteen (parasangs) ; to Kamhá, thirty... to Tana five. There you enter the country of Laran, where is Jamūr." (i.q. Saimür, see CHOUL.)—Al-Birúní, in Elliot, i. 66.

c. 1190.—"Udayas the Parmar mounted and came. The Dors followed him from Bombay (see his Historians, i. 378). We have no means of deciding this question (see LARRY BUNDEE).

c. 1290.—"Dīval... was reduced to ruins by a Muhamedan invasion, and another site chosen to the eastward. The new town still went by the same name... and was succeeded by Lār Bandar or the port of Lār, which is the name of the country forming the modern delta, particularly the western part."—M‘Murdock, in J. R. As. Soc. i. 29.

(b). To the Delta region of the Indus, and especially to its western part. Sir H. Elliot supposes the name in this use, which survived until recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond Bombay (see his Historians, i. 378).

(c). To a Province on the north of the Persian Gulf, with its capital.

c. 1220.—Lar is erroneously described by Yakūt as a great island between Sirāf and Kish. But there is no such island. It is an extensive province of the continent. See Barbier de Meynard, Dict. de la Perse, p. 501.

c. 1330.—"We marched for three days through a desert... and then arrived at Lar, a big town having springs, considerable streams, and gardens, and fine bazaars. We lodged in the hermitage of the pious Shaikh Abû Dulaf Muhammad. ..."—Ibn Batuta, ii. 240.

c. 1457.—"Retourneing longest the coast, fornaeast against Ormuz there is a town called Lar, a great and good town of merchandise, about 11 miles houses."—Joséfa Barbaco, old E.T. (Hak. Soc.) 50.

[c. 1580.—"Làr borders on the mountains of Great Tibet. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous. ..."—Ain, ed. Jarratt, ii. 363.]

1553.—"These benefactions the Kings of Ormuz... pay to this day to a mosque which that Caciz (see CASIS) had made in a district called Hongez of Sheikh Doniar, adjoining the city of Lara, distant from Ormuz over 40 leagues."—Barros, II. ii. 2.

1602.—"This man was a Moor, a native of the Kingdom of Lara, adjoining that of Ormuz; his proper name was Cufo, but as he was a native of the Kingdom of Lara, he took a surname from the country, and called himself Cufo Larym."—Costa, IV. vii. 6.

1622.—"Làr, 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 about 26 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 Lar is the seat of a Sultan dependent on the Khan of Shiraz. ..."—P. della Valle, ii. 322.

1727.—"And 4 Days Journey within Land, is the City of Lār, which according to its fabulous tradition is the Burying...

It is possible that the island called Shaikh Shirâb, which is off the coast of Lār, and not far from Sirāf, may be meant. Barbosa also mentions Lār among the islands in the Gulf subject to the k. of Ormuz (p. 37).
place of Lot..."—A. Hamilton, i. 92; [ed. 1744].

LARAI, s. This Hind. word, meaning 'fighting,' is by a curious idiom applied to the biting and annoyance of fleas and the like. [It is not mentioned in the dictionaries of either Fallon or Plattis.] There is a similar idiom (jang kardan) in Persian.

LAREK, n.p. Larak; an island in the Persian Gulf, not far from the island of Jerum or Ormus.

1623.—"At noon, being near Lareck, and no wind stirring, we cast Anchor."—P. della Valle, Hak. Soc. i. 3.

1685.—"We came up with the Islands of Ormus and Arack..." (called Lareck afterwards).—Hedges, Diary, May 23; [Hak. Soc. i. 202].

LARIN, s. Pers. lârî. A peculiar kind of money formerly in use on the Persian Gulf, W. Coast of India, and in the Maldives Islands, in which last it survived to the last century. The name is there retained still, though coins of the ordinary form are used. It is sufficiently described in the quotations, and representations are given by De Bry and Tavener. The name appears to have been derived from the territory of Lar on the Persian Gulf. (See under that word, [and Mr. Gray's note on Pyrard de Laval, Hak. Soc. i. 232 seq.].)

1506.—"As tangan larys valen cada hâ sešenta reis..."—Lembrança, das Cossas da India, 38.

c. 1563.—"I have seen the men of the Country who were Gentiles take their children, their sons and their daughters, and have desired the Portugals to buy them, and I have seen them sold for eight or ten larines apiece, which may be of our money x s. or xiii. s. iii d."—Master Caesar Frederick, in Hakl. ii. 343.

1583.—Gasparo Balbi has an account of the Larino, the greater part of which seems to be borrowed literatim by Fitch in the succeeding quotation. But Balbi adds: "The first who began to strike them was the King of Lar, who formerly was a powerful King in Persia, but is now a small one."—f. 35.

1587.—"The said Larine is a strange piece of money, not being round, as all other current money in Christianité, but is a small rod of silver, of the greatness of the pen of a goose feather...which is wrested so that two endes meet at the just half part, and in the head thereof is a stamp Turkesco, and these be the best current money in all the Indians, and 6 of these Larines make a duckat."—R. Fitch, in Hakl. ii. 407.

1598.—"An Oxre or a Cowe is there to be bought for one Larin, which is as much as half a Gliderne."—Linschoten, 23; [Hak. Soc. i. 94; in i. 48 Larynen; see also i. 232].

c. 1610.—"La monnoye du Royaume n'est que d'argent et d'une sorte. Ce sont des pieces d'argent qu'ils appellent larins, de valeur de huit sols ou enuiron de nostre monnoye...longues comme le doigt mais redoublées..."—Pyrard de Laval, i. 163; [Hak. Soc. i. 232].

1613.—"We agreed with one of the Governor's kinred for twenty laries (twenty shillings) to conduct us..."—N. Wielking, in Purchas, i. 484.

1622.—"The lari is a piece of money that I will exhibit in Italy, most eccentric in form, for it is nothing but a little rod of silver of a fixed weight, and bent double unequally. On the bend it is marked with some small stamp or other. It is called Lari because it was the peculiar money of the Princes of Lar, invented by them when they were separated from the Kingdom of Persia...In value every 5 lari are equal to a piastre or pataca of reals of Spain, or 'piece of eight' as we choose to call it."—P. della Valle, ii. 434.

LARKIN, s. (obsolescent). A kind of drink—apparently a sort of punch—which was popular in the Company's old factories. We know the word only on the authority of Pietro della Valle; but he is the most accurate of travellers. We are in the dark as to the origin of the name. On the one hand its form suggests an eponymus among the old servants of the Company, such as Robert Larkin, whom we find to have been engaged for the service in 1610, and to have died chief of the Factory of Patani, on the E. coast of the Malay Peninsula, in 1616. But again we find in a Vocabulary of "Certaine Words of the Naturall Language of Iaua," in Drake's Voyage (Hak. iv. 246): "Larnike=Drinke." Of this word we can trace nothing nearer than (Javan.) larik, 'to pledge, or invite to drink at an entertainment,' and (Malay) larik-laravan, 'mutual pledging to drink.' It will be observed that della Valle assigns the drink especially to Java.

1623.—"Meanwhile the year 1622 was drawing near its close, and its last days were often celebrated of an evening in the House of the English, with good fellowship. And on one of these occasions I learned from them how to make a beverage called..."
LASCAR, 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 posssets, much better than those we make with Muscatel wines or Cretan malmseys. So I asked for the recipe; and am taking it to Italy with me. . . . It seemed odd to me that those hot southern regions, as well as in the environs of Hormuz here, where also the heat is great, they should use both spice in their food and spirits in their 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-SIND) as the chief haven of Sind. We are doubtful of the proper orthography. It was in later Mahomemedan times called Lâhôrî-bandar, probably from presumed connection with Lahore as the port of the Punjab (Elliott, i. 378). At first sight M'Murdo's suggestion that the original name may have been Lârî-bandar, from Lâr, the local name of the southern part of Sind, seems probable. M'Murdo, indeed, writing about 1820, says that the name Lârî-Bandar was not at all familiar to natives; but if accustomed to the form Lâhôrî-bandar they might not recognize it in the other. The shape taken however by what is apparently the same name in our first quotation is adverse to M'Murdo's suggestion.

1030. — "This stream (the Indus) after passing (Alor) . . . divides into two streams of itself into the sea in the neighbourhood of the city of Lâhârî, and the other branches off to the East, to the borders of Kach, and is known by the name of Sind Sägar, i.e. Sea of Sind."—Al-Birâni, in Elliot, i. 49.

c. 1333. — "I travelled five days in his company with Ali-ul-Mulk, and we arrived at the seat of his Government, i.e. the town of Lâhâri, 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 Ali-ul-Mulk . . . told me that the revenue of this place amounts to 60 lakhs a year."—Ibn Battuta, iii. 112.

1565. — "Blood had not yet been spilled, when suddenly, news came from Thatta, that the Firingis had passed Lâhôrî-bandar, and attacked the city."—Turîkhi-Tâhirî, in Elliot, i. 277.

[1607. — "Then you are to sail for Lawrie in the Bay of the River Syndus."—Birdwood, First Letter-book, 251.

[1611. — "I took . . . Larree, the port town of the River Sind."—Duncans, Letters, i. 102.]

1613. — "In November 1613 the Expedition arrived at Laurebunder, the port of Sind, with Sir Robert Shirley and his company."—Sainsbury, i. 321.

1655. — "Il se fait aussi beaucoup de traite 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.

1679. — ".. If Suratt, Baroech, and Bundurlaree in Scinda may be included in the same Phyrmaund to be customs free . . . then that they get these places and words inserted."—P. St. Geo. Cons., Feb. 20, in Notes and Exs., No. 1. Madras, 1871.

1727. — "It was my Fortune . . . to come to Larribunder, with a Cargo from Malleher, worth above $10,000."—I. Hamilton, i. 116; [ed. 1744, i. 117, Larribunder].

1739. — "But the Castle and town of Lohre Bender, with all the country to the eastward of the river Attok, and of the waters of the Scinda, and Nala Sunkira, shall, as before, belong to the Empire of Hindostan." — H. of Nadir, in Hinway, ii. 387.

1758. — "Le bras gauche du Sind se rend à Laheri, où il s'épanche en un lac; et ce port, qui est celui de Tattanagar, communément est nommé Laurébender."—D'Anville, p. 40.


1780. — "The first place of any note, after passing the bar, is Laribunda, about 5 or 6 leagues from the sea."—Dun's Oriental Navigator, 5th ed. p. 96.

1813. — "Laribunder. This is commonly called Scindy River, being the principal branch of the Indus, having 15 feet water on the bar, and 6 or 7 fathoms inside; it is situated in latitude about 24° 30' north. . . . The town of Laribunder is about 5 leagues from the sea, and vessels of 200 tons used to proceed up to it."—Milburn, i. 146.

1831. — "We took the route by Durajee and Meerpoor . . . The town of Lahory was in sight from the former of these places, and is situated on the same, or left bank of the Pittee."—J. Bumre, 2nd. ed. i. 22.

LASCAR, s. The word is originally from Pers. lashkar, 'an army,' 'a camp.' This is usually derived from Ar. al-askar, but it would rather seem that
Ar. 'askar, 'an army' is taken from this Pers. word; whence laskharī, 'one belonging to an army, a soldier.' The word lascar or lāsčār (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of *laskhari* in the forms lasquarin, lascari, &c., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these *laskār* has passed back again into native use in this corrupt shape. The early Portuguese writers have the forms we have just named in the sense of 'soldier'; but _lascar_ is never so used now. It is in general the equivalent of _khalās_, in the various senses of that word (see _CLASSY_), viz. (1) an inferior class of artilleryman ("gun-lascar"); (2) a tent-pitcher, doing other work which the class are accustomed to do; (3) a sailor. The last is the most common Anglo-Indian use, and has passed into the English language. The use of _lascar_ in the modern sense by Pyrard de Laval shows that this use was already general on the west coast at the beginning of the 17th century, [also see quotation from Pringle below]: whilst the curious distinction which Pyrard makes between _Lascar_ and _Lascari_, and Dr. Fryer makes between _Luscar_ and _Lascar_ (accenting probably _Lāsčār_ and _Lāsčār_ shows that _laskhari_ for a soldier was still in use. In Ceylon the use of the word _lascareen_ for a local or civil soldier long survived; perhaps is not yet extinct. The word _laskhari_ does not seem to occur in the _Aīn_.

[1523.—"Fighting men called _Lascaryns._"
—*Alguns documentos*, Tombo, p. 479.

[1538.—"My mother only bore me to be a Captain, and not your _Lascar_ (lascarin)."

1541.—"It is a proverbial saying all over _India_ (i.e. Portuguese India, see s.v.) that the good _Lasquarin_, or 'soldier' as we should call him, must be an Abyssinian."—_Castro, Roteiro_, 73.

1546.—"Besides these there were others (who fell at _Diu_) whose names are unknown, being men of the lower rank, among whom I knew a _lascaryn_ (a man getting only 500 reis of pay!) who was the first man to lay his hand on the Moorish wall, and shouted aloud that they might see him, as many have told me. And he was immediately thrown down wounded in five places with stones and bullets, but still lived; and a noble gentleman sent and had him rescued and carried away by his slaves. And he survived, but being a common man he did not even get his pay!"—_Correa, iv._ 567.

1552.—... eles os reparte polos _lascars_ de suas capitaniaς, q assim chamão soldados.—_Costaehda_, ii. 67. [Mr. White-way notes that in the origin. _repartem_ for _reparte_, and the reference should be ii. 16.]

1554.—"Moreover the Senhor Governor conceded to the said ambassador that if in the territories of Idalsha (see _IDALCAN_), or in those of our Lord the King there should be any differences or quarrels between any Portuguese _lascars_ or _peons_ (piutes) of ours, and _lascars_ of the territories of Idalsha and peons of his, that the said Idalsha 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.—"Erand in co praisidio _Lasca- rini_ cireiter setagentins artes scoliopetariae pertinentissi."—_E. Acosta, f. 206v._

1598.—"The soldier of _Ballagate_, which is called _Lascarin_. . ."—_Luischoten, 74_; [in _Hak. Soc._ i. 294; _Lascarin_].

1600.—"Todo a mais chura e meneyo das mas são Mouros que chamao Lschāres..."—_Lusca., Life of St. Francis_, XIX., iv. p. 223.

[1602.—"... because the _Lascars_ (lascaria), for so they call the Arab sailors."—_Costa, Dec. X._ bk. 3, ch. 15.]

1610.—"Mesmes tous les mariniers et les pilotes sont Indiens, tant Gentils que Mahometans. Tous ces gens de mer les appellent _lascars_, et les soldats _lascarins._"—_Pyrard de Laval_, i. 317; [in _Hak. Soc._ i. 498; also see ii. 3, 17.]

[1615.—"... two horses with six _Lascars_ and two cafires (see _CAFFER)._"—_Foster, Letters_, iv. 112.]

1644.—"... the _aldea_ of the jurisdiction of Damam, in which district there are 4 fortified posts defended by _Lascars_ (Lascarina) who are mostly native Christian soldiers, though they may be heathen as some of them are."—_Bocarro_, MS.

1673.—"The Seamen and Soldiers differ only in a _Vowel_, the one being pronounced with an _a_, the other with an _a_, as _Luscar_, a soldier, _Lascar_, a seaman."—_Fryer_, 107.

[1683-84.—"The Warehousekeeper having Seaverall dayes advised the Council of Ship Walters tardynesse in receiving & stowing away the Goods, ... alledging that they have not hands Sufficient to dispatch them, though we have spared them ten _Laskars_ for that purpose..."—_Pringle_, Diary _Pt. St. Gen._, 1st ser. iii._ 7 seq.; also see p. 43.]

1685.—"They sent also from _Sofragan_ D. Antonio da _Motta_, Galvao, with 6 companies, which made 190 men; the Dissava (see _Dissave_) of the adjacent provinces joined him with 4000 _Lascars_._—_Ribeiro, H. of the I. of Ceylan_ (from French Tr., p. 241).
1690.—"For when the English Sailors at that time perceiv'd 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, 461.

1726.—"Lascaryns, or Loopers, are native soldiers, who have some regular maintenance, and in return must always be ready."—Valentijn, Oeylon, Names of Offices, &c., 10.

1755.—"Some Lascars and Sepoys were now sent forward to clear the road."—Orme, ed. 1803, i. 394.

1757.—"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."— design, for the Hon. Company's Troops on the Coast of Coromandel, by M. Gen. Sir Archibald Campbell, K. B. Govr. & C. in C. Madras, p. 9.

1803.—"In those parts (of the low country of Ceylon) where it is not thought requisite to quarter a body of troops, there is a police corps of the natives appointed to enforce the commands of Government in each district; they are composed of Companies, or sergeants, Artificers, or corporals, and Lascarines, or common soldiers, and perform the same office as our Sheriff's men or constables."—Percevill's Ceylon, 222.

1807.—"A large open boat formed the van, containing his excellency's guard of lascoreens, with their spears raised perpendicularly, the union colours flying, and Ceylon drums called tomtoms beating."—Cordivier's Ceylon, 170.

1872.—"The Lascars on board the steamers were insignificant looking people."—The Dilemma, ch. ii.

In the following passages the original word laskar is used in its proper sense for 'a camp.'

[1614.—"He said he bought it of a banyan in the Lasker."—Foster, Letters, ii. 142.]

[1615.—"We came to the Lasker the 7th of February in the evening."—Ibid. iii. 85.]

1616.—"I tooke horse to anuyde pressse, and other inconvenience, and crossed out of the Leskarr, before him."—Sir T. Roe, in Purchas, i. 559; see also 560; [Hak. Soc. ii. 324].

[1682.—"... presents to the Seir Lascarr (sar-i-laskar, 'head of the army') this day received."—Pringle, Diary Pt. St. Geo., 1st ser. i. 84.]

LĀT, LĀT SĀHĪB, s. This, a popular corruption of Lord Sahib, or Lārd Sāhīb, as it is written in Hind, is the usual form from native lips, at least in the Bengal Presidency, of the title by which the Governor-General has long been known in the vernacu-

lar's. The term also extends nowadays to Lieutenant-Governors, who in contact with the higher authority become Chhotā ('Little') Lāt, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the Mulki Lāt Sāhīb [or Barē Lāt], and the Jangā Lāt Sāhīb ('territorial' and 'military'), the Bishop as the Lāt Pādēr Sāhīb, and the Chief Justice as the Lāt Justy Sāhīb. The title is also sometimes, but very incorrectly, applied to minor dignitaries of the supreme Government, whilst the common form of blessing addressed to a civil officer is 'Huzār Lāt Gūnvar, Lāt Sīkritar ho-jātēn.'

1824.—"He seemed, however, much puzzled to make out my rank, never having heard (he said) of any 'Lord Sahib,' except the Governor-General, while he was still more perplexed by the exposition of 'Lord Bishop Sahib,' which for some reason or other my servants always prefer to that of Lord Padre."—Heber, i. 69.

1837.—"The Arab, thinking I had purposely stolen his kitten, ran after the buggy at full speed, shouting as he passed Lord Auckland's tents, 'Dohā! dohā! Sahib! dohā! Lāt Sāhib!' (see DODAL). 'Mercy, mercy, sir! mercy, Governor-General!' The faster the horse rushed on, the faster followed the shouting Arab."—Wanderings of a Pilgrim, ii. 142.

1863.—"The old barber at Rookree, after telling me that he had known Strachey when he first began, added, 'Ah Lāt-Sekretur hai! Ah! hum bhi boodda hogya!' (Now he is Lord Secretary! Ah! I too have become old!')—Letter from the late M. Gen. W. W. H. Greathead.

1877.—"... in a rare but most valuable book (Galloway's Observations on India, 1823, 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) 'Shobhreen Koort,' the order of Impye being 'Lord Justey Sahib-ko-hookum,' the instruments of whose will were 'alvidabas' or affidavits."—Letter from Sir J. F. Stephen, in Times, May 31.

LĀT, LĀTH, s. Hind. lat, used as a corruption of the English lot, in reference to an auction (Carnegie).

LĀT, LĀTH. s. This word, meaning a staff or pole, is used for an obelisk or columnar monument; and is specifically used for the ancient Buddhist columns of Eastern India.

[1861-62.—"The pillar (at Besarhi) is known by the people as Bhīm-Sen-ka-lāt and Bhīm-Sen-ka-landh."—Cunningham, Arch. Rep. i. 61.]
LATERITE. 510 LAW-OFFICER.

LATERITE, s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found in two distinct types: viz. (1) High-level Laterite, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps at one time extended over the greater part of Peninsular India. This is found as far north as the Rajmahal and Monghyr hills. (2) Low-level Laterite, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see Neehaold, in J.R.A.S., vol. viii.; and the Manual of the Geol. of India, pp. xlvi. 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 Malayulu... 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 (Itivacallies) [Malayul. vettukal]. ... The most proper English name would be Laterite, from Lateris, the appellation that may be given it in science."—Buchanan, Mysore, &c., ii. 440-441.

1860.—"Natives resident in these localities (Galle and Colombo) are easily recognizable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of laterite, or, as the Singhalese call it, cabook, a product of disintegrated gneiss, which being subjected to detritus communicates its hue to the soil."—Tennent's Ceylon, i. 17.

LATTIEE, 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. lathī and lathī, Mahr. lathīha. This is from Prakrit lathī, for Skt. yashṭi, 'a stick,' according to the Prakrit grammar of Vararuchi (ed. Cowell, ii. 32); see also Lassen, Institutiones, Ling. Prakrit, 195. Jīski lāthī, us ki bhaiṣe, is a Hind. proverb (eujus boculum ejus bubalus), equivalent to the "good old rule, the simple plan."

1839. — "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 lāthī, a solid male bamboo, 5 feet 5 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, i. 133.

1878. — "After driving some 6 miles, we came upon about 100 men seated in rows on the roadside, all with latties."—Life in the Mofussil, i. 114.

LATTEAL, s. Hind. lāthīyal, or, more cumbrously, lāthīvattā, 'a clubman,' a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1878. — "Doubtless there were hired latties... on both sides."—Life in the Mofussil, ii. 6.

LAW-OFFICER. This was the official designation of a Mahommnedan officer learned in the (Mahommnedan) 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 Mahommnedan law; at first by the hands of native Cazees and Mutfies, with some superintendence from the higher European servants of the Company; a superintendence which, while undergoing sundry vicissitudes of system during the next 30 years, developed gradually into a European judiciary, which again was set on an extended and quasi-permanent footing by Lord Cornwallis's Government, in Regulation IX. of 1793.
The Mahommedan law continued, however, to be the professed basis of criminal jurisprudence, though modified more and more, as years went on, by new Regulations, and by the recorded constructions and circular orders of the superior Courts, until the accomplishment of the great changes which followed the Mutiny, and the assumption of the direct government of India by the Crown (1858). The landmarks of change were (a) the enactment of the Penal Code (Act XLV. of 1860), and (b) that of the Code of Criminal Procedure (Act. XXV. of 1861), followed by (c) the establishment of the High Court (July 1, 1862), in which became merged both the Supreme Court with its peculiar jurisdiction, and the (quondam-Company's) Sudder Courts of Review and Appeal, civil and criminal (Dewananny Adawlvt, and Nizamat Adawlvt). The authoritative exposition of the Mahommedan Law, in aid and guidance of the English judges, was the function of the Mahommedan Law-officer. He sat with the judge on the bench at Sessions, i.e. in the hearing of criminal cases committed by the magistrate for trial; and at the end of the trial he gave in his written record of the proceedings with his Futwa (q.v.) (see Regn. IX. 1793, sect. 47), which was his judgment as to the guilt of the accused, as to the definition of the crime, and as to its appropriate punishment according to Mahommedan Law. The judge was bound attentively to consider the futwa, and if it seemed to him to be consonant with natural justice, and also in conformity with the Mahommedan Law, he passed sentence (save in certain excepted cases) in its terms, and issued his warrant to the magistrate for execution of the sentence, unless it were one of death, in which case the proceedings had to be referred to the Sudder Nizamut for confirmation. In cases also where there was disagreement between the civilian judge and the Law-officer, either as to finding or sentence, the matter was referred to the Sudder Court for ultimate decision.

In 1832, certain modifications were introduced by law (Regn. VI. of that year), which declared that the futwa might be dispensed with either by referring the case for report to a Panchayet (q.v.), which sat apart from the Court; or by constituting assessors in the trial (generally three in number). The frequent adoption of the latter alternative rendered the appearance of the Law-officer and his futwa much less universal as time went on. The post of Law-officer was indeed not actually abolished till 1864. But it would appear from enquiry that I have made, among friends of old standing in the Civil Service, that for some years before the issue of the Penal Code and the other reforms already mentioned, the Moolvvee (maulavi) or Mahommedan Law-officer had, in some at least of the Bengal districts, practically ceased to sit with the judge, even in cases where no assessors were summoned.* I cannot trace any legislative authority for this, nor any Circular of the Sudder Nizamut; and it is not easy, at this time of day, to obtain much personal testimony. But Sir George Yule (who was Judge of Rungpore and Bogra about 1855-56) writes thus:

"The Moolvvee-ship... must have been abolished before I became a judge (I think), which was 2 or 3 years before the Mutiny; for I have no recollection of ever sitting with a Moolvvee, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the Moolvvee in some cases, but I have no recollection of employing these either."

Mr. Seton-Karr, again, who was Civil and Sessions Judge of Jessore (1857-1860), writes:

"I am quite certain of my own practice... and I made deliberate choice of native assessors, whenever the law required me to have such functionaries. I determined never to sit with a Maulavi, as, even before the Penal Code was passed, and came into operation, I wished to get rid of futwas and differences of opinion."

The office of Law-officer was formally abolished by Act XI. of 1864.

In respect of civil litigation, it had been especially laid down (Regn. of April 11, 1780, quoted below) that in suits regarding successions, inheritance, marriage, caste, and all religious usages

* Reg. I. of 1810 had empowered the Executive Government, by an official communication from its Secretary in the Judicial Department, to dispense with the attendance and futwa of the Law officers of the courts of circuit, when it seemed advisable. But in such case the judge of the court passed no sentence, but referred the proceedings with an opinion to the Nizamat Adawlvt.
and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindu laws with respect to 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 Mahommedan and Hindu law-officers of the court were to attend and expound the law.

In this note I have dealt only with the Mahommedan law-officer, whose presence and co-operation was so long (it has been seen) essential in a criminal trial. In civil cases he did not sit with the judge (at least in memory of man now living), but the judge could and did, in case of need, refer to him on any point of Mahommedan Law. The Hindu law-officer (Pundit) is found in the legislation of 1793, and is distinctly traceable in the Regulations down to at least 1821. In fact he is named in the Act XI. of 1864 (see quotation under Cazee) abolishing law-officers. But in many of the districts it would seem that he had very long before 1860 practically ceased to exist, under what circumstances exactly I have failed to discover. He had nothing to do with criminal justice, and the occasions for reference to him were presumably not frequent enough to justify his maintenance in every district. A Pundit continued to be attached to the Sudder Dewanny, and to him questions were referred by the District Courts when requisite. Neither Pundit nor Molleeve is attached to the High Court, but native judges sit on its Bench. It need only be added that under Regulation III. of 1821, a magistrate was authorized to refer for trial to the Law-officer of his district a variety of complaints and charges of a trivial character. The designation of the Law-officer was Maulavi. (See Adawlut, Cazee, Futwa, Molleeve, Mufty.)

1780.—"That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahommedans, and those of the Shaster with respect to Gentooos, shall be invariably adhered to. On all such occasions the Molavies or Brahamins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree."—Regulation passed by the G.-G. and Council, April 11, 1780.

1793.—"II. The Law Officers of the Sudder Dewanny Adawlut, the Nizamut Adawlut, the provincial Courts of Appeal, the courts of circuit, and the zillah and city courts . . . shall not be removed but for incapacity or misconduct . . ."—Reg. XII. of 1793.

In §§ iv., v., vi. Cauzy and Mufty are substituted, for Law-Officer, but referring to the same persons.

1799.—"IV. If the futwa of the law officers of the Nizamut Adawlut declare any person convicted of wilful murder not liable to suffer death under the Mahommedan law on the ground of . . . the Court of Nizamut Adawlut shall notwithstanding sentence the prisoner to suffer death. . . ."—Reg. VIII. of 1799.

LAXIMANA, LAQUESIMENA, &c., s. Malay Laksemana, from Skt. lakshmana, ‘having fortunate tokens’ (which was the name of a mythical hero, brother of Rama). 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 dignitaries . . . the third is Laxamane; this is Admiral of the Sea. . . ."—Alaupenze, by Birch, iii. 87.

c. 1539.—"The King accordingly set forth a Fleet of two hundred Sails. . . . And of this Navy he made General the great Laque Xemena, his Admiral, of whom Valor the History of the Indians hath spoken in divers places."—Pinto, in Cogan, p. 38.

1558.—"Lacsaman was harassed by the King to engage Dom Garcia; but his reply was: Sire, against the Portuguese and their high-sided vessels it is impossible to engage with low-cut lancharas like ours. Leave me (to act) for I know this people well, seeing how much blood they have cost me; good fortune is now with thee, and I am about to avenge you on them. And so he did."—Barros, III. viii. 7.

[1615.—"On the morrow I went to take my leave of Laxaman, to whom all strangers’ business are assigned."—Foster, Letters, iv. 6.]

LEAGUER, s. The following use of this word is now quite obsolete, we believe, in English; but it illustrates the now familiar German use of Lager-Bier, i.e. ‘beer for laying down, for keeping’ (primarily in cask). The word in this sense is neither in Minshew (1627), nor in Bayley (1759).

1747.—"That the Storekeeper do provide Leaguers of good Columbo or Batavia arrack."—Pt. St. David Conan., May 5 (MS. Record in India Office).

1782.—"Will be sold by Public Auction by Mr. Bondfield, at his Auction Room, formerly the Court of Cutcherry . . . Square and Globe Lanterns, a quantity of Country Rum in Leaguers, a Slave Girl, and a variety of other articles."—India Gazette, Nov. 23.
LECQUE, 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 lequèses of red wine, and 80 or 90 of white, which they carry to Europe every year. The lequèse weighs about 1,200 pounds."—Raynal, E.T. 1777, i. 231.

LEE, s. Chin. li. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret the modern li as \( \frac{1}{8} \) of a league, which gives about 3 li to the mile; more exactly, according to Mr. Giles, 27\(\frac{1}{2} \) 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 8th century, data quoted by M. Vivien de St. Martin, from Père Gaubil, show that the li was little more than \( \frac{1}{2} \) of an English mile. And from several concurrent statements we may also conclude that the li is generalised so that a certain number of li, generally 100, stand for a day's march. [Arch-deacon Gray (China, ii. 101) gives 10 li as the equivalent of \( \frac{3}{2} \) English miles; Gen. Cunningham (Arch. Rep. i. 305) asserts that Hwen Thang converts the Indian yojana into Chinese li at the rate of 40 li per yojana, or of 10 li per kos.]

1585.—"By the said booke it is found that the Chinos haue amongst them but only three kind of measures; the which in their language are called lii, pu, and icham, which is as much as to say, or in effect, as a forlong, league, or orijne: the measure, which is called liii, hath so much space as a man's voice on a plain grounde may be hearde in a quiet day, halowing or whooping with all the force and strength he may; and ten of these his maketh a pu, which is a great Spanish league; and ten pus maketh a daye's journey, 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. xxixil. 11.

1585.—"D'après les clauses du contrat le voyage d'une longueur totale de 1,800 liis, ou 180 lieues, devait s'effectuer en 18 jours."—L. Revauet, A Travers la Chine, 397.

LECHEE, LYCHEE, s. Chin. li-chi, and in S. China (its native region) lai-chi; the beautiful and delicate fruit of the Nepheium litchi, Cambessèdes (N. O. Sapindaceae), a tree which has been for nearly a century introduced into Bengal with success. The dried fruit, usually ticketed as lychee, is now common in London shops.

c. 1540.—"... outra verdura muito mais fresca, e de melhor cheiro, que esta, a que os naturaes da terra chamão lechias. ..."—Pinta, ch. lviii.

1683.—"R. Of the things of China you have not said a word; though there they have many fruits highly praised, such as are lalichias (lalixius) and other excellent fruits. "O. I did not speak of the things of China, because China is a region of which there is so much to tell that it never comes to an end. ..."—Garcia, f. 157.

1585. —"Also they have a kind of plumpuses that they doo call lechias, that are of an exceeding gallant tast, and never hurrth anybody, although they should eate a great number of them."—Parke's Mendoza, i. 14.

1598.—"There is a kind of fruit called Lechyas, which are like Plums, but of another taste, and are very good, and much esteemed, whereof I have eaten."—Linschoten, 38; [Hak. Soc. i. 131].

1681.—"Adfertur ad nos præterea fructus quidam Lances (read Laices) vocatus, qui racematim, ut uve, crescit."—Jac. Bontii, Dial. vi. p. 11.

1684.—"Laææa, or Chinese Chestnuts."—Valentijn, iv. (China) 12.

1750-52.—"Leicki is a species of trees which they seem to reckon equal to the sweet orange trees. ... It seems hardly credible that the country about Canton (in which place only the fruit grows) annually makes 100,000 tel of dried leickis."—Olof Toreen, 302-3.

1824.—"Of the fruits which this season offers, the finest are leeches (sic) and mangoes; the first is really very fine, being a sort of plum, with the flavour of a Frontignac grape."—Heber, i. 60.

c. 1585.— "Et tandis que ton pied, sorti de la ba-bouche, Pendait rose, au bord du manchy (see MUNCHEEL) À l'ombre des bois noirs touffus, et du Letchi, Aux fruits moins pourpres que ta bouche."—Lecounte de Lisle.

1878.—"... and the lichi hiding under a shell of ruddy brown its globes of translucent and delicately fragrant flesh."—Ph. Robinson, In My Indian Garden, 48.

1879.—"... Here are a hundred and sixty lichi fruits for you. ..."—M. Stokes, Indian Fairy Tales (Calc. ed.) 51.

LEMON, s. Citrus medica, var. Lemonum, Hooker. This is of course
not an Anglo-Indian word. But it has come into European languages through the Ar. limān, and is, according to Henn, of Indian origin. In Hind. we have both limā and nimō, which last, at least, seems to be an indigenous form. The Skt. dictionaries give nimāika. In England we get the word through the Romance languages, Fr. limon, It. limone, Sp. limon, &c., perhaps both from the Crusades and from the Moors of Spain. [Mr. Skeat writes: "The Malay form is limau, 'a lime, lemon, or orange.' The Port. limão may possibly come from this Malay form.
I feel sure that limau, which in some dialects is limar, is an indigenous word which was transferred to Europe."]
(See LIME.)
c. 1200.—"Sunt praeterae aliae arbores fructus acidos, pontici videlicet saporis, ex se procreantes, quos appellant limones."—Jacob de Vitriaco, Hist. Therosolym. cap. lxxxv. in Bengara.
c. 1328.—"I will only say this much, that the India, as regards fruit and other things, is entirely different from Christendom; except, indeed, that there be lemons in some places, as sweet as sugar, whilst there be other lemons sour like ours."—Friar Jordanus, 15.
c. 1333.—"The fruit of the mango-tree (al-anbā) is the size of a great pear. When yet green they take the fallen fruit and powder it with salt and preserve it, as is done with the sweet citron and the lemon (al-leimān) in our country."—Ibn Batuta, iii. 126.
LEMON-GRASS, s. Andropogon citratus, D.C., a grass cultivated in Ceylon and Singapore, yielding an oil much used in perfumery, under the name of Lemon-Grass Oil, Oil of Verbena, or Indian Melissa Oil. Royle (Hind. Medicine, 82) has applied the name to another very fragrant grass, Andropogon schoenanthus, L., according to him the αχώιος of Dioscorides. This last, which grows wild in various parts of India, yields Rūsa Oil, alias O. of Ginger-grass or of Gerantum, which is exported from Bombay to Arabia and Turkey, where it is extensively used in the adulteration of "Otto of Roses."

LEOPARD, s. We insert this in order to remark that there has been a great deal of controversy among Indian sportsmen, and also among naturalists, as to whether there are or are not two species of this Cat, distinguished by those who maintain the affirmative, as panther (F. pardinus) and leopard (Felsis pardus), the latter being the smaller, though by some these names are reversed. Even those who support this distinction of species appear to admit that the markings, habits, and general appearance (except size) of the two animals are almost identical. Jerdon describes the two varieties, but (with Blyth) classes both as one species (Felis pardus). [Mr. Blanford takes the same view: "I cannot help suspecting that the difference is very often due to age. . . . I have for years endeavoured to distinguish the two forms, but without success." (Mammalia of India, 68 seq.)]
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 Tanaeprinm foreigners, and that he came from Veniaga] and as a merchant was going to trafigue in the Isle of Lequios."—Pinto (orig. cap. x. xii), in Cogan, 49.

1553.—"Fernao Peres . . . whilst he remained at that island of Beniga, saw there certain junks of the people called Lequios, of whom he had already got a good deal of information from Malaca, as that they inhabited certain islands adjoining that coast of China; and he observed that the most part of the merchandise that they brought was a great quantity of gold . . . and they appeared to him a better disposed people than the Chinese. . . ."—Barros, III. ii. 8. See also II. vi. 6.

1556.—(In this year) "a Portuguese arrived at Malaca, named Pero Gomez d'Almeida, servant to the Grand Master of Santiago, with a rich Present, and letters from the Vindiaquin, Prince of the Island of Tanixanna, directed to King John the third . . . to have five hundred Portuguese granted to him, to the end that with them, and his own Forces, he might conquer the Island of Lequio, for which he would remain tributary to him at 5000 Kittals of Copper and 1000 of Lattin, yearly. . . ."—Pinto, in Cogan, p. 188.

1615. — "The King of Mashona (qu. Shashona?) . . . who is King of the westernmost islands of Japan . . . has conquered the Leques Islands, which not long since were under the Government of China."—Sahinias, i. 447.

"The King of Shashma . . . a man of great power, and hath conquered the islands called the Leques, which not long since were under the government of China. . . . Grande yeeldeth a store of amber grasse of the best sort, and will vent 1,000 or 15,000 (sic) ps. of coarse cloth, as duties and such like, per annum."—Letter of Raphe Coppindall, in Cocks, ii. 272.

["They being put from Liquea. . . ."—Ibid. i. 1.]

LIAMPO, n.p. This is the name which the older writers, especially Portuguese, give to the Chinese port which we now call Ning-Po. It is a form of corruption which appears in other cases of names used by the Portuguese, or of those who learned from them. Thus Nanking is similarly called Lanchin in the 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 Liampo, which are two Islands one just against another, distant three Leagues from the place, where at that time the Portugals used their commerce; There they had built above a thousand houses, that were governed by Sheriffs, Auditors, Consuls, Judges, and 6 or 7 other kinds of Officers (com governor general de Venezardos, & Ouvidor, & Alcaldes, & outras seis os sete Varas de Justiça & Ofícios de República), where the Notaries underneath the publique Acts which they made, wrote thus, J, such a one, publique Notarie of this Town of Liampo for the King our Sovereign Lord. And this they did with as much confidence and assurance as if this Place had been seittuated between Southen and Lisbon; so that there were houses there which cost three or four thousand Duckats the building, but both they and all the rest were afterwards demolished for our sins by the Chinese. . . ."

—Pinto (orig. cap. lxvi.), in Cogan, p. 82.

What Cogan renders "Ports of Liampo" is ports, i.e. Gates. And the expression is remarkable as preserving a very old tradition of Eastern navigation: the oldest document regarding Arab trade to China (the Relation, tr. by Reinaud) says that the ships after crossing the Sut of Sanji pass the Gates of China. These Gates are in fact mountains washed by the sea; between these mountains is an opening, through which the ships pass" (p. 19). This phrase was perhaps a translation of a term used by the Chinese themselves—see under BOCCA TIGRIS.

1553.—"The eighth (division of the coasts of the Indies) 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 Liampo, after an illustrious city which lies in the bend of the cape. It is called by the natives Nimpo, which our countrymen have corrupted into Liampo."—Barros, i. ix. 1.

1696.—"Those Junks commonly touch at Lympo, from whence they bring Petes, Geeloups, and other Sikas."—Doveyeor, in Dalrymple, i. 87.

1701.—"The Mandarine of Justice arrived late last night from Limpo."—Fragmentary M.S. Records of China Factory (at Chusan ?), in India Office, Oct. 24.

1727.—"The Province of Chequiam, whose chief city is Limpoa, by some called Nimpoo, and by others Nimpoo."—A. Hamilton, ii. 283; [ed. 1744, ii. 282].

1770.—"To these articles of importation may be added those brought every year, by a dozen Chinese Junks, from Emoy, Limpo, and Canton."—Raynal, tr. 1777, i. 249.

LIKIN, LEKIN, s. We borrow from Mr. Giles: "An arbitrary tax, originally of one cash per tael on all kinds of produce, imposed with a view of making up the deficiency in the
land-tax of China caused by the Taiping and Nienfei troubles. It was to be set aside for military purposes only — hence its common name of ‘war tax’. The Chefoo Agreement makes the area of the Foreign concessions at the various Treaty Ports exempt from the tax of Lekin” (Gloss. of Reference, s.v.). The same authority explains the term as “li (i.e. a cash or "tael")-money,” because of the original rate of levy. The likin is professedly not an imperial customs-duty, but a provincial tax levied by the governors of the provinces, and at their discretion as to amount; hence varying in local rate, and from time to time changeable. This has been a chief difficulty in carrying out the Chefoo Agreement, which as yet has never been authoritatively interpreted or finally ratified by England. [It was ratified in 1886. For the conditions of the Agreement see Ball, Things Chinese, 3rd ed. 629 seqq.] We quote the article of the Agreement which deals with opium, which has involved the chief difficulties, as leaving not only the amount to be paid, but the line at which this is to be paid, undefined.

1876.—“Sect. III. . . (iii). On Opium Sir Thomas Wade will move his Government to sanction an arrangement different from that affecting other imports. British merchants, when opium is brought into port, will be obliged to have it taken cognizance of by the Customs, and deposited in Bond . . . until such time as there is a sale for it. The importer will then pay the tariff duty upon it, and the purchasers the likin: in order to the prevention of the evasion of the duty. The amount of likin to be collected will be decided by the different Provincial Governments, according to the circumstances of each.”—Agreement of Chefoo.

1878.—“La Chine est parsemée d’une infinité de petits bureaux d’octroi échelonnés le long des voies commerciales; les Chinois les nomment Li-kin. C’est la source la plus sure, et la plus productive des revenus.” —Rouset, A Travers la Chine, 221.

LILAC. s. This plant-name is eventually to be identified with anil (q.v.), and with the Skt. nila, ‘of a dark colour (especially dark blue or black)’; a fact which might be urged in favour of the view that the ancients in Asia, as has been alleged of them in Europe, belonged to the body of the colour-blind (like the writer of this article). The Indian word takes, in the sense of indigo, in Persian the form "ilang"; in Ar. this, modified into "ilak" and "ilak", is applied to the lilac (Syringa spp.). Marcel Devic says the Ar. adj. "ilak" has the modified sense "bleuatre." See a remark under BUCKYNE. We may note that in Scotland the ‘striving after meaning’ gives this familiar and beautiful tree the name among the uneducated of "lily-oak."

LIME, s. The fruit of the small Citrus medica, var. acida, Hooker, is that generally called lime in India, approaching as it does very nearly to the fruit of the West India Lime. It is often not much bigger than a pigeon’s egg, and one well-known miniature lime of this kind is called by the natives from its thin skin kirghazi nimbû, or ‘paper lime.’ This seems to bear much the same relation to the lemon that the miniature thin-skinned orange, which in London shops is called Tangerine, bears to the “China orange.” But lime is also used with the characterising adjective for the Citrus medica, var. Limetta, Hooker, or Sweet Lime, an insipid fruit.

The word no doubt comes from the Sp. and Port. lima, which is from the Ar. lima; Fr. lime, Pers. limā, limān (see LEMON). But probably it came into English from the Portuguese in India. It is not in Minshew (2nd ed. 1727).

1404.—“And in this land of Guilan snow never falls, so hot is it; and it produces abundance of citrons and limes and oranges (citrus & limas & varangius).”—Clavius, §11xxvi.

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 boil and eat its fibres, the injury done by the poison is averted.”—Babar, 328.

1563.—“It is a fact that there are some Portuguese so pig-headed that they would rather die than acknowledge that we have here any fruit equal to that of Portugal; but there are many fruits here that bear the bell, as for instance all the fructas de espino. For the lemons of those parts are so big that they look like citrons, besides being very tender and full of flavour, especially those of Bagaim; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (limas) vastly better. . . .”—García, f. 133.

c. 1630.—“The Ile inricht us with many good things; Buffoys, Goats, Turtle, Hens,
LINGAIT, LINGAYET. 517

LINGUIT, LINGAYET. LINGU- GUIT. LINGAVANT, LINGADHARI. s. Mahr. Lingd-it, Can. Lingayata, a member of a Sivaite sect in W. and S. India, whose members wear the linga (see LINGAM) in a small gold or silver box suspended round the neck. The sect was founded in the 12th century by Bausava. They are also called Jangama, or Vira Saiva, and have various subdivisions. [See Nelson, Madura, pt. iii. 48 seq.; Monier Williams, Brahmanism, 88.]

1672.—“At Hubly in this Kingdom are a caste called Linguits, who are buried up-right.” —Fryer, 153. This is still their practice.

Lingua is given as the name or title of the King of Columbun (see QUILON) in the 14th century, by Friar Jordanus (p. 41), which might have been taken to denote that he belonged to this sect; but this seems never to have had followers in Malabar.

LINGAM. s. This is taken from the S. Indian form of the word, which in N. India is Skt. and Hind. linga, a token, badge, &c., then 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 Māhmūd of Ghazni, and the object of so much romantic narrative, was a colossal symbol of this kind. In the quotation of 1838 below, the word is used simply for a badge of caste, which is certainly the original Skt. meaning, but is probably a mistake as attributed in that sense to modern vernacular use. The man may have been a lingait (q.v.), so that his badge was actually a figure of the lingam. But this clever author often gets out of her depth.

1811. —“The stone idols called Ling Mahādeo, which had been a long time established at that place . . . these, up to this time, the kick of the horse of Islam had not attempted to break. . . . Deo Narain fell down, and the other gods who had seats there raised their feet, and jumped so high, that at one leap they reached the foot of Lanka, and in that affright the linga themselves would have fled, had they had any legs to stand on.” —Amīr Khwārī, in Elliot, iv. 91.

1616.—“. . . above this there is elevated the figure of an idol, which in decency I abstain from naming, but which is called by the heathen Linga, and which they worship with many superstitions; and indeed they regard it to such a degree that the heathen of Canara carry well-wrought images of the kind round their necks. This abominable custom was abolished by a certain Canara King, a man of reason and righteousness.” —Conto, Dec. VII. iii. 11.

1726.—“There are also some of them who wear a certain stone idol called Lingam . . . round the neck, or else in the hair of the head. . . .” —Valentijn, Choro. 74.

1781.—“These Pagodas have each a small chamber in the center of twelve feet square, with a lamp hanging over the Lingham.” —Hodges, 94.

1799.—“I had often remarked near the banks of the rivulet a number of little altars, with a linga of Mahādeva upon them. It seems they are placed over the ashes of Hindus who have been burnt near the spot.” —Golborne, in Life, p. 162.

1809.—“Without was an immense lingam of black stone.” —Ed. Valentina, i. 371.

1814.—“. . . two respectable Brahmins, a man and his wife, of the secular order; who, having no children, had made several religious pilgrimages, performed the accustomed ceremonies to the linga, and consulted the divines.” —Forbes, Or. Mem. ii. 364; [2nd ed. ii. 4; in ii. 164, lingam].

1838.—“In addition to the preaching, Mr. G. got hold of a man’s Lingum, or badge of caste, and took it away.” —Letters from Madras, 156.

1843.—“The homage was paid to Lingamism. The insult was offered to Mahometanism. Lingamism is not merely idolatry, but idolatry in its most pernicious form.” —Maccusley, Speech on Gates of Somnauth.

LINGUIST. s. An old word for an interpreter, formerly much used in the East. It long survived in China, and is there perhaps not yet obsolete. Probably adopted from the Port. lingua, used for an interpreter.

1541.—“To a lingua of the factory (at Goa) 2 pardaos monthly. . . .” —S. Botelho, Tombo, 63.

1612.—“To the lingua of this kingdom (Ormuz) a Portuguese . . . To the lingua of the custom-house, a bramen.” —Ibid. 104.

1867. —“Did Captain Saris Linguist attend?” —Dancers, Letters, i. 68.
1700.—"I carried the Linguist into a Merchant's House that was my Acquaintance to consult with that Merchant about removing that Remore, that stopp'd the March of War from entering into the Harbour."—A. Hamilton, iii. 254; [ed. 1744].

1711.—"Linguists require not too much haste, having always five or six to make choice of, never a Barrel the better Herring."—Lockyer, 102.

1760.—"I am sorry to think your Honour should have reason to think, that I have been anyway concerned in that unhappy affair that happened at the Negrois, in the month of October 1759; but give me leave to assure your Honour that I was no further concerned, than as a Linguist for the King's Officer who commanded the Party."—Letter to the Gov. of Fort St. George, from Antonio the Linguist, in Dalrymple, i. 398.

1760-1810.—"If the ten should presume to enter villages, public places, or bazaars, punishment will be inflicted on the linguist who accompanies them."—Regulations at Canton, from The Fanckawi at Canton, p. 20.

1852.—"As up to treaty days, neither Consul nor Vice-Consul of a foreign nation was acknowledged, whenever either of these officers made a communication to the Hoppo, it had to be done through the Hong merchants, to whom the dispatch was taken by a Linguist."—The Fanckawi at Canton, p. 50.

LIP-LAP, s. A vulgar and disparaging nickname given in the Dutch Indies to Eurasians, and corresponding to Anglo-Indian chee-chee (q.v.). The proper meaning of lip-lap seems to be the uncoagulated pulp of the coco-nut (see Rumphius, bk. i. ch. 1). [Mr. Skeat notes that the word is not in the dicts., but Klinkert gives Jay. lap-lap, 'a dish-clout.']

1768-71.—"Children born in the Indies are nicknamed liplaps by the Europeans, although both parents may have come from Europe."—Stavorinus, E.T. i. 315.

LISHTEE, LISTEE, s. Hind. lishī, English word, 'a list.'

LONG-CLOTH, s. The usual name in India for (white) cotton shirtings, or Lancashire calico; but first applied to the Indian cloth of like kind exported to England, probably because it was made of length unusual in India; cloth for native use being ordinarily made in pieces sufficient only to clothe one person. Or it is just possible that it may have been a corruption or mis-apprehension of laungi (see LOONGHEE). [This latter view is accepted without question by Sir G. Birdwood (Rep. on Old Rec., 224), who dates its introduction to Europe about 1675.]

1670.—"We have continued to supply you . . . in regard the Dutch do so fully fall in with the Calicoe 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 Exts., No. i. p. 2.

[1682.—". . . for long cloth brown English 72: Coveds long & 1/4 broad No. i. . . . Pringle, Diary, Pt. St. Geo. 1st ser. i. 40.]

1727.—"Saderass, or Saderass Patam, a small Factory belonging to the Dutch, to buy up long cloth."—A. Hamilton, i. 358; [ed. 1744].

1785.—"The trade of Fort St. David's consists in long cloths of different colours."—Corracciotto's Life of Cico, i. 5.

1865.—"Long cloth, as it is termed, is the material principally worn in the Tropics."—Waring, Tropical Resident, p. 111.

1880.—"A Chinaman is probably the last man in the world to be taken in twice with a fraudulent piece of long cloth."—Pall Mall Budget, Jan. 9, p. 9.

LONG-DRAWERS, s. This is an old-fashioned equivalent for pyjamas (q.v.). Of late it is confined to the Madras Presidency, and to outfitters' lists. [Mosquito drawers were probably like these.]

[1623.—"They wear a pair of long drawers of the same Cloth, which cover not only their Thighs, but legs also to the Feet."—P. della Valle, Hak. Soc. i. 43.]

1711.—"The better sort wear long drawers, and a piece of Silk, or wrought Calico, thrown loose over the Shoulders."—Lockyer, 57.

1774.—". . . gave each private man a frock and long drawers of shintz."—Forrest, V. to N. Guinea, 169.

1789.—"Leroy, one of the French hussars, who had saved me from being cut down by Hyde's horse, gave me some soup, a shirt, and long drawers, which I had great want of."—Hon. John Lindsay in Lives of the Liddeaux, iv. 266.

1789.—"It is true that they (the Syces) wear only a short blue jacket, and blue long draws."—Note by Translator of Sei-Manthogherin, i. 87.

1810.—"For wear on board ship, pantaloons . . . together with as many pair of wove cotton long drawers, to wear under them."—Williamson, V. M. i. 9.

[1853.—"The Doctor, his gaunt figure very scantily clad in a dirty shirt and a pair of mosquito drawers."—Campbell, Old Forest Ranger, 3rd ed. 108.]

(See PYJAMAS, MOGUL BREECHES, SHULWAURS, SIRDARRAS.)
LONG-SHORE WIND. 519

LONG-SHORE WIND, s. A term used in Madras to designate the damp, unpleasant wind that blows in some seasons, especially July to September, from the south.

1837.—“This longshore wind is very disagreeable—a sort of sham sea-breeze blowing from the south; whereas the real sea-breeze blows from the east; it is a regular cheat upon the new-comers, feeling damp and fresh as if it were going to cool one.”—Letters from Madras, 73.

[1879.—“Strong winds from the south known as Alongshore winds, prevail especially near the coast.”—Stuart, Travellers, 8.]

LOONTAR, s. The palm leaves used in the Archipelago (as in S. India) for writing on are called lontar-leaves. Filet (No. 5179, p. 209) gives lontar as the Malay name of two palms, viz. Borassus flabelliformis (see PALMYRA, BRAB), and Livistana tundifolia. [See CADJAN.] [Mr. Skeat notes that Klinkert gives—“Lontar, metathesis of roon-tal, leaf of the tal tree, a fan-palm whose leaves were once used for writing on, borassus flabelliformis.” Roon is thus probably equivalent to the Malay dawn, or in some dialects don, leaf. The tree itself is called pokun (pokun) tar in the E. coast of the Malay Peninsula, tar and tal being only variants of the same word. Scott, Malayan Words in English, p. 121, gives: “Lontar, a palm, dial. form of dawn tal (tal, Hind.).” (See TODDY.)

LOOCHER, s. This is often used in Anglo-Ind. colloquial for a blackguard libertine, a lewd loafer. It is properly Hind. luchcha, having that sense. Orme seems to have confounded the word, more or less, with laqicha (see under LOOTY). [A rogue in Pandurang Hari (ed. 1873, ii. 168) is Loocherjee. The place at Matheran originally called “Loocha Point” has become “Loocha Point.”]

[1829.—“... nothing-to-do loothchas of every sect in Camp...”—Or. Sport. Mag. ed. 1873, i. 121.]

LOONGHEE, s. Hind. lungqi, perhaps originally Pers. lung and lungghi; but Platts connects it with linga. A scarf or web of cloth to wrap round the body, whether applied as what the French call pagne, i.e. a cloth simply wrapped once or twice round the hips and tucked in at the upper edge, which is the proper Mussulman mode of wearing it; or as a cloth tucked between the legs like a dhoty (q.v.), which is the Hindu mode, and often followed also by Mahommedans in India. The Qanoon-e-Islam further distinguishes between the lunggi and dhoti that the former is a coloured cloth worn as described, and the latter a cloth with only a coloured border, worn by Hindus alone. This explanation must belong to S. India. [“The lungi is really meant to be worn round the waist, and is very generally of a checked pattern, but it is often used as a pagari (see PUGGARY), more especially that known as the Kohat lungi” (Cookson, Mon. on Punjáb Silk, 4). For illustrations of various modes of wearing the garment, see Forbes Watson, Textile Manufactures and Costumes, pl. iii. iv.]

1653.—“Longui est vne petite pièce de linge, dont les Indiens se servent à cacher les parties naturelles.”—De la Béduluc-je-Gouv, 529. But in the edition of 1657 it is given: “Longui est vn morceau de linge dont l'on se sert au bain en Turquie” (p. 547).

1763.—“The Elders sat in a Row, where the Men and Women came down together to wash, having Lungbies about their Wastes only.”—Fryer, 101. In the Index, Fryer explains as a “Waste-Clout.”

1726.—“Silk Longis with red borders, 160 pieces in a pack, 14 cubids long and 2 broad.”—Valentijn, v. 175.

1727.—“... For some coarse chequered Cloth, called Cambaya (see COMBOY), Lungies, made of Cotton-Yarn, the Natives would bring Elephant's Teeth.”—A. Hamilton, i. 9; [ed. 1744].

“... (In Pegu) Under the Frock they have a Scarf or Lungée doubled fourfold, made fast about the Middle...”—Ibid. ii. 49.

c. 1760.—“Instead of petittoys they wear what they call a long piece of silk or cotton stuff.”—Grose, i. 143.

C. 1809-10.—“Many use the Lunggi, a piece of blue cotton cloth, from 5 to 7 cubits long and 2 wide. It is wrapped simply two or three times round the waist, and hangs down to the knee.”—P. Buchanan, in Eastern India, iii. 102.

LOOT, s. & v. Plunder; Hind. lat, and that from Skt. lotra, for loptra, root lop, rob, plunder; [rather lapt, to rob]. The word appears in Stockdale's Vocabulary, of 1788, as “Loot—plunder, pillage.” It has thus long been a familiar item in the Anglo-
Indian colloquial. But between the Chinese War of 1841, the Crimean War (1854-5), and the Indian Mutiny (1857-8), it gradually found acceptance in England also, and is now a recognised constituent of the English Slang Dictionary. Admiral Smyth has it in his Nautical Glossary (1867) thus: “Loot, plunder, or pillage, a term adopted from China.”

1545.—St. Francis Xavier in a letter to a friend in Portugal admonishing him from encouraging any friend of his to go to India seems to have the thing Loot in his mind, though of course he does not use the word: “Nominem patiari amicorum tuorum in Indian cum Praefectura mitti, ad regias pecunias, et negotia tractanda. Nam de illia vere illud scriptum capere licet: ‘Deeleantur de libro viventium et cum justis non scribantur. . . . Invidiam tantum non cuiusus unus publicus detrahit, dum vix dubitatur fieri non maud quod impune fit. Ubique, semper, rapitur, conqueritur, auferitur. Semel captum nuncquam redditur. Qvis enumeret aries et nomina, praedaram? Equidem mirari satis nequeo, quot, praeter usitatos modos, insolitis flexionibus inauspicatam illud rapiendi verbum quaedam avaritiae barbaria conjugat!’”—Epistolae, Prague, 1667, Lib. V. Ep. vii.

1842.—“I believe I have already told you that I did not take any loot—the Indian word for plunder—so that I have nothing of that kind, to which so many in this expedition helped themselves so bountifully.”—Colin Campbell to his Sister, in L. of Ed. Clyde, i. 120.

“‘In the Sangor district the plunderers are beaten whenever they are caught, but there is a good deal of burning and ‘looting,’ as they call it.”—Indian Administration of Ed. Ellenborough, To the D. of Wellington, May 17, p. 194.

1847.—“Went to see Marshal Soult’s pictures which he looted in Spain. There are many Murillos, all beautiful.”—Ed. Matneshbury, Mem. of an Ex-Minister, i. 192.

1858.—“There is a word called ‘loot,’ which gives, unfortunately, a venial character to what would in common English be styled robbery.”—Ed. Elgin, Letters and Journals, 215.

1860.—“Loot, swag or plunder.”—Slang Dict. s.v.

1864.—“When I mentioned the ‘looting’ of villages in 1845, the word was printed in italics as little known. Unhappily it requires no distinction now, custom having rendered it rather common of late.”—Admiral W. H. Smyth, Synopsts, p. 52.

1875.—“It was the Colonel Sahib who carried off the loot.”—The Dilemma, ch. xxxvii.

1876.—“Public servants (in Turkey) have vied with one another in a system of universal loot.”—Blackwood’s Mag. No. cxix, p. 115.

1878.—“The city (Hongkong) is now parcelled night and day by strong parties of marines and Sikhs, for both the disposition to loot and the facilities for looting are very great.”—Miss Bird, Golden Chersonese, 34.

1883.—“Loot” is a word of Eastern origin, and for a couple of centuries past . . . the looting of Delhi has been the dream of the most patriotic among the Sikh race.”—Bos. Smith’s Life of Ed. Lawrence, ii. 245.

"At Ta li fu . . . a year or two ago, a fire, supposed to be an act of incendiary, broke out among the Tibetan encampments which were then looted by the Chinese.”—Official Memo. on Chinese Trade with Tibet, 1888.

LOOTY, LOOTIEWALLA, s.


1757.—“A body of their Louchees (see LOOUCHER) or plunderers, who are armed with clubs, passed into the Company’s territory.”—Orme, ed. 1803, i. 229.

1782.—“Even the rascally Looty wallahs, or Mynorean hussars, who had just before been meditating a general desertion to us, now pressed upon our flanks and rear.”—Munro’s Narrative, 295.

1792.—“The Colonel found him as much dismayed as if he had been surrounded by the whole Austrian army, and busy in placing an ambuscade to catch about six looters.”—Letter of T. Munro, in Life.

1793.—“This body (horse plunderers round Madras) had been branded generally by the name of Looties, but they had some little title to a better appellation, for they were . . . not guilty of those sanguinary and inhuman deeds . . .”—Madras Courier, Jan. 26.

1793.—“A party was immediately sent, who released 27 half-starved wretches in heavy iron; among them was Mr. Randal Cudman, 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 . . .”—Dirro’s Narrative, p. 157.

b. A different word is the Ar.—Pers. lâtiy, bearing a worse meaning, ‘one of the people of Lot,’ and more generally ‘a blackguard.’

[1824.—“They were singing, dancing, and making the luti all the livelong day.”—Haaji Baba, ed. 1851, p. 444.

1858.—“The Lootis, who wandered from town to town with monkeys and other animals, taught them to cast earth upon their heads (a sign of the deepest grief among Asiatics) when they were asked whether they would be governors of Balk or Akkhcheh.”—Perrier, H. of the Affghans, 101.

1888.—“Monkeys and baboons are kept and trained by the Lattis, or professional
LORY.

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 nāri, 'a parrot'; but the corruption seems not to be very old, as Fryer retains the correct form. Perhaps it came through the French (see Léullier below). [Mr. Skeat writes: 'Lāri is hardly a corruption of nāri; it is rather a parallel form. The two forms appear in different dialects. Nāri may have been first introduced, and lāri may be some dialectic form of it.'] The first quotation shows that lories were imported into S. India as early as the 14th century. They are still imported thither, where they are called in the vernacular by a name signifying 'Five-coloured parrots.' [Can. panchavarna-gini.]

BUFBOONS."—Will's Modern Persia, ed. 1891, p. 306.]

The people of Shiraz are noted for a fondness for jingling phrases, common enough among many Asians, including the people of India, where one constantly hears one's servants speak of chauki-auki (for chairs and tables), naukar-chakar (where both are however real words), 'servants,' lokrī-akrī, 'sticks and staves,' and so forth. Regarding this Mr. Wills tells a story (Modern Persia, p. 239). The late Minister, Kawām-ud-Daulat, a Shi'ā, was asked by the Shāh:

"Why is it, Kawām, that you Shi'rāzis always talk of Koobah-mahbob 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 Shi'rāz does so, only the īt-tī pītī says it!"

LOQUOT, LOQUAT, s. A sub-acid fruit, a native of China and Japan, which has been naturalised in India and in Southern Europe. In Italy it is called nespola giapponese (Japan medlar). It is Eríobotrya japonica, Lindl. The name is that used in S. China, lu-kīh, pron. at Canton lu-kwot, and meaning 'rush-orange.' Elsewhere in China it is called pi-pa.

[1821.—"The Lacott, a Chinese fruit, not unlike a plum, was produced also in great plenty (at Bangalore); it is sweet when ripe, and both used for tarts, and eaten as dessert."—Boole, Missions in Madras and Mysoor, 2nd ed. 159.]

1878.—"... the yellow loquat, peach-skinned and pleasant, but prodigal of stones."—Ph. Robinson, In My Indian Garden, 49, c. 1830.—A loquat tree in full fruit is probably a sight never seen in England before, but 'the phenomenon' is now on view at Richmond. (This was in the garden of Lady Parker at Stawell House.) We are told that it has a fine crop of fruit, comprising about a dozen bunches, each bunch being of eight or ten beautiful berries. ..."

—Newspaper cutting (source lost).

LORCHA, s. A small kind of vessel used in the China coasting trade. Giles explains it as having a hull of European build, but the masts and sails Chinese fashion, generally with a European skipper and a Chinese crew. The word is said to have been introduced by the Portuguese from S. America (Giles, 81). But Pinto's passage shows how early the word was used in the China seas, a fact which throws doubt on that view. [Other suggestions are that it is Chinese low-chien, a sort of fighting ship, or Port. lancha, our launch (2 N. & Q. iii. 217, 236).]

1540.—"Now because the Lorch (lorcho), wherein Antonio de Faria came from Podaiva leaked very much, he commanded all his soldiers to pass into another better vessel ... and arriving at a River that about evening we found towards the East, he cast anchor a league out at Sea, by reason his Junk ... drew much water, so that fearing the Sands ... he sent Christovam Borratho with 14 Soldiers in the Lorch up the River."

1613.—"And they use smaller vessels called lorchas and bjoljo (!), and these never use more than 2 oars on each side, which serve both for rudders and for oars in the river traffic."—Godinho de Esvita, f. 28r.

1856.—... Mr. Parkes reported to his superior, Sir John Bowring, at Hong Kong, the facts in connexion with an outrage which had been committed on a British-owned lorcha at Canton. The lorcha 'Arrow,' employed in the river trade between Canton and the mouth of the river, commanded by an English captain and flying an English flag, had been boarded by a party of Mandarins and their escort while at anchor near Dutch Folly."—Boulger, H. of China, 1854, iii. 396.
c. 1330.—"Parrots also, or popinjays, after their kind, of every possible colour, except black, for black ones are never found; but white all over, and green, and red, and also of mixed colours. The birds of this India seem really like the creatures of Paradise."—Friar Jordanus, 29.

c. 1490.—"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 X'th Cent., 17. The last words, in Poggio's original Latin, are: "quos Noros appellant hoc est Indios," showing that Conti connected the word with the Pers. "nâr." 1518.—"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 hornes (see BABI-ROUSSA), and parrots which prattle much, which they call Noris."—Galvano, E.T. in Hatkl. iv. 424.

[1598.]—"There cometh into India out of the Island of Molucca beyond Malacca a kind of birds called Noyras; they are like Parrattes."—Linscloten, Hak. Soc. i. 307.]

1601.—"Psittacorum passim in sylvis mutuae turmae obvilitant. Sed in Moluccanis Insulis per Malaccam avis alia, Noyra dicta, in Indiae importatur, quae psittaci faciem universum exprimit, quem cantu quoque adamussum emulatur, nisi quod pennis rubricundis crebrioribus vestitur."—De Bry, v. 4.

1673.—"... Cockatoos and Newries from Bantam."—Fryer, 116.

1682.—"The Lyons are about as big as the parrots that one sees in the Netherlands. ... There are no birds that the Indians value more: and they will sometimes pay 30 rix dollars for one. ..."—Nieuhof, Zee en Lant-Reize, ii. 257.

1698.—"Brought ashore from the Resolution ... a Newry and four yards of broad cloth for a present to the Havildar."—In Wheeler, i. 355.

1705.—"On troye de quatre sortez de perroquets, scavoir, perroquets, lauris, per- ruches, & catorcis."—Eyriuller, 72.

1809.—"Twas Camdeo riding on his lory. Twas the immortal Youth of Love."—Kekama, 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."—Mokana.

LOTA, s. Hind. lotâ. The small spheroidal brass pot which Hindus use for drinking, and sometimes for cooking. This is the exclusive Anglo-Indian application; but natives also extend it to the spherical pipkins of earthenware (see CHATTY or GHURRA.)

1810.—"... a lootah, or brass water vessel."—Williamson, V. M. ii. 284.

LOTE, s. Mod. Hind. lot, being a corruption of Eng. 'note.' A bank-note; sometimes called banklot.

LOTOO, s. Burm. Hlweat-d'hau, 'Royal Court or Hall'; the Chief Council of State in Burma, composed nominally of four Wungpis (see WOON) or Chief Ministers. Its name designates more properly the place of meeting; compare Star-Chamber.

1792.—"... in capital cases he transmits the evidence in writing, with his opinion, to the Lotoo, or grand chamber of consultation, where the council of state assembles. ..."—Smyes, 307.

1819.—"The first and most respectable of the tribunals is the Lutto, comprised of four presidents called Veghî, who are chosen by the sovereign from the oldest and most experienced Mandarins, of four assistants, and a great chancyer."—Sangermano, 164.

1827.—"Every royal edict requires by law, or rather by usage, the sanction of this council: indeed, the King's name never appears in any edict or proclamation, the acts of the Lut-d'hau being in fact considered his acts."—Crawford's Journal, 401.

LOTEA, LOYTIA, &c. s. A Chinese title of respect, used by the older writers on China for a Chinese official, much as we still use mandarin. It is now so obsolete that Giles, we see, omits it. "It would almost seem certain that this is the word given as follows in C. C. Baldwin's Manual of the Fochow Dialect: 'Lo-tia.' ... (in Mandarin Loo-tye) a general appellative used for an officer. It means 'Venerable Father' (p. 215). In the Court dialect Ta-lao-yê, '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 tyê or tia of the former" (Note by M. Terrien de la Courprie). Mr. Baber, after giving the same explanation from Carstairs Douglass's Amoy Dict., adds: "It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as Fu-ma-kwan, 'Parental Officers' (lit. 'Father-and-
LUCKERBAUG.

Mother Officers') and it is very likely that the expression 'Old Papa' is intended to convey the same idea of paternal government."

c. 1560,—"Everyone that in China hath any office, command, or dignity by the King, is called Louthia, which is to say with us Señor."—Gaspar da Cruz, in Purchas, iii. 169.

"I shall have occasion to speak of a certain Order of gentlemen that are called Loutea; I will first therefor expound what this word signifieth. Loutea is as much as to say in our language as Syr. . . ."—Galeotto Peregra, by R. Willes, in Hakl. ii.; [ed. 1810, ii. 548].

1585.—"And although all the King's officers and justices of what sort of administration they are, be generally called by the name of Loytia; yet euery one hath a special and a particular name besides, according vnto his office."—Mendoza, tr. by R. Parke, ii. 101.

1598.—"Not any Man in China is esteemed or accounted of, for his birth, family, or riches, but onely for his learning and knowledge, such as they that serve at every town, and have the government of the same. They are called Loitias and Mandorijns."—Linschoten, 39; [Hak. Soc. i. 133].

1618.—"The China Capt. had letters this day per way of Xaxma (see SATSUMA) . . . that the letters I sent are received by the noblemen in China in good parte, and a mandarin, or loytta, appointed to com for Japan. . . ."—Cocks, Diary, ii. 44.

1681.—"They call . . . the lords and gentlemen Lottias. . . ."—Martinez de la Puente, Compendio, 26.

LOVE-BIRD, s. The bird to which this name is applied in Bengal is the pretty little lori-keet, Lorinculus vernalis, Sparrman, called in Hind. lutkan or 'pendant,' because of its quaint habit of sleeping suspended by the claws, head downwards.

LUBBYE, LUBBE, s. [Tel. Lubbi, Tam. Nappas]; according to C. P. Brown and the Madras Gloss. a Dravidian corruption of 'Arabi.' A name given in S. India to a race, Mussulmans in creed, but speaking Tamil, supposed to be, like the Moplahs of the west coast, the descendants of Arab emigrants by inter-marriage with native women. "There are few classes of natives in S. India, who in energy, industry, and perseverance, can compete with the Lubbay;" they often, as pedlars, go about selling beads, precious stones, &c.

1810.—"Some of these (early emigrants from Kufa) landed on that part of the Western coast of India called the Concun; the others to the eastward of C. Comorin; the descendants of the former are the Nervayets; of the latter the Lubbe; a name probably given to them by the natives, from that Arabic particle (a modification of Lubbek) corresponding with the English here I am, indicating attention on being spoken to. The Lubbe pretend to some common origin with the Nervayets, and attribute their black complexion to inter-marriage with the natives, but the Nervayets affirm that the Lubbe are the descendants of their domestic slaves, and there is certainly in the physiognomy of this very numerous class, and in their stature and form, a strong resemblance to the natives of Abyssinia."—Wilks, Hist. Sketches, i. 243.

1836.—"Mr. Boyd . . . describes the Moors under the name of Choolias (see CHOOLIA); 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 Casie Chitty on the Moors of Ceylon, in J.R. As. Soc. iii. 338.

1888.—"The Lubbeis are a curious caste, said by some to be the descendants of Hindus forcibly converted to the Mahometan faith some centuries ago. It seems most probable, however, that they are of mixed blood. They are, comparatively, a fine strong active race, and generally contrive to keep themselves in easy circumstances. Many of them live by traffic. Many are smiths, and do excellent work as such. Others are fishermen, boatmen and the like. . . ."—Nelson, Madura Manual, Pt. ii. 86.

1889.—In a paper by Dr. Shortt it is stated that the Lubbays are found in large numbers on the East Coast of the Peninsula, between Pulicat and Negapatam. Their headquarters are at Nagore, the burial place of their patron saint Nagori Mir Sibib. They excel as merchants, owing to their energy and industry."—In Trans. Edin. Soc. of London, N.S. vii. 189-190.
Hind. and Mahr., in an adjective form, the word is used for 'stiff, gaunt, emaciated,' and this may be the sense in which it is applied to the hyena. [More probably the name refers to the bar-like stripes on the animal.] Another name is 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 (Bhagalpur) . . . but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the leopard is called at Munger Lakravagh."

"The hyena or Lakravagh in this district has acquired an uncommon degree of ferocity."—F. Buchanan, Eastern India, iii. 142-3.

[1849.—"The man seized his gun and shot the hyena, but the 'lakkabakka' got off."—Mrs. Mackenzie, Life in the Mission, ii. 152.]

LUCKNOW, n.p. Properly Lakhnau; the well-known capital of the Nawabs and Kings of Oudh, and the residence of the Chief Commissioner of that British Province, till the office was united to that of the Lient.-Governor of the N.W. Provinces in 1877. [The name appears to be a corruption of the ancient Lakshmanavati, founded by Lakshmana, brother of Ramachandra of Ayodhya.]

1528.—"On Saturday the 29th of the latter Jemadi, I reached Lucknow; and having surveyed it, passed the river Gomti and encamped."—Baber, p. 381.

[c. 1590.—"Lucknow is a large city on the banks of the Gomti, delightful in its surroundings."—Arin, ed. Jarrett, ii. 178.]

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 Laknai, at 7 or 8 days journey from Agra, where they also keep an house. . . ."—Bernier, E.T. 94; [ed. Constable, 292, who identifies Jelapower with Jalalpur-Nahir in the Fyzabad district.]

LUDDOO, s. H. laddū. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with cocoanut kernel rasped.

[1826.—"My friends . . . called me bōr le luddoo, or the great man's sport."—Panduranag Hari, ed. 1873, i. 197.]

[1828.—"When at large we cannot even get rabri (porridge), but in prison we eat laddo (a sweetmeat)."—Tod, Annals, Calcutta reprint, ii. 185.]

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LUGOW, TO, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under BUNOW, PUCKEROW. H. inf. lagā-nā, imperative lagā-o. The meanings of lagānā, as given by Shakespear, are: "to apply, close, attach, join, fix, aflix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, put to work, employ, engage, use, impute, report anything in the way of scandal or malice"—in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form lagow, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that lagānā is the active form of the neuter verb lag-nā, 'to touch, lie, to be in contact with,' and used in all the neuter senses of which lagānā expresses the transitive senses. Besides neuter lagānā, active lagānā, we have a secondary casual verb, lagpānā, 'to cause to apply,' &c. Lagnā, lagānā are presumably the same words as our lie, and lay, A.-S. liegan, and leogan, mod. Germ. liegen and legen. And the meaning 'lay' underlies all the senses which Shakespear gives of lagā-nā. [See Skeat, Concise Etym. Dict. s.v. lie.]

[1839.—"They lugaōed, or were fastened, about a quarter of a mile below us. . . ."—Davidson, Travels in Upper India, ii. 20.]

LUMBERDAR, s. Hind. lambādar, a word formed from the English word 'number' with the Pers. termination -dār, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue." (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.)

[1875.—". . . Chota Khan . . . was exceedingly useful, and really frightened the astonished Lambadars."—Wilson, Abode of Sow, 97.]

LUNGOOR, s. Hind. lāngūr, from Skt. lāngūta, 'caudatus.' The great white-bearded ape, much patronized.
by Hindus, and identified with the monkey-god Hanuman. The genus is Presbytes, Illiger, of which several species are now discriminated, but the differences are small. [See Blanford, *Mammalia*, 27, who classes the Langur as Semnopithecus entellus.] The animal is well described by Aelian in the following quotation, which will recall to many what they have witnessed in the suburbs of Benares and other great Hindu cities. The Langur of the Prasii is *P. Entellus*.

c. 250.—"Among the Prasii of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a satyr, and the tail strong like that of a lion. All the rest of the body is white, but the head and the tail are red. These creatures are tame and gentle in character, but by race and manner of life they are wild. They go about in crowds in the suburbs of Latage (now Latagé is a city of the Indians) and eat the boiled rice that is put out for them by the King's order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurry 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 Siu wars, who on the Sepoy's repeating his exclamation of the broken English 'Who goes there?' said with a laugh, 'Why do you challenge the lungoor? he cannot answer you.'"—*Heber, ii. 85.*

1859.—"I found myself in immediate proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great lungoors, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whiskers.*—*W. Levin, *A Fly on the Wheel*, 49.*

1884.—"Less interesting personally than the gibbon, but an animal of very developed social instincts, is *Semnopithecus entellus*, otherwise the Bengal langur. (He) fights for his wives according to a custom not unheard of in other cases; but what is peculiar to him is that the vanquished males 'receive charge of all the young ones of their own sex, with whom they retire to some neighbouring jungle.' Schoolmasters and private tutors will read this with interest, as showing the origin and early disabilities of their profession."—*Saturday Rev.,* May 31, on *Sternadale's Nat. Hist. of Mammalia of India, &c.*

**Lungooty**, s. Hind. *langotii.* The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower classes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample dhoti (see *Dhoty*). According to R. Drummond, in *Guzerat* the "Langoth or Lungota" (as he writes) is "a pretty broad piece of cotton cloth, tied round the breech by men and boys bathing. . . . The diminutive is Langotee, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons." This distinction is probably originally correct, and the use of *langūta* by Abdurrazzik would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from *Moquet* it is applied in speaking of an American Indian near the R. Am curved. But the writer had been in India.

c. 1422.—"The blacks of this country have the body nearly naked; they wear only bandages round the middle called *lankoutah*, which descend from the navel to above the knee."—*Abdurrazzik, in *India in XV. Cent.* 17.

1526.—"Their peasants and the lower classes all go about naked. They tie on a thing which they call a langotii, which is a piece of clot that hangs down two spans from the navel, as a cover to their nakedness. Below this pendant modesty-clout is another slip of cloth, one end of which they fasten before to a string that ties on the langotii, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the langotii behind."—*Babar*, 333.

c. 1609.—"Leur capitaine auoit fort bonne façon, encore qu'il fust tout nud et luy seul auoit vn langoutin, qui est vne petite pièce de coton pointe."—*Moquet*, 77.

1653.—"Langouti est une piece de linge dont les Indon se servent a cacher les parties naturelles."—*De la Boulaye-le-Gouz*, ed. 1657, p. 547.

[1822.—"The boatmen go nearly naked, seldom wearing more than a langutii . . ."—*Wallace, Fifteen Years in India*, 410.]

1869.—"Son costume se compose, comme celui de tous les Cambodgiens, d'une veste courte et d'un langotii."—*Rev. des deux Mondes*, lxix. 854.

"They wear nothing but the langotii, which is a string round the loins, and a piece of cloth about a hand's breadth fastened to it in front."—(Ref. lost), p. 26.
LUNKA, n.p. Skt. Laṅka. The oldest name of Ceylon in the literature both of Buddhism and Brahmanism. Also ‘an island’ in general.

—, s. A kind of strong cheroot much prized in the Madras Presidency, and so called from being made of tobacco grown in the ‘islands’ (the local term for which is laṅka) of the Godavery Delta.

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MĀ-BĀP, s. ‘Āp mā-bāp hai khudā-vand! ’ ‘You, my Lord, are my mother and father!’ This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young sāhīb hears at first with astonishment, but soon as a matter of course.

MABAR, n.p. The name given in the Middle Ages by the Arabs to that coast of India which we call Coromandel. The word is Ar. ma’bar, ‘the ferry or crossing-place.’ It is not clear how the name came to be applied, whether because the Arab vessels habitually touched at its ports, or because it was the place of crossing to Ceylon, or lastly whether it was not an attempt to give meaning to some native name. [The Madras Gloss, says it was so called because it was the place of crossing from Madura to Ceylon; also see Logan, Malabar, i. 280.] We know no occurrence of the term earlier than that which we give from Abdallatif.

c. 1293. — ‘I saw in the hands of an Indian trader very beautiful mats, finely woven and painted on both sides with most pleasing colours. . . . The merchant told me . . . that these mats were woven of the Indian plantain . . . and that they sold in Mabar for two dinars apiece.’—Abd-Allatif, Relation de l’Egypte, p. 31.

c. 1279-80. In M. Pauthier’s notes on Marco Polo very curious notices are extracted from Chinese official annals regarding the communications, in the time of Kublai Kaan, between that Emperor and Indian States, including Ma-pa-rh.—(See pp. 600-605).

c. 1292. — ‘When you leave the Island of 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 pearl shell are brought from the sea. The productions of this country are carried to Irāk, Khurasān, Syria, Russia and Europe.’—Rashīd-al-Dīn, in Elliot, i. 69.

c. 1303. — ‘In the beginning of this year (703 H.), the Maliki-‘Azam, Takīf-d-din . . . departed from the country of Hind to the passage (ma’bar) of corruption. The King of Maabar was anxious to obtain his property and wealth, but Malik Mu’azzam Sirājū-d-din, son of the deceased, having secured his goodwill, by the payment of 200,000 dinars, not only obtained the wealth, but rank also of his father.’—Wassāf, in Elliot, iii. 45.

c. 1310. — ‘The country of Maabar, which is so distant from Dehli that a man travelling with all expedition could only reach it after a journey of 12 months, there the arrow of any holy warrior had not yet reached.’—Amīr Khusrū, in Elliot, iii. 85.

c. 1330. — ‘The third part (of India) is Ma’bar, which begins some three or four days journey to the eastward of Kaulam; this territory lies to the east of Malabar. . . . It is stated that the territory Ma’bar begins at the Cape Kumhari, a name which applies both to a mountain and a city. . . . By way of the Calicut is the residence of the Princes of Ma’bar, for whom horses are imported from foreign countries.’—Alufedea, in Gildemeister, p. 185. We regret to see that M. Guyard, in his welcome completion of Reinard’s translation of Alufedea, absolutely, in some places, substitutes “Coromandel” for “Ma’bar.” It is French fashion, but a bad one.


1573.—‘Selon cet autorité le pays du continent qui fait face à l’île de Ceilan est Maabar, ou le grande Inde: et cette inter- pretation de Marc-Pol est autant plus juste, que maha est un terme Indien, et propre même à quelques langues Scythiques ou Tartares, pour signifier grand. Ainsi, Maabar signifie la grande region.’—D’Avezille, p. 105. The great Geographer is wrong!

MACAO, n.p.

a. The name applied by the Portuguese to the small peninsula and the city built on it, near the mouth of Canton River, which they have occupied since 1557. The place is called by the Chinese Nyao-màn (Ngyao, ‘bay or inlet,’ Màn, ‘gate’). The Portuguese name is alleged to be taken from A-ma-ngao, ‘the Bay of Ama,’ i.e. of the Mother, the so-called
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'Queen of Heaven,' a patroness of seamen. And indeed Amacao is an old form often met with.

c. 1567. — "Hanno i Portoghesi fatta vna picciola cittad in vna Isola vicina a' i liti della China chiamato Machao ... ma i dati sono del Rei della China, e vanno a pagari a Canton, bellissima cittad, e di grande importanza, distante da Machao due giorni e mezzo." — Cesare de' Federici, in Ramusio, iii. 391.

c. 1570. — "On the fifth day of our voyage it pleased God that we arrived at ... Lampacau, where at that time the Portugals exercised their commerce with the Chineses, which continued till the year 1557, when the Mandarins of Canton, at the request of the Merchants of that Country, gave us the port of Macao, where the trade now is; of which place (that was but a desert Iland before) our countrymen made a very goodly plantation, wherein there were houses worth three or four thousand Duckats, together with a Cathedral Church ..." — Pinto, in Capta, p. 315.

1554. — "There was in Machao a religious man of the order of the barefooto friars of St. Francis, who understanding the great and good desire of this king, did sende him by certaine Portuguese merchants ... a cloth whereon was painted the day of judgement and hell, and that by an excellent workman." — Mendoza, ii. 394.

1557. — "They came to Amacao, in July, 1555. At the same time it seasonably hapned that Linsilan was commanded from the court to procure of the Strangers at Amacao, certaine goodly feathers for the King." — From the Jesuit Accounts, in Purchas, iii. 330.

1599. ... "Amacao." See under MONSOON.

1602. — "Being come, as heretofore I wrote your Worship, to Macao a city of the Portugals, adjoining to the firme Land of China, where there is a College of our Company." — Letter from Diego de Pantoja, in Purchas, iii. 350.

1611. — "There came a Jesuit from a place called Langasack (see LANGASAQUE), which place the Carrack of Amakau yearly was wont to come." — Danvers, Letters, i. 146.

1615. — "He adviseth me that 4 junckes are arrived at Langasaque from Chanchew, which with this ship from Amacau, will cause all matters to be sould chepe." — Cocke's Diary, i. 35.

1625. — "That course continued divers yeeres till the Chinois growing lesse fearefull, granted them in the greater Iland a little Peninsula to dwell in. In that place was an Idoll, which still remained to be scene, called Amia, whence the Peninsula was called Amacao, that is Amas Bay." — Purchas, iii. 319.

b. MACAO, MACCAO, was also the name of a place on the Pegu River which was the port of the city so called in the day of its greatness. A village of the name still exists at the spot.

1554. — "The baar (see BAHAR) of Macao contains 120 biacs, each biac 100 ticals (q.v.) . . ." — A. Nunes, p. 39.

1568. — "Si fa commodamente il viaggio sino a Macao distante da Pegu dodici miglia, e qui si sbarca." — Ces. Federici, in Ramusio, iii. 395.

1587. — "From Cirion we went to Macao, &c." — R. Fitch, in Hukl, ii. 391. (See DELING).

1599. — "The King of Arreauan is now ending his business at the Town of Macao, carrying thence the Silver which the King of Tangie had left, exceeding three millions." — N. Pimenta, in Purchas, iii. 1748.

MACAREO, s. A term applied by old voyagers to the phenomenon of the bore, or great tidal wave as seen especially in the Gulf of Cambay, and in the Sitang Estuary in Pegu. The word is used by them as if it were an Oriental word. At one time we were disposed to think it might be the Skt. word makara, which is applied to a mythological sea-monster, and to the Zodiacal sign Capricorn. This might easily have had a mythological association with the furious phenomenon in question, and several of the names given to it in various parts of the world seem due to associations of a similar kind. Thus the old English word Oegir or Eagre for the bore on the Severn, which occurs in Drayton, "seems to be a reminiscence of the old Scandinavian deity Oegir, the god of the stormy sea," [This theory is rejected by N.E.D. s.v. Eagre.] One of the Hindi names for the phenomenon is Mendhā, 'The Ram'; whilst in modern Guzerat, according to R. Drummond, the natives call it ghord, "likening it to the war horse, or a squadron of them." But nothing could illustrate the naturalness of such a figure as makara, applied to the bore, better than the following paragraph in the review-article just quoted (p. 401), which was evidently penned without any allusion to or suggestion of such an

* See an interesting paper in the Saturday Review of Sept. 29, 1883, on Le Monastre.
† Other names for the bore in India are: Hind. amano, and in Bengali bān.
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origin of the name, and which indeed makes no reference to the Indian name, but only to the French names of which we shall presently speak:

"Compared with what it used to be, if old descriptions may be trusted, the Mascaret is now stripped of its terrors. It resembles the great nature-force which used to ravage the valley of the Seine, like one of the mythical dragons which, as legends tell, laid whole districts waste, about as much as a lion confined in a cage resembles the free monarch of the African wilderness."

Take also the following:

1885.—"Here at his mouth Father Meghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement... In deep water, it passed merely as a large rolling bilow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—J. Col. T. Lecin, A Fly on the Wheel, 161-162.

But unfortunately we can find no evidence of the designation of the phenomenon in India by the name of makara or the like; whilst both mascaret (as indicated in the quotation just made) and macrée are found in French as terms for the bore. Both terms appear to belong properly to the Garonne, though mascaret has of late begun on the Seine to supplant the old term barre, which is evidently the same as our bore. [The N.E.D. suggests O. N. bâra, 'wave.'] Littré can suggest no etymology for mascaret; he mentions a whimsical one which connects the word with a place on the Garrone called St. 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 a way that in the 16th century visitors to that country should have regarded it as an indigenous word, if we had but evidence of its Indian existence. The date of Littré's earliest quotation, which we borrow below, is also unfavourable to the probability of transplantation from India. There remains the possibility that the word is Basque. The Saturday Reviewer already quoted says that he could find nothing approaching to Mascaret in a Basque French Dict., but this hardly seems final.

The vast rapidity of the flood-tide in the Gulf of Cambay is mentioned by Mašūdī, who witnessed it in the year H. 303 (A.D. 915) i. 255; also less precisely by Ibn Batuta (iv. 60). There is a paper on it in the Bo. Govt. Selections, N.S. No. xxv., from which it appears that the bore wave reaches a velocity of 10½ knots. [See also Forbes, Or. Mem. 2nd. ed. i. 313.]

1553.—"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 Cambay, which had become rich and noble by trade, were by this port undone. And this because it stood outside of the Macareos of the Gulf of Cambaya, which were the cause of the loss of many ships."—Barros, II. ii. cap 9.

1563.—"These Sholds (G. of Cambay) are an hundred and four-score miles about in a straight or gufle, which they call Macareo (Maccareo in orig.) which is as much as to say a race of a Tide."—Most C. Frederick, Hakk. ii. 342; [and comp. ii. 362].

1583.—"And having sailed until the 23d of the said month, we found ourselves in the neighbourhood of the Macareo (or Martaban) which is the most marvellous thing that ever was heard of in the way of tides, and high waters... The water in the channel rises to the height of a high tree, and then the boat is set to face it, waiting for the fury of the tide, which comes on with such violence that the noise is that of a great earthquake, insomuch that the boat is tossed from stem to stern, and carried by that impulse swiftly up the channel."—Gasparo Balbi, ff. 91v, 92.

1613.—"The Macareo of waves is a disturbance of the sea, like water boiling, in which the sea casts up its waves in foam. For the space of an Italian mile, and within that distance only, this boiling and foaming occurs, whilst all the rest of the sea is smooth and waveless as a pond... And the stories of the Malays assert that it is caused by souls that are passing the Ocean from one region to another, or going in cafías from the Golden Chersonesus... to the river Ganges."—Godinho de Eredia, f. 41v. [See Sket, Malay Magic, 10 seq.]

1614.—"... thence to the Gulf of Cambaya with the impetuousity of the currents which are called Macareo, of whose furious strange things are told, insomuch that a stone thrown with force from the hand even in the first speed of its projection does not move more swiftly than those waters run."—Boeacro, MS.

1727.—"A Body of Waters comes rolling in on the Sand, whose Front is above two fathoms high, and whatever Body lies in its Way it over-turns, and no Ship can evade its Force, but in a Moment is overturned, this violent Boer the Natives called a Macarea."—A. Hamilton, ii. 33; [ed. 1744, ii. 32].

1811.—Solyuns uses the word Macrée as French for 'Bore,' and in English describes
his print as "... the representation of a phenomenon of Nature, the *Mace* or tide, at the mouth of the river Ougly."—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 last quotation refers to a time when we occupied the place, an episode of Anglo-Indian history almost forgotten.


[1610.—"Selebes or Makasser, wherein are spent and uttered these waves following..."—Dawers, Letters, i. 71.

[1664-5.—"... and anon to Gresham College, where, among other good discourse, there was tried the great poyson of Macassa upon a dogge, but it had no effect all the time we sat there."—Popps, Diary, March 16; ed. Wheatley, iv. 372.]

1816.—"Letters from Macassar of the 20th and 27th of June (1816), communicate the melancholy intelligence of the death of Lieut. T. C. Jackson, of the 1st Regt. of Native Bengal Infantry, and Assistant Resident of Macassar, during an attack on a fortified village, dependent on the dethroned Raja of Bone."—As. Journal, i. 297.

MACE, s.

a. The crimson net-like mantle, which envelops the hard outer shell of the nutmeg, when separated and dried constitutes the mace of commerce. Hanbury and Flückiger are satisfied that the attempt to identify the *Macir*, *Macer*, &c., of Pliny and other ancients with mace is a mistake, as indeed the sagacious Garcia also pointed out, and Chr. Acosta still more precisely. The name does not seem to be mentioned by Maśyādī; it is not in the list of aromaticies, 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-karanfīl* or 'bark of clove,' which may have been either a cause of the mistake or a part of it. The mistake in question, in one form or another, prevailed for centuries. One of the authors of this book was asked many years ago by a respectable Mahommedan of Delhi if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (Bodaei, *Comment. in Theophrastum*, 992); and by the quotation from Funnel.

The name mace may have come from the Ar. *bābāša*, possibly in some confusion with the ancient *macis*. [See Skeat, *Concise Dict.* which gives F. *macis*, which was confused with M. F. *macer*, probably Lat. *macer*, *macis*, doubtless of Eastern origin.]

c. 1150.—"On its shores (i.e. of the sea of Sanf or Champa), are the dominions of a King called Miharja, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, *mace*, clove, aloeswood, cardamom, cubeb, &c."—*Edrisi*, i. 89; see also 51.

c. 1347.—"The fruit of the clove is the nutmeg, which we know as the scented nut. The flower which grows upon it is the *mace* (*babasa*). And this is what I have seen with my own eyes."—*Jbn Batuta*, iv. 243.

c. 1370.—"A gret Yele and great Contree, that men elepen Java... There growen alle manere of Spicerie more plentifuly liche than in any other contree, as of Gyncgever, Clowegylofres, Canelle, Zedewalle, Notemuges, and Maces..."—*Edrisi*, i. 99.

c. 1866,—"Has (insulas Java) ultra xv diemur cursu duae repeririuntur insulae, orientem versus. Altera Sandai appellata, in quae nuces muscatae et maces, altera Bandam nomine, in quae solai garofali producuntur."—*Conti*, in *Poggius, De Var Fortuna*.

1514.—"The tree that produces the nut (meg) and *macis* is all one. By this ship I send you a sample of them in the green state."—*Letter of Gior. da Empoli*, in *Archiv. Stor. Ital.*, 81.

1563.—"It is a very beautiful fruit, and pleasant to the taste; and you must know
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that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shows the mæqa, of a bright vermilion like fine grain (i.e. cocca); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the mace."—Garcia, f. 129r-130.

[1602-3.—"In ye Provision you shall make in Nutmeggs and Mace have you a great care to receive such as be good."—Birdwood, First Letter Book, 36; also see 67.]

1705.—"It is the commonly received opinion that Cloves, Nutmegs, Mace, and Cinnamon all grow upon one tree; but it is a great mistake."—Funnel, in Dampierre, iv. 179.

MACE, s.

b. Jav, and Malay mäs. [Mr. Skeat writes: "Mäs is really short for amäs or emäs, one of those curious forms with prefixed a, as in the case of abada, which are probably native, but may have been influenced by Portuguese.”] A weight used in Sumatra, being, according to Crawford, 1-16th of a Malay tael (q.v.), or about 40 grains (but see below). Mace is also the name of a small gold coin of Aĉhin, weighing 9 grs. and worth about 1s. 1d. And mace was adopted in the language of European traders in China to denote the tenth part of the Chinese bang or tael of silver; the 100th part of the same value being denominated in like manner candareen (q.v.). The word is originally Skt. mäsha, 'a bean,' and then 'a particular weight of gold' (comp. CARAT, RUTTEE).

1599.—"... by intervention of this thirdsman whom the Moor employed as broker they agreed on my price with the merchant at seven mazes of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the maz."—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 Malacca) gold, musk, seed-pearl, coral, calamace... consists of cate which contain 20 tael, each tael 16 mazes, each max 20 cumderyns. Also one pawn 4 mazes, one max 4 cupoes (see KOBANG), one cupo 5 cumderyns (see CANDAREEN)."—A. Nunces, 39.

1598.—"Likewise a Tael of Malacca is 16 Mases."—Linschoten, 44; [Hak. Soc. i. 149].

1599.—"Bever sive Bazar (i.e. Bezaor, q.v.) per Massas venditur."—De Bry, ii. 64.

1625.—"I have also sent by Master Tomkins of their coin (Aĉhin)... 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 Aĉhin, but it is quite inconsistent with the statements of Crawford and Linschoten above.

| 4 copangs | = 1 mace |
| 5 mace    | = 1 mayam |
| 16 mayam  | = 1 tale |
| 5 taels   | = 1 bancal |
| 20 bancals | = 1 catty |
| 200 catties | = 1 bahrn." |

Milburn, ii. 329. [Mr. Skeat notes that here "copang" is Malay kupang; tale, tali; bancal, bongkat.]

MACHEEN, MAHACHEEN, n.p.

This name, Mahâ-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-Birūnī uses it, saying that all beyond the great mountains (Himâlaya) is Mahâ-chin. But "in later times the majority, not knowing the meaning of the expression, seem to have used it pleonastically coupled with Chín, to denote the same thing, Chín and Mâchín, a phrase having some analogy to the way Sind and Hind was used to express all India, but a stronger one to Goy and Magoy, as applied to the northern nations of Asia." And eventually Chín was discovered to be the eldest son of Japhet, and Mâchín 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 1275, was current in the West, it would appear that this name was confounded with Mâchín, and the latter thus acquired a specific but erroneous application. One author of the 16th century also (quoted by Klaproth, J. As. Soc. ser. 2, tom. i. 115) distinguishes Chín and Mâchín as N. and S. China, but this distinction seems never to have been entertained by the Hindus. Ibn Batata sometimes distinguishes Sin (i.e. Chín) as South China from Khītā (see CATHAY) as North China. In times when intimacy with
China had again ceased, the double name seems to have recovered its old vagueness as a rotund way of saying China, and had no more plurality of sense than in modern parlance Sodor and Man. But then comes an occasional new application of Mächin to Indo-China, as in Conti (followed by Fra Mauro). An exceptional application, arising from the Arab habit of applying the name of a country to the capital or the chief port frequented by them, arose in the Middle Ages, through which Canton became known in the West as the city of Mächin, or in Persian translation Chinkalân, i.e. Great Chin.

Mâcháchina as applied to China:

636.—"In what country exists the kingdom of the Great Thang? I asked the king (Siladitya of Kanauj), 'how far is it from this?' "It is situated,' replied he (Hwen Ts'ang), 'to the N.E. of this kingdom, and is distant several ten-thousands of it. It is the country which the Indian people call Mâhá-chin."—Pol. Boud. ii. 254-255.

c. 641.—"Mohochintan." See quotation under CHINA.

c. 1030.—"Some other mountains are called Harmakût, in which the Ganges has its source. These are impassable from the side of the cold regions, and beyond them lies Mächin."—Al-Birûnî, 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 II. Milione, 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 Baleegh, 4 days' journey from the sea."—Ayeen, by Gladwin, ed. 1800, ii. 4; [ed. Jarrett, ii. 118].

c. 1665.—"... you told me ... that Persia, Usbec, Kachguer, Tartary, and Cattyag, Pegu, Siam, China and Matchine (in origin: Tokine et Matchine) trembled at the name of the Kings of the Indies."—Bernier, ed. Constable, 155 seq.

Applied to Southern China.

c. 1300.—"Khatil is bounded on one side by the country of Mâchîn, which the Chinese call Manzi. ... In the Indian language S. China is called Mahâ-chin, i.e. 'Great china,' and hence we derive the word Manzi."—Roshkî-ud-dîn, in H. des Mongols (Quatremerê), xci.-xciii.

c. 1348.—"It was the Kaam's orders that we should proceed through Manzi, which was formerly known as India Maxima" (by which he indicates Mahâ-Chinâ, see below, in last quotation).—John Marignolli, in Cathay, p. 354.

Applied to Indo-China:

c. 1430.—"Es provincia (Ava)—Máchnum incolae dicant ... referata est elephantis."—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."—Wassaf, in Elliot, iii. 32.

c. 1440.—"Poi si retrova in quella istessa provincia di Zagatai Sarmancent città granissima e ben popolata, per la qual vanno e vengono tutti quelli di Cini e Macini e del Catia, o mercanti o viandanti che siano."—Barbaro, in Ramusio, ii. f. 106c.

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 Khânbûlik, steer their course to this port."—Abdûr-râzâk, in Notices et Extraits, xiv. 429.

[1503.—"Sin and Masin." See under JAVA.]

Mahâchin or Chin Kalân, for Canton.

c. 1030.—In Sprenger's extracts from Al-Birûnî we have "Sharhkâd, in Chinesen Sânfâ, This is Great China (Mâchâln)."—Post und Reise-rouiten des Orient, 90.

c. 1300.—"This canal extends for a distance of 40 days' navigation from Khân-bûlik to Khingsai and Zaitân, the ports frequented by the ships that come from India, and from the city of Mâchîn."—Roshkî-ud-dîn, in Cathay, &c., 259-260.

c. 1332.—"... after I had sailed eastward over the Ocean Sea for many days I came to that noble province Manzi. ... The first city to which I came in this country was called Cens-Kalân, and 'tis a city as big as three Venices."—Odoric, in Cathay, &c., 109-105.

c. 1347.—"In the evening we stopped at another village, and so on till we arrived at Sin-Kalân, 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 Butala, iv. 272.

c. 1349.—"The first of these is called Manzi, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of Campsay, besides Zayton, CynKalân, and many other cities."—John Marignolli, in Cathay, &c., 373.

MÄCHIS, s. This is recent Hind. for 'lucifer matches.' An older and purer phrase for sulphur-matches is divâ-, diya-sulâ.

MADAPOLLAM, n.p. This term, applying to a particular kind of cotton
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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 Madhavapalam, ['Tel. Madhavayya-palemu,' fortifed village of Madhava']. This was till 1833 [according to the Madras Gloss, 1827] the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Malunka and Injeram. Madappalam is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

[1610.—"Madafunum is chequered, somewhat fine and well requested in Pryaman."—Duners, Letters, i. 74.-]

1673.—"The English for that cause (the unhealthiness of Masulipatam), only at the time of shipping, remove to Medapolon, where they have a wholesome Seat Forty Miles more North."—Fryer, 35.

[1684-85.—"Mr. Benja Northey having brought up Musters of the Madapol cloth, it is thought convenient that the same be taken of him. . . ."—Pringle, Diary Ft. St. Geo. 1st ser. iv. 49.]

a. 1810.—"Pierre et de joies chemises on Madapolam."—Balzac, Pierrete.

1879.—". . . liveliness seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze sniff-boxes, and the like, however sluggish pig-iron and Madappolam may be."—Sat. Review, Jan. 11, p. 45.

MADRAXAO, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing Musafar-shahi. There were several kings of Guzerat of this name. The one in question was probably Musafar-Shah II. (1511-1525), of whose coinage Thomas mentions a gold piece of 185 grs. (Pathan Kings, 353).

1554.—"There also come to this city Madrafaxaos, which are a money of Cambay, which vary greatly in price; some are of 24 tangas of 60 reis the tanga, others of 22, 22, 21, and other prices according to time and value."—A. Venez, 32.

MADRAS, n.p. This alternative name of the place, officially called by its founders Fort St. George, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called Madarasen; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.* Lassen makes the name to be a corruption of Manda-raja, 'Realm of the Stupid!' No one will suspect the illustrious author of the Indische Alterthumskunde to be guilty of a joke; but it does look as if some malign Bengalee had suggested to him this gibe against the "Benighted!" It is indeed curious and true that, in Bengal, sepoys and the like always speak of the Southern Presidency as Mandraj. 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 Madurasa (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 Madrissa 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 Madrassa itself. Lockyer also (1711) speaks of a "College," of which the building was "very ancient;" formerly a hospital, and then used apparently as a residence for young writers. But it is not clear whether the name "College" was not given on this last account. (The Madras Admin. Mon. says: "The origin of this name has been much discussed. Madrissa, a Mahommedan school, has been suggested, which considering the date at which the name is first found seems fanciful. Mando is in Sanscrit 'slow.' Manderz was a king of the lunar race.

* It is given in No. II. of Selections from the Records of S. Arote District, p. 107.
† In a letter from poor Arthur Burnell, on which this paragraph is founded, he adds: "It is sad that the most Philistine town (in the German sense) in all the East should have such a name."
The place was probably called after this king" (ii. 91). The Madras Gloss. again writes: "Hind. Madras, Can. Madarosu, from Tel. Mandaradzu, name of a local Telegu Royer," or ruler. The whole question has been discussed by Mr. Pringle (Diary Pt. St. Geo., 1st ser. i. 106 seqq.). He points out that while the earliest quotation given below is dated 1653, the name, in the form Madraspatanam, is used by the President and Council of Surat in a letter dated 29th December, 1640 (J. O. Records, O. C. No. 1764); "and the context makes it pretty certain that Francis Day or some other of the factors at the new Settlement must have previously made use of it in reference to the place, or 'rather,' as the Surat letter says, 'plot of ground' offered to him. It is no doubt just possible that in the course of the negotiations Day heard or caught up the name from the Portuguese, who were at the time in friendly relations with the English; but the probabilities are certainly in the opposite direction. The niya-k from, whom the plot was obtained must almost certainly have supplied the name, or what Francis Day conceived to be the name. Again, as regards Hamilton's mention of a 'college,' Sir H. Yule's remark certainly goes too far. Hamilton writes, 'There is a very Good Hospital in the Town, and the Company's Horse-stables are near, but the old College where a good many Gentlemen Factors are obliged to lodge, is ill-kept in repair.' This remark taken together with that made by Lockyer ... affords proof, indeed, that there was a building known to the English as the 'College.' But it does not follow that this, or any, building was distinctively known to Musalmans as the 'madrasa.' The 'old College' of Hamilton may have been the successor of a Muselman 'madrasa' of some size and consequence, and if this was so the argument for the derivation would be strengthened. It is however equally possible that some old buildings within the plot of territory acquired by Day, which had never been a 'madrasa,' was turned to use as a College or place where the young writers should live and receive instruction; and in this case the argument, so far as it rests on a mention of 'a College' by Hamilton and Lockyer, is entirely destroyed. Next as regards the probability that the first part of 'Madraspatanam' is 'of Mahommedan origin.' Sir H. Yule does not mention that date of the maps in which Madraspatanam is shown 'as the Mahommedan settlement corresponding to the present Triplicane and Royapettah'; but in Fryer's map, which represents the fort as he saw it in 1672, the name 'Madirass'—to which is added 'the Indian Town with flat houses'—is entered as the designation of the collection of houses on the north side of the English town, and the next makes it evident that in the year in question the name of Madras was applied chiefly to the crowded collection of houses styled in turn the 'Heathen,' the 'Malabar,' and the 'Black' town. This consideration does not necessarily disprove the supposed Musulman origin of 'Madras,' but it undoubtedly weakens the chain of Sir H. Yule's argument." Mr. Pringle ends by saying: "On the whole it is not unfair to say that the chief argument in favour of the derivation adopted by Sir H. Yule is of a negative kind. There are fatal objections to whatever other derivations have been suggested, but if the mongrel character of the compound 'Madraspatanam' is disregarded, there is no fatal objection to the derivation from 'madrasa.' ... If however that derivation is to stand, it must not rest upon such accidental coincidences as the use of the word 'College' by writers whose knowledge of Madras was derived from visits made from 30 to 50 years after the foundation of the colony."]

1653.—"Estant desbarzoque le R. P. Zenon reçut lettres de Madraspatan de la detenion du Rev. P. Ephraim de Neuers par l'Inquisition de Portugal, pour avoir presché a Madraspatan que les Catholiques qui foloizent et trampoient dans des pays les images de Saint Antoine de Padou, et de la Vierge Marie, estoient imps, et que les Indes a tout le moins honorent ce qu'ils estiment Saint. . . ."—De la Boullaye-le-Gonz, ed. 1657, 244.


1672.—". . . following upon Madraspatan, otherwise called Chinneipatan, where the English have a Fort called St. George,
MADURA.

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Ahmednagar. There is another Madre- 
maluco (or 'Imād-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 Shāh 
(1526) (Barros, IV. v. 3; Correa, ii. 
272, 344, &c.; Couto, Decs. v. and vi. 
passim).

[1543.—See under COTAMALUCO.]

1553.—"The Madre Maluco was married to 
a sister of the Hidalchán (see IDALCAN), 
and the latter treated this brother-in-law of 
his, and Meleque Verido as if they were his 
vassals, especially the latter."—Barros, IV. 
vii. 1.

1563.—"The Imademaluco or Madre- 
maluco, as we corruptly style him, was a 
Circassian (Cheryges) 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 Imademaluco, or 'Prop of the 
Kingdom.' . . . "—Garcia, f. 36v.

Neither the chronology of De Orta here, 
nor the statement of Imād-ul-Mulk's Circas-
ssian origin, agree with those of Firishta. 
The latter says that Fath-Ullah Imād Shāh 
was descended from the heathen of Bija-
nagar (iii. 455).

MADURA, n.p., properly Madurei, 
Tâm. Mathurvi. This is still the 
name of a district in S. India, and of a city 
which appears in the Tables of Ptolemy 
as "Μάδουρα βασιλέως Παρθένος." The name 
is generally supposed to be the 
same as that of Mathurā, the holy 
and much more ancient city of Northern 
India, from which the name was 
adopted (see MUTTRA), but modified 
after Tamil pronunciation.* [On the 
other hand, a writer in J.R. As. Soc. 
(xiv. 578, n. 3) derives Madura from 
the Dravidian Madur in the sense of 
'Old Town,' and suggests that the 
northern Mathura may be an offshoot 
from it.] Madura was, from a date, 
at least as early as the Christian era, 
the seat of the Pandyas sovereigns. 
These, according to Tamil tradition, 
as stated by Bp. Caldwell, had 
previously held their residence at 
Kolket on the Tamraparni, the Kāḷaṇa 
of Ptolemy. (See Caldwell, pp. 16, 95, 
101). The name of Madura, probably 
as adopted from the holier northern 
Muttra, seems to have been a favourite 
among the Eastern settlements under 
Hindu influence. Thus we have

* This perhaps implies an earlier spread of 
northern influence than we are justified in 
assuming.
Matura in Ceylon; the city and island of Madura adjoining Java; and a town of the same name (Madura) in Burma, not far north of Mandalé, Madeya of the maps.

A.D. c. 70-80.—"Alius utilior portus gentis Neacyndon qui vocatur Becare. Ibi regnum habet Pandion, longe ab empirio mediterraneo distante oppido quo d vocatur Modura."—Pliny, vi. 26.

[c. 1315.—"Mardi." See CORRE.] c. 1347.—"The Sultan stopped a month at Fattan, and then departed for his capital. I stayed 15 days after his departure, and then started for his residence, which was at Mutra, a great city with wide streets. . . . I found there a pest raging of which people died in brief space . . . when I went out I saw only the dead and dying."—Ibn Batuta, iv. 200-1.

1311.—". . . the royal canop moved from Birdhul . . . and 5 days afterwards they arrived at the city of Muthra . . . the dwelling-place of the brother of the Rād Sundar Pândya. They found the city empty, for the Rād had fled with the Rānīs, but had left two or three elephants in the temple of Jagñār (Jaganāth)."—Amīr Khusrā, in Elliot, iii. 91.

MADURA FOOT, s. A fungoidal disease of the foot, apparently incurable except by amputation, which occurs in the Madura district, and especially in places where the 'Black soil' prevails. Medical authorities have not yet decided on the causes or precise nature of the disease. See Nelson, Madura, Pt. i. pp. 91-94; [Gribble, Cuddapah, 193].

MAGADOXO, n.p. This is the Portuguese representation, which has passed into general European use, of Makdashau, the name of a town and State on the Somalī 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 Makdashau, as Sir R. Burton supposes; but he does not give any authority for his statement that the name of Madagascar "came from Makdishă (Magadoxo) . . . whose Sheikh invaded it." (Comment. on Camões, ii. 520). [Owen (Narrative, i. 357) writes the name Muldeesha, and Boteler (Narrative, ii. 215) says it is pronounced by the Arabs Makodīsha. The name is said to be Magaad-el-Shata, "Harbour of the Sheep," and the first syllable has been identified with that of Magdala and is said to mean "door" in some of the Galla dialects (Notes & Queries, 9 ser. ii. 193, 310. Also see Mr. Gray's note on Pyramid, Hak. Soc. i. 29, and Dr. Burnell on Linschoten, Hak. Soc. i. 19.]

1330.—"On departing from Zaila, we sailed on the sea for 15 days, and then arrived at MdkddKsha, 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.

1408.—"And we found ourselves before a great city with houses of several stories and in the midst of the city certain great palaces; and about it a wall with four towers; and this city stood close upon the sea, and the Moors call it Magadoxo. And when we were come well abreast of it, we discharged many bombards (at it), and kept on our way along the coast with a fine wind on the poop."—Róteiro, 102.

1565.—"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. 500.

1514.—". . . the most of them are Moors such as inhabit the city of Zofalla . . . and these people continue to be found in Mazambic, Melinda, Mogodecio, Marachilue (read Brava Chilve, i.e. Braça and Quiñao), and Mombazza; which are all walled cities on the main land, with houses and streets like our own; except Mazambic."—Letter of Giov. da Empoli, in Archiv. Stor. Ital.

1516.—"Further on towards the Red Sea there is another very large and beautiful town called Magadoxo, belonging to the Moors, and it has a King over it, and is a place of great trade and merchandise."—Barbosa, 16.

1592.—". . . and after they had passed Cape Guardafu, Dom Estevão was going along in such depression that he was like to die of grief, on arriving at Magadoxo, they stopped to water. And the King of the country, hearing that there had come a son of the Count Admiral, of whom all had ample knowledge as being the first to discover and navigate on that coast, came to the shore to see him, and made great offers of all that he could require."—Couto, IV. viii. 2.

1727.—"Magadoxa, or as the Portuguese call it, Magadocia, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorned with many high Steeples and Mosques."—A. Hamilton, i. 12-13, [ed. 1744].
MAHÁJUN, s. Hind. from Skt. maha-juṇa, 'great person.' A banker and merchant. In Southern and Western India the vernacular word has various other applications which are given in Wilson.

[1813.—"Mahajen, Mahajanum, a great person, a merchant."—Gloss. to 5th Rep. s.v.]

c. 1861.—"Down there lives a Mahajun—my father gave him a bill,
I have paid the knave thrice over, and
here I'm paying him still.
He shows me a long stamp paper, and
must have my land—must he!
If I were twenty years younger, he should
get six feet by three."
Sir A. C. Lyall, The Old Pindaree.

1885.—"The Mahajun hospitably entertains 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 practically becomes the Mahajan's slave for the rest of his natural life."—Lt.-Col. T. Lewin, A Fly on the Wheel, 339.

MAHÁNHANAH, s. (See MEEANA.)

MAHÉ, n.p. Properly Māyāli. [According to the Madras Gloss, the Mal name is Mayyazhi, maṭi, 'black, 'azhi, 'river mouth'; but the title is from the French Mahé, being one of the names of Labourdonnais.] A small settlement on the Malabar coast, 4 m. S.E. of Tellicherry, where the French established a factory for the sake of the pepper trade in 1722, and which they still retain. It is not now of any importance.

MAHI, n.p. The name of a considerable river flowing into the upper part of the Gulf of Cambay. ["The height of its banks, and the fierceness of its floods; the deep gullies through which the traveller has to pass on his way to the river, and perhaps, above all, the bad name of the tribes on its banks, explain the proverb: 'When the Mahi is crossed, there is comfort.'"] (Imp. Gazetteer, s.v.)

c. A.D. 80-90.—"Next comes another gulf ... extending also to the north, at the mouth of which is an island called Byzæn (Perim), and at the innermost extremity a great river called Mais."—Periplus, ch. 42.

MAHOUT, s. The driver and tender of an elephant. Hind. maháwat, from Skt. mahá-matrā, 'great in measure,' a high officer, &c., so applied. The Skt. term occurs in this sense in the Mahábharata (e.g. iv. 1761, &c.). The Mahout is mentioned in the 1st Book of Maccabees as 'the Indian.' It is remarkable that we find what is apparently mahá-matrā, in the sense of a high officer in Hesychius:

"Μαχαύτρα, οἱ στρατηγοί παρ' Ινδόις.

—Hesych. s.v.

c. 1590.—"Must elephants (see MUST). There are five and a half servants to each, viz., first, a Mahawat, who sits on the neck of the animal and directs its movements. . . . He gets 200 dôma per month. . . . Secondly a Bhôi, who sits behind, upon the rump of the elephant, and assists in battle, and in quickening the speed of the animal; but he often performs the duties of the Mahawat. . . . Thirdly the Meths (see MATE). . . . A Meth fetches fodder, and assists in caparisoning the elephant. . . ."—An, ed. Blokhuin, i. 123.

1648.—". . . and Mahouts for the elephants. . . ."—Van Twist, 56.

1826.—"I will now pass over the term of my infancy, which was employed in learning to read and write—my preceptor being a mahouhut, or elephant-driver—and will take up my adventures."—Pandurang Hari, 21; [fed. 1873, i. 28].

1848.—"Then he described a tiger hunt, and the manner in which the Mahout of his elephant had been pulled off his seat by one of the infuriate animals."—Thackeray, Vanity Fair, ch. iv.

MAHRRATTA, n.p. Hind. Marhatá, Marhatà, Marhatá (Marhati, Marhatî, Marhatî), and Marâhatá. The name of a famous Hindu race, from the old Skt. name of their country, Mahâ-rajâstra, 'Magna Regio.' [On the other hand H. A. Accworth (Ballads of the Marathas, Intro. vi.) derives the word from a tribal name

MAHRRATTA,
MAHRATTA.

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MAHRATTA DITCH.

Rath or Rath, 'chariot fighters,' from rath, 'a chariot,' thus Mahâ-Rathâ means 'Great Warrior.' This was transferred to the country and finally Sanskritised into Mahâ-râshtra. Again some authorities (Wilson, Indian Caste, ii. 48; Baden-Powell, J. R. As. Soc., 1897, p. 249, note) prefer to derive the word from the Mâhr or Mahâr, a once numerous and dominant race. And see the discussion in the Bombay Gazetteer, i. pt. ii. 143 seq.]

c. 550.—"The planet (Saturn's) motion in Agâchâ causes affliction to aquatic animals or products, and snakes ... in Pûrva Phalgun to vendors of liquors, women of the town, damsels, and the Mahârattas. ..."—Bṛhat Sanhitā, tr. by Kern, J. R. As. Soc. 2nd ser. v. 64.

640.—"De là il prit la direction du Nord-Ouest, traversa une vaste forêt, et ... il arriva au royaume de Mo-ro-lo-to (Mahâ-râshtra). ..."—Pél. Bondalh, i. 202; [Bombay Gazetteer, i. pt. iii. 353.]

c. 1050.—"De Dhar, en se dirigeant vers le midi, jusqu'à la rivière de Nymyah on conté 7 parasungs; de là à Mahârât-dessa 18 paras."—Albirâni, in Reinaud's Fragments, 109.

c. 1294-5. —"Alâ-ud-din marched to Elichpûr, and thence to Ghati-lajura ... the people of that country had never heard of the Mussulmans; the Mahârattâ land had never been punished by their armies; no Mussulman King or Prince had penetrated so far."—Zia-ud-din Barnû, in Elliot, iii. 150.

c. 1328.—"In this Greater India are twelve idolatrous Kings, and more. ... There is also the Kingdom of Maratha which is very great."—Firâr Jordâtus, 41.

1673.—"They tell their tale in Morattoy; by Profession they are Gentuses."—Fryer, 174.

1747.—"Agreed on the arrival of these Ships that We take Five Hundred (500) Peons more into our Service, that the 50 Moratta Horses be augmented to 100 as We found them very usefull in the last Skirmish. ..."—Cons. at Ft. St. David, Jan. 6 (MS. Record in India Office).

1748.—"That upon his hearing the Mirattoes had taken Tanner's Fort ..."—In Long, p. 5.

c. 1760.—"... those dangerous and powerful neighbors the Morattoes; who being now masters of the contiguous island of Salsette ..."—Grose, ii. 44.

"The name of Morattoes, or Marattas, is, I have reason to think, a derivation in their country-language, or by corruption, from Mar-Rajah."—Ibid. ii. 75.

1765.—"These united princes and people are those which are known by the general name of Maharattars; a word compounded of Rattor and Maahâk; the first being the name of a particular Raaspoot (or Rajpoot) tribe; and the latter, signifying great or mighty (as explained by Mr. Fraser). ..."—Hodgell, Hist. Events, &c., i. 105.

c. 1769.—Under a mezotint portrait: "The Right Honorable George Lord Pigot, Baron Pigot or Patson 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 Oria, and of the Chingee and Moratta Countries, &c., &c., &c."

c. 1842.—"... Ah, for some retreat

Deep in yonder shining Orient, where my life began to beat;

Where in wild Mahâratta battle fell my father evil starr'd."—Tennyson, Locksley Hall.

The following is in the true Hobson-Jobson manner:

[1859.—"This term Marhatta or Marhutta, is derived from the mode of warfare adopted by these Men. Mor means to strike, and hutna, to get out of the way, i.e. those who struck a blow suddenly and at once retreated out of harm's way."—J. Dundas Robertson, District Duties during the Revolt in 1857, p. 104, note.]

MAHRATTA DITCH, n.p. An excavation made in 1742, as described in the extract from Orme, on the landward sides of Calcutta, to protect the settlement from the Maharatta bands. Hence the term, or for shortness 'The Ditch,' simply, as a disparaging name for Calcutta (see DITCHER). The line of the Ditch corresponded nearly with the outside of the existing Circular Road, except at the S.E. and S., where the work was never executed. [There is an excavation known by the same name at Madras excavated in 1780. (Murray, Handbook, 1859, p. 43.)]

1742.—"In the year 1742 the Indian inhabitants of the Colony requested and obtained permission to dig a ditch at their own expense, round the Company's bounds, from the northern parts of Soottanatty to the southern part of Govindpore. In six months three miles were finished: when the inhabitants ... discontinued the work, which from the occasion was called the Morattoe ditch."—Orme, ed. 1863, ii. 45.

1757.—"That the Bounds of Calcutta are to extend the whole Circle of Ditch dug upon the Invasion of the Marattes; also 600 yards without it, for an Esplanade."—Articles of Agreement sent by Colonel Cline (previous to the Treaty with the Nabob of May 14). In Memoirs of the Revolution in Bengal, 1790, p. 89.

1782.—"To the Proprietors and Occupiers of Houses and other Tenements within the
MAHSEER, MASEER, 538 MAISTRY, MISTRY.

Mahratta Entrenchment."—India Gazette, Aug. 10.

[1840.—"Less than a hundred years ago, it was thought necessary to fortify Calcutta against the horsemen of Berar, and the name of the Mahrratta Ditch still preserves the memory of the danger."—Mackay, Essay on Oriental.]


MAHSEER, MASEER, MASAL, &c. Hind. mahāsir, mahāser, mahāsāulā, s. The name is applied to perhaps more than one of the larger species of Barbus (N.O. Cyprinidae), but especially to B. Mosul of Buchanan, B. Tor, Day, B. elegalis, McLelland, found in the larger Himalayan rivers, and also in the greater perennial rivers of Madras and Bombay. It grows at its largest, to about the size of the biggest salmon, and more. It affords also the highest sport to Indian anglers; and from these circumstances has sometimes been called, misleadingly, the 'Indian salmon.' The origin of the name Mahseer, and its proper spelling, are very doubtful. It may be Skt. mahā-sāla, 'big-head,' or mahā-sālka, 'large-scaled.' The latter is most probable, for the scales are so large that Buchanan mentions that playing cards were made from them at Dacca. Mr. H. S. Thomas suggests mahā-āsya, 'great mouth.' [The word does not appear in the ordinary dicts.; on the whole, perhaps the derivation from mahā-śiras is most probable.]

c. 1809.—"The Masal of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon."—Buchanan, Eastern India, iii. 194.

1822.—"Mahasaula and Tor, variously altered and corrupted, and with various additions may be considered as genuine appellations, amongst the natives for these fishes, all of which frequent large rivers."—F. Buchanan Hamilton, Fishes of the Ganges, 304.

1873.—"In my own opinion and that of others whom I have met, the Mahseer shows more sport for its size than a salmon."—H. S. Thomas, The Rod in India, p. 9.

MAINATO, s. Tam. Mal. Mainätta, a washerman or dhoby (q.v.).

1516.—"There is another sect of Gentiles which they call Mainatos, whose business it is to wash the clothes of the Kings, Bramins, and Naires; and by this they get their living; and neither they nor their sons can take up any other business."—Barbosa, Lisbon ed., 334.

c. 1542.—"In this inclosure do likewise remain all the Landresses, by them called Maynates, which wash the linnen of the City (Pequin), who, as we were told, are above an hundred thousand."—Pinto, in Cogun, p. 193. The original cap. ev.) has todas os mainatos, whose sex Cogan has changed.

1554.—"And the farm (renda) of mainatos, which farm prohibits any one from washing clothes, which is the work of a mainato, except by arrangement with the farmer (Rendeiro). . . ."—Tombo, &c., 53.

[1598.—"There are some among them that do nothing else but wash cloathes: . . . they are called Maynattos."—Linschoten, Hak. Soc. i. 260.

[c. 1610.—"These folk (the washermen) are called Menates."—Peyard de Lacl, Hak. Soc. ii. 71.]

1644.—(Expenses of Daman) "For two mainatos, three water boyos (bois de agua), one sombreyro boy, and 4 torch bearers for the said Captain, at I xera mi, a month, comes in the year to 36,000 rês or r. 00120.0.00."—Bocarro, MS. f. 181.

MAISTRY, MISTRY, sometimes even MYSTERY, s. Hind. mistri. This word, a corruption of the Portuguese mestre, has spread into the vernaculars all over India, and is in constant Anglo-Indian use. Properly 'a foreman,' 'a master-workman'; but used also, at least in Upper India, for any artizan, as rāj-mistāri (properly Pers. rāz), 'a mason or bricklayer,' lokhār-mistāri, 'a blacksmith,' &c. The proper use of the word, as noted above, corresponds precisely to the definition of the Portuguese word, as applied to artizans in Bluteau: "Artificie que sabe bem o seu officio. Peritus artifex . . . Opifex, alienorum operum inspecctor." In W. and S. India maistry, as used in the household, generally means the cook, or the tailor. (See CALEFA.)

Master (Macrepa) 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, μαγιστρος.

1404.—"And in these (chambers) there were works of gold and azure and of many other colours, made in the most marvellous way; insomuch that even in Paris whence come the subtle maistros, 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 Culumutys four newly-built catturs, and fetched them to Cochín. 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 caturas than they did; and he sent for Master Vyne the Genoese, whom he had brought to build galleys, and asked him if he could build boats that would row faster than the Malabar paraos (see PROW). He answered: "Sir, I'll build you brigantines fast enough to catch a mosquito. . . ."—Correa, ii. 830. [1514.—"He ordered to be collected in the smithies of the dockyard as many smiths as could be had, for he had many mistresses."—Ibid. iv. 663.] 1554.—"To the mestre of the smith's shop (terraita) 30,000 reis of salary and 600 reis for maintenance" (see Batta).—S. Botelho, Tome, 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 bobberjee (see Bobáchee), yet his sonorous name recalled the conquest of Mexico, or the doubling of the Cape."—Tribes on My Frontier, 85. [1900.—"Mystery very sick, Mem Sahib, very sick all the night."—Temple Bar, April.] MAJOON, s. Hind, from Ar. ma'jân, 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 especially applied to an intoxicating confection of hemp leaves, &c., sold in the bazar. [Burton, Ar. Nights, iii. 159.] In the Deccan the form is ma'jâm. Mooden Sheriiff, in his Suppt. to the Pharmac. of India, writes mughjâm. "The chief ingredients in making it are ganja (or hemp) leaves, milk, ghee, poppy-seeds, flowers of the thorn-apple (see Datura), the powder of nux vomica, and sugar" (Qanoon-e-Islam, Gloss. lxxxi). 1519.—"Next morning I halted . . . and indulging myself with a maajûn, made them throw into the water the liquor used for intoxicating fishes, and caught a few fish."—Baber, i. 27. 1569.—"And this they make up into an electuary, with sugar, and with the things above-mentioned, and this they call majû."—Garcia, t. 27v. 1731.—"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 Myore, Lives of Lindsay, iii. 225. 1874.—"... it (Bhang) is made up with flour and various additions into a sweetmeat or majum of a green colour."—Hanbury and Fröciger, 498.

MALABAR, n.p. a. The name of the sea-board country which the Arabs called the 'Pepper-Coast,' the ancient Kerala of the Hindus, the Διούρωπα, or rather Διούρωπη, of the Greeks (see Tamil), is not in form indigenous, but was applied, apparently, first by the Arab or Arabo-Persian mariners of the Gulf. The substantive part of the name, Malai, or the like, is doubtless indigenous; it is the Dravadian term for 'mountain' in the Sanskritized form Malayâlam, which is applied specifically to the southern portion of the Western Ghats, and from which is taken the indigenous term Malayâlam, distinguishing that branch of the Dravidian language in the tract which we call Malabar. This name—Male or Malai, Małia, &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-nâdu. (nâdu, 'country'). The affix bâr appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian) termination, bâr, whatever be its origin, and whether or no it be connected either with the Ar. barr, 'a continent,' on the one hand, or with the Skt. vāra, 'a region,' a slope;' on the other, was most assuredly applied by the navigators of the Gulf to other regions which they visited besides Western India. Thus we have Zangi-bâr (mod. Zanzibar), 'the country of the Blacks'; Kalâbār, denoting apparently the coast of the Malay Peninsula; and even according to the dictionaries, Hindû-bâr for India. In the Arabic work which affords the second of these examples (Relation, &c., tr. by Reinaud, i. 17) it is expressly explained: 'The word bâr serves to indicate that which is both a coast and a kingdom.' It will be seen from the quotations below that in the Middle Ages, even after the establishment of the use of this termination, the exact form of the name as given by foreign travellers and writers, varies considerably. But, from the time of
the Portuguese discovery of the Cape route, Malabar, or Malabar, as we have it now, is the persistent form. [Mr. Logan (Manual, i. 1) remarks that the name is not in use in the district itself except among foreigners and English-speaking natives; the ordinary name is Malayalam or Malayam, ‘the Hill Country.’]

c. 645.—“The imports to Taprobane are silk, aloeswood, cloves, sandalwood. . . . These again are passed on from Sledediba to the marts on this side, such as Mākē, where the pepper is grown. . . . And the most notable places of trade are these, Sindu. . . . and then the five marts of Mākē, from which the pepper is exported, viz., Parti, Mangarthu, Salopatana, Nalopatana, and Pudopatana.”—Cosmus, BK. xi.

In Cathay, &c., p. clxxviii.

c. 646.—“To the south this kingdom is near the sea. There rise the mountains called Mo-la-ye (Malaya), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandalwood.”—Hwee T'song, in Julien, iii. 122.

581.—“From this place (Maskat) ships sail 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” (Bahad-ul-faluf).

580.—“From Sindin to Mali is five days’ journey; in the latter pepper is to be found, also the bamboo.”—Ibn Khardadbeh, in Elliot, i. 15.

c. 1090.—“You enter then on the country of Lärn, in which is Jaimur (see under CHOU), then Maliah, then Kanci, then Dravira (see DRAVIDIAN).”—Al-Birānī, in Reinaud, Fragmens, 121.

c. 1150.—“Fandarina (see PANDARANI) is a town built at the mouth of a river which comes from Minibār, where vessels from India and Sind cast anchor.”—Idrisi, in Elliot, i. 90.

c. 1200.—“Hari-sports here in the delightful spring. . . . when the breeze from Malaya is fragrant from passing over the charming luangwa” (cloves).—Gīta Govinda.

1270.—“Malibar is a large country of India, with many cities, in which pepper is produced.”—Kazwinī, in Gildemeister, 214.

c. 1298.—“You can sail (upon that sea) between these islands and Ormes, and (from Ormes) to those parts which are called (Minibar), is a distance of 2,000 miles, in a direction between south and south-east; then 300 miles between east and south-east from Minibar to Maabar” (see MABAR).—Letter of Fr. John of Montecorvino, in Cathay, i. 215.

c. 1298.—“Minibar is a great kingdom lying towards the west. . . . There is in this kingdom a great quantity of pepper.”—Marco Polo, BK. iii. ch. 25.

c. 1300.—“Beyond Guzerat are Kankan (see CONCAN) and Tana; beyond them the country of Malibār, which from the boundary of Kanka to Edam (probably from Ghīrāh to Quilon) is 300 parasangs in length.”—Rashidadīdūn, in Elliot, i. 68.

c. 1320.—“A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of Kerman and Sind, and is called Güzrat; the second Manibār, or the Land of Pepper, east of Güzrat.”—Abulfera, in Gildemeister, 184.

c. 1322.—“And now that ye may know how pepper is got, let me tell you that it greweth in a certain empire, whereunto I came to land, the name whereof is Minibār.”—Friar Odoric, in Cathay, &c., 74.

c. 1343.—“After 3 days we arrived in the country of the Mulaibār, which is the country of Pepper. It stretches in length a distance of two months’ march along the sea-shore.”—Ibn Batuta, iv. 71.

1348-49.—“We embarked on board certain hooks from Lower India, which is called Minubar.”—John de Margonelli, in Cathay, 336.

c. 1420-30.—“. . . Departing thence he . . . arrived at a noble city called Colen. . . . This province is called Melibaria, and they collect in it the ginger called by the natives colombi, pepper, brazil-wood, and the cinnamon, called canella grossa.”—Conti, corrected from Jones’s tr. in India in XVIth Cent. 17-18.

c. 1442.—“The coast which includes Calicut with some neighbouring ports, and which extends as far as (Kael), a place situated opposite to the Island of Serendib . . . bears the general name of Melibār.”—Abarrazzak, ibid. 19.

1499.—Fra Mauro’s great Map has Mili-

1514.—“In the region of India called Melibar, which province begins at Goa, and extends to Cape Comedias (Comorin). . . .”—Letter of Giov. da Empoli, 79. It is remarkable to find this Florentine using this old form in 1514.

1516.—“And after that the Moors of Macc discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of Mala-

1553.—“We shall hereafter describe particularly the position of this city of Calicut, and of the country of Malanar in which it stands.”—Burros, Dec. I. iv. c. 6. In the following chapter he writes Malabar.

1554.—“From Dix to the Islands of Di-
MALABAR. 541

MALABAR. 1572.—“Esta provincia cuja porto agora Tomado tendes, Malabar se chama; Do culto antiquo os idolos adora, Que e por estas partes se derrama.” Camões, vii. 92.

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 Barros Malabar occurs almost universally.

[1623.—“... Malabar Pirates...”—P. della Valle, Hak. Soc. i. 121.]

1877.—The form Malibar is used in a letter from Athanasius Peter III., “Patriarch of the Syrians of Antioch” to the Marquis of Salisbury, dated Cairo, July 18.

MALABAR, n.p.

This word, through circumstances which have been fully elucidated by Bishop Caldwell in his Comparative Grammar (2nd ed. 10-12), from which we give an extract below,* was applied by the Portuguese not only to the language and people of the country thus called, but also to the Tamil language and the people speaking Tamil. In the quotations following, those under A apply, or may apply, to the proper people or language of Malabar (see MALAYALAM); those under B are instances of the misapplication to Tamil, a misapplication which was general (see e.g. in Orme, passim) down to the beginning of the last century, and which still holds among the more ignorant Europeans and Eurasians in S. India and Ceylon.

(A.)

1552.—“A lingua dos Gentios do Canara e Malabar.”—Castanheda, ii. 78.

1572.—“Leva alguns Malabaros, que tomou Por força, dos que o Samorim mandara.” Canões, ix. 14.

* “The Portuguese...” sailing from Malabar on voyages of exploration... made their acquaintance with various places on the eastern or Coromandel Coast... and finding the language spoken by the fishing and sea-faring classes on the eastern coast similar to that spoken on the western, they came to the conclusion that it was identical with it, and called it in consequence by the same name—viz. Malabar. A circumstance which naturally confirmed the Portuguese in their notion of the identity of the people and language of the Coromandel Coast with those of Malabar was that when they arrived at Cael, in Timevelly, on the Coromandel Coast... they found the King of Gullan (one of the most important places on the Malabar Coast) residing there.”—Sp. Caldwell, u.s.

[By Aubertin: “He takes some Malabars he kept on board By force, of those whom Samorin had sent...”]

1582.—“They asked of the Malabars which went with him what he was?”—Castanheda, (tr. by N. L.) i. 376.

1602.—“We came to anchor in the Roade of Achen... where we found sixteen or eighteen sail of shippes of divers Nations, some Goaeres, some of Bengala, some of Calcut, called Malabares, some Pergus, and some Patanges.”—Sir J. Lancaster, in Purchas, i. 135.

1606.—In Govcrn (Simodo, ff. 2r, 3, &c.) Malavar means the Malayalam language.

(B.)

1549.—“Enrico Enriques, a Portuguese priest of our Society, a man of excellent virtue and good example, who is now in the Promontory of Comorin, writes and speaks the Malabar tongue very well indeed.”—Letter of Xavier, in Coleridge’s Life, ii. 73.

1680.—“Whereas it hath been hitherto accustomed at this place to make sales and alienations of houses in writing in the Portuguese, Gentue, and Malabar languages, from which some inconveniences have arisen...”—Pt. St. Geo. Coym., Sept 9, in Notes and Extracts, No. iii. 33.

1812.—“An order in English Portuguese Gentue & Malabar for the preventing the transportation of this Country People and making them slaves in other Strange Countries...”—Pringle, Diary Ft. St. Geo., 1st ser. i. 87.

1718.—“This place (Tranquebar) is altogether inhabited by Malabarians Heathens.”—Propr. of the Gospel in the East, Pt. i. (3rd ed.), p. 18.

“Two distinct languages are necessarily required; one is the Damalician, commonly called Malabarick.”—Ibid. Pt. iii. 35.

1734.—“Magnopere commendantes zelum, ac studium Missionariusorum, qui libros sacram Ecclesiae Catholiche doctrinam, rerumque sacrarum monumenta continentes, pro In- dorum Christi fidelium eruditione in lingua Malabaricae seu Tamulicae translatuere.”—Brief of Pope Clement XII., in Norbert, ii. 432-3. These words are adopted from Card. Tournon’s decree of 1704 (see ibid. i. 173).

c. 1760.—“Such was the ardent zeal of M. Ziegenbalg that in less than a year he attained a perfect knowledge of the Malabar tongue... He composed also a Malabarian dictionary of 20,000 words.”—Grose, i. 261.

1782.—“Les habitans de la côte de Coromandel sont appelés Tamouls; les Européens les nomment improprement Malabars.”—Sonnerat, i. 47.

1801.—“From Nilisaram to the Chander-gerry River no language is understood but the Malabars of the Coast.”—Sir T. Munro, in Life, i. 322.
MALABAR-CREEPER. 542 MALABAR RITES.

In the following passage the word Malabars is misapplied still further, though by a writer usually most accurate and intelligent:

1810.—"The language spoken at Madras is the Tulainga, here called Malabars."—Marie Graham, 123.

1869.—"The term 'Malabar' is used throughout the following pages in the comprehensive sense in which it is applied in the Singhalesse Chronicles to the continental invaders of Ceylon; but it must be observed that the adventurers in these expeditions, who are styled in the Malavasavo '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. 353.

MALABAR-CREEPER, s. Argyreia malabarica, Choisy.

MALABAR EARS, s. The seed vessels of a tree which Ives calls Codaga palli.

1773.—"From their shape they are called Malabar Ears, on account of the resemblance they bear to the ears of the women of the Malabar coast, which from the large slit made in them and the great weight of ornamental rings put into them, are rendered very large, and so long that sometimes they touch the very shoulders."—Ives, 465.

MALABAR HILL, n.p. This favourite site of villas on Bombay Island is stated by Mr. Whitworth to have acquired its name from the fact that the Malabar pirates, who haunted this coast, used to lie behind it.

[1674.—"On the other side of the great Inlet, to the Sea, is a great Point abutting against Old Woman's Island, and is called Malabar Hill... the remains of a stupendous Pagod, near a Tank of Fresh Water, which the Malabars visited it mostly for."—Fryer, 68 seg.]

MALABAR OIL, s. "The ambiguous term 'Malabar Oil' is applied to a mixture of the oil obtained from the livers of several kinds of fishes frequenting the Malabar Coast of India and the neighbourhood of Karachi."—Watt, Econ. Dict. v. 113.

MALABAR RITES. This was a name given to certain heathen and superstitious practices which the Jesuits of the Madura, Carnatic, and Mysore Missions permitted to their converts, in spite of repeated prohibitions by the Popes. And though these practices were finally condemned by the Legate Cardinal de Tournon in 1704, they still subsist, more or less, among native Catholic Christians, and especially those belonging to the (so-called) Goa Churches. These practices are generally alleged to have arisen under Father de' Nobili ("Robertus de Nobilibus"), who came to Madura about 1606. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation!

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1623 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—1. The investiture of 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 sandalwood paste was permitted, but not its superstitious use, e.g., in mixture with cowdung ashes, &c., for ceremonial purification.

3. Bathing as a ceremonial purification.

4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the churches was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (June 23, 1704) prohibited:—

1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of 'suliva, sal, et insufflatio.'

2. The use of Pagan names.

3. The Hinduizing of Christian terms by translation.

4. Deferring the baptism of children.

5. Infant marriages.

6. The use of the Hindu tali (see TALEE).

7. Hindu usages at marriages.


9. The exclusion of women from churches during certain periods.

10. Ceremonies on a girl's attainment of puberty.

11. The making distinctions between Pariahs and others.

12. The assistance of Christian musicians at heathen ceremonies.

13. The use...

With regard to No. 11 it may be observed that in South India the distinction of castes still subsists, and the only Christian Mission in that quarter which has really succeeded in abolishing caste is that of the Basel Society.

**MALABATHRUM**, s. There can be very little doubt that this classical export from India was the dried leaf of various species of Cinnamomum, which leaf was known in Skt. as *tdmbula-pattra*. 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 Ar. name of the betel, *tāmbāl*, which is taken from Skt. *tāmbāla*, betel; *tāmbāla-pattra*, betel-leaf. The *tdmbula-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 *tezpāt*, i.e. 'pungent leaf.' The leaf was in the *Arabic Materia Medica* under the name of *sādhāj or sādhāji Hindi*, as was till recently in the *English Pharmacopoeia* as *Foliolum indicum*, which will still be found in Italian drug-shops. The matter is treated, with his usual lucidity and abundance of local knowledge, in the *Colloquios* of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of *Malabathrum* and *Foliolum 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 *Catholic* &c., pp. exlv.-lxvi.) The name *Cinnamom* is properly confined to the tree of Ceylon (*C. Zeylanicum*). The other *Cinna- moma* are properly *Cassia* barles. [See *Watt, Econ. Dict.* ii. 317 seqq.]

c. a.d. 60.—"*Malabathron* èmovi ùptolmè-βάκωνα είναι τῆς Ἰνδικῆς νάρδου φύλλων, πλανιώμερα ὑπὸ τῆς κατὰ τὴν οὐσίαν ἐμφα-ρειας, ... ἵνα γαρ ἐστὶ γένος φύλλων εὐτοί τῇ Ἰνδικῷ τέλαντο, φύλλων δὲ ἐπινηχυ-μένου εἴδατι."—*Diocorides, Mat. Med.* ii. 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 eie withered. Out of which there is drawn and pressed an Oile for perfumers to use. ... And yet there commeth a better kind thereof from India. ... The relish thereof ought to resemble Nardus at the tongue end. The perfume or smell that ... the leave yeeldeth when it is boiled in wine, passeth all others. It is strange and monstrous which is observed in the price; for it hath risen from one denier to three hundred a pound."—*Pliny*, xii. 26, in *Ph. Holland*.

c. a.d. 90. —"... Getting rid of the fibrous parts, they take the leaves and double them up into little balls, which they stitch through with the fibres of the withes. And these they divide into three classes. ... And thus originate the three qualities of *Malabathrum*, which the people who have prepared them carry to India for sale."—*Periplus*, near the end. [Also see *Yule, Intro. Gill, River of Golden Sand*, ed. 1883, p. 89.]

1563.—"R. I remember well that in speaking of betel you told me that it was not *folium indu*, a piece of information of great value to me; for the physicians who put themselves forward as having learned much from these parts, assert that they are the same; and what is more, the modern writers ... call betel in their works *tebāl*, and say that the Moors give it this name. ...

"O. That the two things are different as I told you is clear, for Avicenna treats them in two different chapters, viz., in 259, which treats of *folium indu*, and in 707, which treats of *tambul* ... and the *folium indu* is called by the Indians *Talama-pattra*, which the Greeks and Latins corrupted into *Malabathrum*, &c.—*Garcia, f. 55e, 96e*"

c. 1590.—"Hoe Tombul seu Sirium, licet vulgarisissimum in India sit folium, distinctum est a Folio Indo seu Malabathro, Arabibus Cadeji Hindi, in Pharmacopoeis, et Indis, Talama-pattra et folio Indo dicto, ... A nostra autem natione intellexi *Malabathrnum* nihil aliud esse quam folium canellae, seu cinnamoni sylvestris."—*Rumphius*, v. 387.
MALACCA. 544 MALACCA.

c. 1760.—"... quand l'on considère que les Indiens appellent notre feuille Indienne tamalapatra on croit d'apercevoir que le mot Grec μαλάκαρπος en a été anciennement dérivé."—(Diderot) Encyclopédie, xx. 846.

1837.—(Malatroon) is given in Arabic works of Materia Medica as the Greek of Sāddhaj, and ṭej and tej-pat as the Hindi synonyms. "By the latter names may be obtained everywhere in the bazaars of India, the leaves of Cn. Tamala and of Cn. albiflorum."—Royle, Essay on Anty. 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 an etymological connection between Malay and Malacca. And such a connection is put forward by De Barros and D'Alboquerque (see below, and also under MALAY). The latter also mentions an alternative suggestion for the origin of the name of the city, which evidently refers to the Ar. malakī, 'a meeting.' This last, though it appears also in the Sījarā Malājī, may be totally rejected. Crawfurd is positive that the place was called from the word malaka, the Malay name of the Phyllanthus emblica, or embic 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. amalaka, from amal, 'acid.' [Mr. Skeat writes: "There can be no doubt that Crawfurd is right, and that the place was named from the tree. The suggested connection between Malayu and Malaka appears impossible to me, and, I think, would do so to any one acquainted with the laws of the language. I have seen the Malaka tree myself and eaten its fruit. Ridley in his Botanical Lists has laka-laka and malaka which he identifies as Phyllanthus emblica. L. and P. pectinatus Hooker (Euphorbiaceae). The two species are hardly distinct, but the latter is the commoner form. The fact is that the place, as is so often the case among the Malays, must have taken its name from the Sungai Malaka, or Malaka River."]

1416.—"There was no King but only a chief, the country belonging to Siam. . . . In the year 1409, the imperial envoy Cheng Ho brought an order from the emperor and gave to the chief two silver seals, . . . he erected a stone and raised the place to a city, after which the land was called the Kingdom of Malacca (Moa-la-ka). . . Tin is found in the mountains. . . . it is cast into small blocks weighing 1 catti 8 taels. . . ten pieces are bound together with rattan and form a small bundle, whilst 40 pieces make a large bundle. In all their trading. . . . they use these pieces of tin instead of money."—Chinese Annals, in Grewedt, p. 123.

1498.—"Melequa . . . is 40 days from Qualecut with a fair wind . . . hence proceeds all the clove, and it is worth there 9 crusados for a bahar (q.v.), and likewise nutmeg other 9 crusados the bahar; and there is much porcelain and much silk, and much tin, of which they make money; but the money is of large size not weighing so that it takes 3 farazalas (see Frazala) of it to make a crusado. Here too are many large parrots all red like fire."—Roteiro de V. da Gama, 110-111.

1510.—"When we had arrived at the city of 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."—Vazhtham, 224.

1511.—"This Paremiça gave the name of Malaca to the new colony, because in the language of Java, when a man of Palimbio flees away they call him Malaya. . . . Others say that it was called Malacca because of the number of people who came there from one part and the other in so short a space of time, for the word Malaca also signifies to meet. . . . Of these two opinions let each one accept that which he thinks to be the best, for this is the truth of the matter."—Commentaries of Alboquerque, E.T. by Birch, iii. 76-77.

1516.—"The said Kingdom of Anyane (see Siam) throws out a great point of land into the sea, which makes there a cape, where the sea returns again towards China to the north; in this promontory is a small kingdom in which there is a large city called Malaca."—Barbosa, 19l.

1538.—"A son of Paramisora called Xa- quem Darza, (i.e. Sikandar Shah) . . . to form the town of Malaca, to which he gave that name; because of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say 'banished,' and hence the people are called Malaisos."—De Barros, II. vi. 1.

..."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 in the capture of the city."—Ibid. II. vii. 1.
MALADOO. 545 MALAY.

1572.—
"Nem tu menos fugir poderás deste Postoque rica, e postoque assentada Lá no gremio da Aurora, onde nasceste, Opulenta Malaca nomeada! Assettas venenosas, que fizeste, Os cires, com que já te vejo armada, Malais nomarados, Jaoos valentes, Todas farás ao Luso 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, Malacca bright! The poysioned 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."

1612.—"The Arabs call it Malakat, from collecting all merchants."—Sijara Malayu, in J. Ind. Arch. v. 322.

1613.—"Malaca significa Mirabolancos, fructa de hua arvore, plantada ao longo de hum ribeiro chamado Acerlele."—Godinho de Eredius, t. 4.

MALADOO, s. Chicken maladoo is an article in the Anglo-Indian menu. It looks like a corruption from the French cuisine, but of what? [Maladoo or Manadoo, a lady informs me, is cold meat, such as chicken or mutton, cut into slices, or pounded up and re-cooked in batter. The Port. malhado, 'beaten-up,' has been suggested as a possible origin for the word.]

MALAY, n.p. This is in the Malay language an adjective, Maláyu; thus orang Maláyu, 'a Malay'; bána [banáh] Maláyu, 'the Malay country'; bahasa [bhásá] Maláyu, 'the Malay language.'

In Javanese the word maláyu signifies 'to run away,' and the proper name has traditionally been derived from this in reference to the alleged foundation of Malacca by Javanese fugitives; but we can hardly attach importance to this. It may be worthy at least of consideration whether the name was not of foreign, i.e. of S. Indian origin, and connected with the Maláya of the Peninsula (see under MALABAR). [Mr. Skeat writes: "The tradition given me by Javanese in the Malay States was that the name was applied to Javanese refugees, who peopled the S. of Sumatra. Whatever be the original meaning of the word, it is probable that it started its life-

history as a river-name in the S. of Sumatra, and thence became applied to the district through which the river ran, and so to the people who lived there; after which it spread with the Malay dialect until it included not only many allied, but also many foreign, tribes; all Malay-speaking tribes being eventually called Malays without regard to racial origin. A most important passage in this connection is to be found in Leyden's Tr. of the 'Malay Annals' (1821), p. 20, in which direct reference to such a river is made: 'There is a country in the land of Andalás named Paral-embang, which is at present denominated Palembang, the raja of which was denominated Damang Lebar Dawn (chiefstein Broad-leaf), who derived his origin from Raja Sultan (Chulan?), whose great-grandson he was. The name of its river Muartatang, into which falls another river named Sungay Malayu, near the source of which is a mountain named the mountain Sagantang Maha Miru.' Here Palembang is the name of a well-known Sumatran State, often described as the original home of the Malay race. In standard Malay 'Da-
mang Lebar Dawn' would be 'Démang Lebar Dawn.' Raja Chulan is probably some mythical Indian king, the story being evidently derived from Indian traditions. 'Muartatang' may be a mistake for Muar Tenang, which is a place one heard of in the Peninsula, though I do not know for certain where it is. 'Sungey Malayu' simply means 'River Malayu.' 'Sagantang Maha Miru' is, I think, a mistake for Sa-guantang Maha Miru, which is the name used in the Peninsula for the sacred central mountain of the world on which the episode related in the Annals occurred" (see Skeat, Malay Magic, p. 2.)

It is a remarkable circumstance, which has been noted by Crawfurd, that a name which appears on Ptolemy's Tables as on the coast of the Golden Chersonese, and which must be located somewhere about Maulmain, is Malévó Kálov, words which in Javanese (Maláyu-Kalón) 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.

[A.D. 690. —Mr. Skeat notes: "I Teung speaks of the 'Molo-yu country,' i.e. the district W. or N.W. of Palembang in Sumatra."]

c. 1150. —"The Isle of Malai is very great. . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various 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 Jauberf, 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 Malay, or Malurh, but both nations laid aside their feud and submitted to China." —Notice by Sir T. Wade, in Dowring's Siam, i. 72.

c. 1292.—"You come to an Island which forms a kingdom, and is called Malaiur. The people have a king of their own, and a peculiar language. The city is a fine and noble one, and there is a great trade carried on there. All kinds of spicery are to be found there." —Marco Polo, Bk. iii. ch. 8.

c. 1539. —". . . as soon as he had delivered to him the letter, it was translated into the Portuguese of the Malayan tongue wherein it was written." —Pinto, E.T. p. 15.

1548.—". . . having made a breach in the wall twelve fathom wide, he assaulted it with 10,000 strangers, Turks, Abyssins, Moors, Malawres, Achems, Jaos, and Malayos." —Ibid. p. 279.

1553.—"And so these Gentiles like the Moors who inhabit the sea-coasts of the Island (Sumatra), although they have each their peculiar language, almost all can speak the Malay of Malacca as being the most general language of those parts." —Barros, II. v. 1.

"Everything with them is to be a gentleman; and this has such prevalence in those parts that you will never find a native Malay, however poor he may be, who will set his hand to lift a thing of his own or anybody else's; every service must be done by slaves." —Ibid. II. vi. 1.

1610.—"I cannot imagine what the Hollanders meane, to suffer these Malaysians, Chinesians, and Moors of these countries, and to assist them in their free trade thorow all the Indies, and forbid it their owne servants, countrymen, and Brethren, upon paine of death and losse of goods." —Peter Williamson Floris, in Purchas, i. 321.

[Mr. Skeat writes: "The word Malaya is now often applied by English writers to the Peninsula as a whole, and from this the term Malaysia as a term of wider application (i.e. to the Archipelago) has been coined (see quotation of 1610 above). The former is very frequently mis-written by English writers as 'Malay,' a barbarism which has even found place on the title-page of a book—'Travel and Sport in Burma, Siam and Malay, by John Bradley, London, 1876.'"]

MALAYÁLAM. This is the name applied to one of the cultivated Dravidian languages, the closest in its relation to the Tamil. It is spoken along the Malabar coast, on the Western side of the Ghauts (or Maliya mountains), from the Chandragiri River on the North, near Mangalore (entering the sea in 12° 29'), beyond which the language is, for a limited distance, Tulu, and then Canarese, to Trevandum on the South (lat. 8° 29'), where Tamil begins to supersede it. Tamil, however, also intertwines with Malayalam all along Malabar. The term Malayalam properly applies to territory, not language, and might be rendered "Mountain region" [See under MALABAR, and Logan, Man. of Malabar, i. 90.]

MALDIVES, MALDIVE ISLDS., n.p. The proper form of this name appears to be Male-diva; not, as the estimable Garcia de Orta says, Nale-diva; whilst the etymology which he gives is certainly wrong, hard as it may be to say what is the right one. The people of the islands formerly designated themselves and their country by a form of the word for 'island' which we have in the Skt. diva and the Pali dīpa. We find this reflected in the Diva of Ammianus, and in the Diva and Dība-jāt (Pers. plural) of old Arab geographers, whilst it survives in letters of the 18th century addressed to the Ceylon
Government (Dutch) by the Sultan of the Isles, who calls his kingdom 
Divihi Raijé, and his people Divëhe 
mihun. Something like the modern form first appears in Ibn Batuta. He, it will be seen, in his admirable account of these islands, calls them, as it were, Mahal-dives, and says they were so called from the chief group Mahal, which was the residence of the Sultan, indicating a connection with Mahal, 'a palace.' This form of the name looks like a foreign 'striving after meaning.' But Pyrard de Laval, the author of the most complete account in existence, also says that the name of the islands was taken from Male, that on which the King resided. Bishop Caldwell has suggested that these islands were the dives, or islands, of Male, as Malebran (see MALABAR) was the coast-tract or continent, of Male. It is, however, not impossible that the true etymology was from maldh, 'a garland or necklace,' of which their configuration is highly suggestive. [The Madras Gloss. gives Malayal. mal, 'black,' and dëipa, 'island,' from the dark soil. For a full account of early notices of the Maldives, see Mr. Gray's note on Pyrard de Laval, Hak. Soc. ii. 423 seqq.] Milburn (Or. Commer. i. 335) says: "This island was (these islands were) discovered by the Portuguese in 1507." Let us see!

A.D. 362.—"Legationes undique solito 
cocius concebubant; hinc Transagritanis 
pacem obscurantibus et Armenis, inde 
nathribus Indicis certatim eum donis opti-
mates mittentibus ante tempus, ab usque 
Divis et Serendivis."—Anmian, Marcellinus, 
xxiii, 3.

c. 545.—"And round about it (Siëladiba 
or Teprobane, i.e. Ceylon) there are a number of 
small islands, in all of which you find 
fresh water and coco-nuts. And these are 
almost all set close to one another."— 
Cosmas, in Cathay, &c., clxvii.

851.—"Between this Sea (of Horkand) 
and the Sea called Lâravi 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, 3, or 4 parasangs. 
They are all inhabited, and all produce 
coco-palms. ... The last of these islands 
is Serendib, in the Sea of Horkand; it is 
the chief of all; they give the islands the 
name of Dibajât" (i.e. Divas).—Relation, 
&c., tr. by Reinard, 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, ac-
cording to the nature of their staple product. 
Those of one class are called Diva-Kâ'bah 
(or the Cowry Divahs), because of the cowries 
which are gathered from coco-branches 
planted in the sea. The others are called 
Divâ-Kanbar, from the word kanbar (see 
COIR), which is the name of the twine made 
from coco-fibres, with which vessels are 
stitched."—Al-Birânî, in Reinaud, Frequens, 
124.

1150.—See also Edrisi, in Jaubert's Transl. 
i. 68. But the translator prints a bad 
reading, Raibhât, for Dibajât.

e. 1343.—"Ten days after embarking at 
Calecut we arrived at the Islands called 
Dhibat-al-Mahal. ... These islands are 
reckoned among the wonders of the World; 
there are some 2000 of them. Groups of a 
hundred, or not quite so many, of these 
islands are found clustered into a ring, and 
each cluster has an entrance like a harbour-
mouth, and it is only there that ships can 
enter. ... Most of the trees that grow on 
these islands are coco-palms. ... They 
are divided into regions or groups ... among 
which are distinguished ... 3° Mañal, 
the group which gives a name to the whole, 
and which is the residence of the Sultans." 
—Ibn Batuta, iv. 110 seqq.

1442.—Abdurrâzzâk also calls them "the 
isles of Diva-Mahal."—In Not. et Ext. 
iv. 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 befell them, all were separated, 
and that vessel which steered badly, parted 
company with the fleet, and found itself at 
one of the first islands of Maldiva, at which 
they stopped some days enjoying themselves. 
For the island abounded in provisions, 
and the men indulged to excess in eating cocos, 
and fish, and in drinking bad stagnant 
water, and in disorders with women; so 
that many died."—Correa, i. 347.

[1512.—"Mafamede Maçay with two ships 
put into the Maldiva islands (ilhas de 
Maldiva)."—Albuquerque, Cartas, p. 30.]

1563.—"R. Though it be somewhat to 
interrupt the business in hand,—why is that 
chain of islands called 'Islands of Maldiva'? 
'O. In this matter of the nomenclature 
of lands and seas and kingdoms, many of 
our people make great mistakes even in 
regard to our own lands; how then can you 
expect that one can give you the rationale 
of etymologies of names of foreign tongues? 
But, nevertheless, will tell you what I have 
heard say. And that is that the right 
name is not Maldiva, but Naldives; for nade 
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 Angodia (see 
ANCHEDIVA), because there are five in 
the group, and so the name in Malabar
MAMIRAN, MAMIRA.

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MALUM. MAMIRAN, MAMIRA.

means 'Five Isles,' for anáé is 'five.' But these derivations rest on common report, I don't detail them to you as demonstrable facts."—Garcia, Colloquios, t. 11.

1572.—"Las ilhas de Maldiva." (See COCO-DE-MER.)

c. 1610.—"Ce Royama en leur langage s'appelle Malé-ragée, Royama de Malé, et des autres peuples de l'Inde il s'appelle Malé-divar, et les peuples diués ... L'Isle principale, comme l'on dit, s'appelle Malé qui donne le nom à tout le reste des autres; car le mot Diués signifie vn nombre de petites isles amassées."—Pyrrand de Laval, i, 63, 68, ed. 1679. [Hak. Soc. i, 38, 177.]

1683.—"Mr. Beard sent up his Couries, which he had received from ye Mauldivas, to be put off and passed by Mr. Charnock at Cassumbazar."—Hedges, Diary, Oct. 2; [Hak. Soc. i. 122].

MALUM, s. In a ship with English officers and native crew, the mate is called málum sáthib. The word is Ar. muallím, 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 Nákkhuda (see NACODA) is, rather than Muallím, '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 Muallím from Nákkhuda accounts for the former title being assigned to the mate.

1497.—"And he sent 20 cruzados in gold, and 20 testoons in silver for the Malemos, who ere the pilots, for of all the coasts we should give each month whatever he (the Sheikh) should direct."—Correa, i. 38 (E.T. by Ld. Stanley of Alderley, 88). On this passage the Translator says: "The word is perhaps the Arabic for an instructor, a word in general use all over Africa." It is curious that his varied experience should have failed to recognise the habitual marine use of the term.

1541.—"Meanwhile he sent three caturas (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 Ptolemy calls Postidém. ... In front of it, a little more than a gunshot

off, is an islet called the Ildo dos Roboena; because Roboño in Arab. means a pilot; and the pilots living here go aboard the ships which come from outside, and conduct them."—Roteiro do Mar, &c., 45.

The Island retains its name, and is mentioned as Pilão Island by Capt. Haines in J. R. Geog. Soc., ix. 126. It lies about 14 m. due east of Perim.
mumificat obusin in oculis, et acut visum: quum ex eo fit collyrium et abstergitur humilitatem grossum...

The glossary of Arabic terms by Andreas de Alpago of Belluno, attached to various early editions of Avicenna, gives the following interpretation; "Memirem est radix nodosa, non multum grossa, citrini coloris, sicut curcuma; minor tamen est et subtilior, et asportatur ex Indiis, et apud physicos orientales est valde nota, et usitatur in passionibus oculi."


c. 1200. — "Some maintain that this plant (urāk al-sabāghīn) is the small kūrkuam (curcuma), and others that it is mamīrān."

The curcuma is brought to us from India, and has the same properties as kūrkuam. — Ibn Barther, ii. 186-188.

c. 1550. — "But they have a much greater appreciation of another little root which grows in the mountains of Susceur (i.e. Suchau in Shensi), where the rhubarb grows, and which they call Mamroni-Chini (i.e. Mamīrān-i-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." — Heijji Mahommed’s Account of Cathay, in Ramusio, ii. f. 15c.


Also the following we borrow from Dozy’s Suppl. aus Dict. Arabes:

1582. — "Mehr haben ihre Krämer kleine würzigein zu verkaufen mamiranī technī genannt, in gehresten der Augen, wie sie fürgeben ganz dienlich; dieselb sind geblich wie die Curcuma umb ein zimlich lenger, auch dünner und knopfet das solche unseren weiss wurtzten sehr dienlich, und wofür die rechte mamiran mögen gehalten werden, dessen sanderlicher Rhaes an mehr orten gedencket." — Rawolf, Agentliche Beschreibung der Reizes, 126.

c. 1665. — "These caravans brought back Musk, Chines-mood, Rubarb, and Mamiron, which last is a small root exceeding good for ill eyes." — Bernier, E.T. 130; [ed. Constable, 426].

1826. — "I now proceed to the Maamul-dar, or farmer of the district."
— Pandurang Hari, ed. 1873, f. 42.

MAMOOL, s.; MAMOOLEE, adj. Custom, Customary. — H. ma’mul. The literal meaning is ‘practised,’ and then ‘established, customary.’ Ma’mul is, in short, ‘precedent,’ by which all Orientals set as much store as English lawyers, e.g. “And Laban said, It must not 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, MOMOTY, MOMATY, s. A digging tool of the form usual all over India, i.e. not in the shape of a spade, but in that of a hoe, with the helve at an acute angle with the blade. [See FOWRA.] The word is of S. Indian origin, Tamil maavettī, ‘earth-cutter;’ and its vernacular use is confined to the Tamil regions, but it has long been an established term in the list of ordnance stores all over India, and thus has a certain prevalence in Anglo-Indian use beyond these limits.

1782. — "He marched... with two battalions of sepoys... who were ordered to make a show of entrechancing themselves with mamuties..." — Letter of Id. Muwartney, in Forrest, Selections, iii. 855.

1852. — "... by means of a momety or hatchet, which he ran and borrowed from a husbandman... this fellow dug... a reservoir."
— Neate, Narrative of Residence in Siam, 138.

MANCHUA, s. A large cargo-boat, with a single mast and a square sail, much used on the Malabar coast. This is the Portuguese form; the original Malayalam word is manjī, [manchi, Skt. mancha, ‘a cot,’ so called apparently from its raised platform for cargo,] and nowadays a nearer approach to this, manjee, &c., is usual.

c. 1512. — "So he made ready two manchusas, 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 quadrauzes (see CALALUZ) e manchuas que se remam muyto."—Lembrança das Coisas de Índia, p. 8.

1552.—"Manchuas que sam navios de remo."—Coutinhalda, ii. 362.

c. 1610.—"Il a une petite Galiote, qu'ils appellent Manchoëz, fort bien couverte . . . et fort bateau ou neuf hommes seulement pour la manœuvre."—Pyrard de Laval, ii. 26 ; [Hak. Soc. ii. 42].

[1623.—". . . beats they call Maneive, going with 20 or 24 Oars."—P. della Valle, Hak. Soc. ii. 211; Mancina in ii. 217.

[1679.—"I commanded the shibbars and manchuas to keep a little ahead of me."—Yule, Hedges' Diary, Hak. Soc. ii. clxxxiv.]

1682.—"Ex hujusmodi arboribus excavatis naviculas Indi confecit, quas Mansjos apellat, quarrant nonullae longitudine 80, latitudine 9 pedum mensuram superant."—Rheede, Hort. Malabar, iii. 27.

[1736.—"All ships and vessels . . . as well as the munchus appertaining to the Company's officers."—Treaty, in Logan, Malabar, ii. 91.

MANDARE, s. Port. mandador, 'one who commands.'

1673.—"Each of which Tribes have a Mandador or Superintendent."—Fryer, 67.

MANDALAY, MANDALÉ, n.p. The capital of the King of Burmah, founded in 1860, 7 miles north of the preceding capital Amarapura, and between 2 and 3 miles from the left bank of the Irawadi. The name was taken from that of a conical isolated hill, rising high above the alluvial plain of the Irawadi, and crowned by a gilt pagoda. The name of the hill (and now of the city at its base) probably represents Mandara, the sacred mountain which in Hindu mythology served the gods as a churning-staff at the churning of the sea. The hill appears as Mandiye-tawny in Major Grant Allan's Map of the Environs of Amarapura (1859), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

[1860.—See the account of Mandalay in Mason, Burmah, 14 seqq.]

1861.—"Next morning the son of my friendly host accompanied me to the Mandalay Hill, on which there stands a gilt chapel of the image of Shwesayatta, pointing down with outstretched finger to the Palace of Mandalay, interpreted as the divine command there to build a city . . . on the other side where the hill falls in an abrupt precipice, sits a gigantic Buddha gazing in motionless meditation on the mountains opposite. There are here some caves in the hard rock, built up with bricks and whitewashed, which are inhabited by eremites. . . ."—Bastian's Travels (German), ii. 89-90.

MANDARIN, s. Port. Mandarí, Mandarin. Wedgwood explains and derives the word thus: "A Chinese officer, a name first made known to us by the Portuguese, and like the Indian caste, erroneously supposed to be a native term. From Portuguese mandar, to hold authority, command, govern, &c." So also T. Hyde in the quotation below. Except as regards the word having been first made known to us by the Portuguese, this is an old and persistent mistake. What sort of form would mandarí be as a derivative from mandar? The Portuguese might have applied to Eastern officials some such word as mandador, which a preceding article (see MANDARE) shows that they did apply in certain cases. But the parallel to the assumed origin of mandarin from mandar would be that English voyagers on visiting China, or some other country in the far East, should have invented, as a title for the officials of that country, a new and abnormal derivation from 'order,' and called them orderumbos.

The word is really a slight corruption of Hind. (from Skt.) mantri, 'a counsellor, a Minister of State,' for which it was indeed the proper old pre-Mahommedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among whom it is habitually applied to the highest class of public officers (see Crawford's Malay Dict. s.v. [and Klinkert, who writes manteri, colloquially mentri]). Yet Crawford himself, strange to say, adopts the current explanation as from the Portuguese (see J. Ind. Archip. iv. 189). [Klinkert adopts the Skt. derivation.] It is, no doubt, probable that the instinctive "striving after meaning" may have shaped the corruption of mantri into a semblance of mandar. Marsden is still more oddly perverse, videns melhoria, deteriora secundus, when he says: "The officers next in rank to the Sultan are Mantree,
MANDARIN.

which some apprehend to be a corruption of the word Mandarin, a title of distinction among the Chinese" (H. of Sumatra, 2nd ed. 285). Ritter adopts the etymology from mandar, apparently after A. W. Schlegel.* The true etymon is pointed out in Notes and Queries in China and Japan, iii. 12, and by one of the present writers in Ocean Highways for Sept. 1872, p. 186. Several of the quotations below will show that the earlier applications of the title have no reference to China at all, but to officers of state, not only in the Malay countries, but in Continental India. We may add that mantri (see MUN TREE) is still much in vogue among the less barbarous Hill Races on the Eastern frontier of Bengal (e.g. among the Kasius (see COSSYA) as a denomination for their petty dignitaries under the chief. Gibbon was perhaps aware of the true origin of mandarin; see below.

c. A.D. 400 (?).—"The King 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.

[1522.—"... and for this purpose he sent one of his chief mandarins (mandarim)."—India Office MSS. in an Agreement made by the Portuguese with the "Rey de Sunda," this Sunda being that of the Straits.]

1524.—(At the Moluccas) "and they cut off the heads of all the dead Moors, and indeed fought with one another for these, because whoever brought in seven heads of enemies, they made him a knight, and called him mandarym, which is their name for Knight."—Correa, ii. 808.

c. 1540.—"... the which corsairs had their own dealings with the Mandarins of those ports, to whom they used to give many and heavy bribes to allow them to sell on shore what they plundered on the sea."—Pinto, cap. 1.

1552.—(At Malaca) "whence subsist the King and the Prince with their Mandarins, who are the gentlemen."—Castanhedo, iii. 207.

[In China]. "There are among them degrees of honour, and according to their degrees of honour is their service; gentlemen (fidalgos) whom they call mandarins ride on horseback, and when they pass along the streets the common people make way for them."—Ibid. iv. 57.

1553.—"Proceeding ashore in two or three boats dressed with flags and with a grand blare of trumpets (this was at Malacca in 1508-9). ... Jeronimo Teixeira was received by many Mandarins of the King, these being the most noble class of the city."—De Barros, Doc. ii. liv. iv. cap. 3.

"And he being already known to the Mandarins (at Chittagong, in Bengal), and held to be a man profitable to the country, because of the heavy amounts of duty that he paid, he was regarded like a native."—Ibid. Dec. iv. liv. ix. cap. 2.

"And from these Collutes and native Malays come all the Mandarin, who are now the gentlemen (fidalgos) of Malaca."—Ibid. ii. vi. 1.

1598.—"... They are called ... Mandorijas, and are always borne in the streets, sitting in chariots which are hanged about with Curtains of Silke, covered with Clothes of Gold and Silver, and are much given to banketing, eating and drinking, and making good cheer, as also the whole land of China."—Linschoten, 39; [Hak. Soc. i. 135].

1610.—"The Mandorin (officious officers) would have interverted the king's command for their own covetousnesse" (at Siam).—Peter Williamson Floris, in Purchas, i. 322.

1612.—"Shah Indra Brana fled in like manner to Malacca, where they were graciously received by the King, Mansur Shah, who had the Prince converted to Islamism, and appointed him to be a Mantor."—Sivatra Malaya, in J. Ind. Arch. v. 730.


1682.—In the Kingdom of Patane (on E. coast of Malay Peninsula) "The King's counsellors are called Mentary."—Nieuw, Zee en Lant-Reize, ii. 64.

c. 1690.—"Mandarinorum autem nomine intelligatur omnis generis officiarum qui a mandando appellatur "mandarini" lingua Lusitanica, quae unica Europaeas est in oris Chinesiis obtinetem."—T. Hyde, De Ludi Orientalibus, in Synagmata, Oxon. 1767, ii. 266.

1719.—"... one of the Mandarins, a kind of viceroy or principal magistrate in the province where they reside."—Robinson Craver, 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).—Valentia, Names, &c., 6.

1727.—"Every province or city (Bunna) has a Mandereen or Deputy residing at Court, which is generally in the City of Ava, the present Metropolis."—A. Hamilton, ii. 43; [ed. 1744, ii. 42].

1774.—"... presented to each of the Batchian Manteries as well as the two officers a scarlet coat."—Forrest, V. to N. Guinea, p. 100.

* See Erdikunde, v. 647. The Index to Ritter gives a reference to A. W. Schott, Mag. für die Literat. des Asial., 1837, No. 123. This we have not been able to see.
1788.—“... Some words notoriously corrupt are found, and as it were naturalized in the vulgar tongue... and we are pleased to blend the three Chinese monosyllables Con-fâ-tsêe in the respectible name of Confucius, or even to adopt the Portuguese corruption of Mandarin.”—Gibbon, Preface to his 4th volume.

1879.—“The Mentri, the Malay Governor of Larut... was powerless to restore order.”—Miss Bird, Golden Chersonese, 267.

Used as an adjective:

[c. 1848.—“The mandarin-boat, or ‘Smug-boat,’ as it is often called by the natives, is the most elegant thing that floats.”—Bencastle, Voyage to China, ii. 71.

[1878.—“The Cho-Ka-Shun, or boats in which the Mandarins travel, are not unlike large floating caravans.”—Gray, China, ii. 270.]

MANDARIN LANGUAGE. s.
The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called Kuan-Hua. It is substantially the language of the people of the northern and middle zones of China, extending to Yun-nan. It is not to be confounded with the literary style which is used in books. [See Ball, Things Chinese, 169 seq.]

1674.—“The Language... is called Quênhra (hwa), 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.”—Pare y Sôusa, 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 Mir Husain Ali’s Life of Hadair it is called “Gorial Bunder,” perhaps a corroboration of Kandîl or Kandîl, which is said in the Imp. Gaz. to be the modern native name. [There is a place called Gurupura close by; see Madras Gloss. s.v. Goorpoor.] The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology. [The present name is said to be taken from the temple of Mangalâ Devi.] But the name in approximate forms (from maîgalâ, ‘gladness’) is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well known, now commonly called Mungrole. And another place of the name (c) Mangalâvar in the valley of Swat, north of Peshâwar, is mentioned by Hwen Tsang as a city of Gandhâra. It is probably the same that appears in Skt. literature (see Willams, s.v. Mangalâ) as the capital of Udyâna.

a. Mangalore of Canara.

c. 150.—“Μαγάλος de τω Φενστότημα και τοῦ Βάριος πόλεις αδέ Μαγγάνουρ.”—Ptolemy, VII. i. 86.

c. 545.—“And the most notable places of trade are these... and then the five ports of Malé from which pepper is exported, to wit, Parti, Mangaruth...” —Cosmas, in Cathay, &c. clxvii.

[c. 1300.—“Manjarur.” See under SHIN-KALI.]

1343.—“Quitting Fakanur (see BACANORE) we arrived after three days at the city of Manjarur, which is large and situated on an estuary... It is here that most of the merchants of Fars and Yemen land; pepper and ginger are very abundant.”—Ibn Batuta, iv. 78-80.

1442.—“After having passed the port of Bendinamah (see PANDARANI) situated on the coast of Melibar, (he) reached the port of Mangalor, which forms the frontier of the kingdom of Bidjanagar...” —Abdurrazâk, in India in the X Vth Cent., 20.

1516.—“There is another large river towards the south, along the sea-shore, where there is a very large town, peopled by Moors and Gentiles, of the kingdom of Narsinga, called Mangalore... They also ship there much rice in Moorish ships for Aden, also pepper, which thenceforward the earth begins to produce.”—Barboza, 59.

1727.—“The Fields here bear two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Betel-nut, Sandal-wood, Iron and Steel, which make Mangalore a Place of pretty good Trade.”—A. Hamilton, i. 285. [ed. 1744].

b. Mangalore or Mungrool in Guzerat.

c. 150.—“Σωζησθηνης... Σωζατσα κοως Μηναγαλα αγσυν εμπορων...” —Ptolemy, VII. i. 3.

1516.—“... there is another town of commerce, which has a very good port, and is called Swarde Mangalor, where also many ships of Malabar touch...”—Barboza, 59.

1536.—“... for there was come another catur 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
MANGELIN.

Mangalor next September..."—Correa, iv. 701.

1649.—This place is called Mangerol by Van Twist, p. 13.

1727.—The next maritime town is Mangaroul. It admits of Trade, and affords coarse Callicoes, white and died, Wheat, Pulse, and Butter for export."—A. Hamilton, i. 136, [ed. 1744].

c. Manglavar in Swat.

c. 630.—"Le royannme de Ou-tehang-na (Oudyana) a environ 5000 li de tour...on compte 4 ou 5 villes fortifiees. La pluspart des rois de ce pays ont pris pour capitale la ville de Moung-kie-li (Mangalai)." —Haven Tsang, in Pol. Boudah ii. 131-2.

1858.—"Mangiel se retrouve dans Manglavor (in Sanskrit Mangala-poura)...ville situite pres de la riviere moyen de la riviere de Svat, et qui a ete longtemps, au rapport des indigenes, la capitale du pays." —Vivien de St. Martin, Ibid. iii, 314-315.

MANGELIN, s. A small weight, corresponding in a general way to a carat (q.v.), used in the S. of India and in Ceylon for weighing precious stones. The word is Telegu manjâdi; in Tamil manjâdi, [from Skt. manju, "beautiful"]; the seed of the Aden-anthera pavonina (Compare Ruttee). On the origin of this weight see Sir W. Elliot's Coins of S. India. The manjâdi seed was used as a measure of weight from very early times. A parcel of 50 taken at random gave an average weight of 4·13 grs. Three parcels of 10 each, selected by eye as large, gave average 5·02 and 5·03 (op. cit. p. 47).

1516.—Diamonds...sell by a weight which is called a Mangiar, which is equal to 2 tare and 3, and 2 tare make a carat of good weight, and 4 tare weigh one fanam." —Barbosa, in Ramusio, i. f. 321v.

1554.—(In Ceylon) "A calanwa contains 20 mangelins, each mangelin 8 grains of rice; a Portuguese of gold weighs 8 calamjas and 2 mangelins." —A. Nunez, 35.

1584.—"There is another sort of weight called Mangialino, which is 5 grains of Venice weight, and therewith they weigh diamonds and other jewels." —Barret, in Hokl. ii. 409.

1611.—"Quem nam sabe a grandeza das minas de finissimo diamantes do Reyno de Bisnaga, donde cada dia, e cada hora se tiram peças de tamanho de hum ovo, e muitas de sessenta e ottenta mangelins."—Costa, Dialogo do Soldato Pratico, 154.

1665.—"Le poids principal des Diamants est le mangelin; il pese cinq grains et trois cinquemes."—Thevexot, v. 293.

1675.—"At the mine of Ractoonda they weigh by Mangelin, a Mangelin being one Carat and three quarters, that is 7 grains.

7 At the Mine of Soumelpore in Bengal they weigh by Rat's (see Ruttee), and the Rati is 3 of a Carat, or 31 grains. In the Kingdoms of Golconda and Vizagapatam, they make use of Mangelins, but a Mangelin in those parts is not above 1 carat and 3. The Portugues in Goa make use of the same Weights in Goa; but a Mangelin there is not above 5 grains."—Tavernier, E.T. ii. 141; [ed. Bell, ii. 87, and see ii. 433.]

MANGO, s. The royal fruit of the Mangifera indica, when of good quality is one of the richest and best fruits in the world. The original of the word is Tamil mân-kây or mân-gây, i.e. mân fruit (the tree being mûmarum, 'mân-tree'). The Portuguese formed from this mango, which we have adopted as mango. The tree is wild in the forests of various parts of India; but the fruit of the wild tree is uneating.

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. Ambony, i. 95) traces its then recent introduction into the islands, and says that it is called (Malaiê) "mankya, vel vulgo Mango et Mapelaam." This last word is only the Tamil Mâpâlam, i.e. 'mân fruit' again. The close approximation of the Malay manjka to the Portugeuse form might suggest that the latter name was derived from Malaccia. But we see manga already used by Varthema, who, according to Garcia, never really went beyond Malabar. [Mr. Skeat writes: "The modern standard Malay word is mangga, from which the Port. form was probably taken. The other Malayan form quoted from Rumphius is in standard Malay mapelam, with mepelam, kemepelam, ampelem, and pepelam or 'plam as variants. The Javanese is pelam."]

The word has been taken to Madagascar, apparently by the Malayan colonists, whose language has left so large an impression there, in the precise shape mangka. Had the fruit been an Arab importation it is improbable that the name would have been introduced in that form.

The N. Indian names are Am and Amba, and variations of these we find in several of the older European writers. Thus Fr. Jordanus, who had been in the Konkan, and appreciated the progenitors of the Goa and
Bombay Mango (c. 1328), calls the fruit Aniba. Some 30 years later John de' Marignolli calls the tree "amburan, having a fruit of excellent fragrance and flavour, somewhat like a peach" (Catthay, &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 Awrara, and this we find in Hwen T'sang (c. 645) phoneticised as 'An-mo-lo.

The mango is probably the fruit alluded to by Theophrastus as having caused dysentery in the army of Alexander. (See the passage s.v. JACK).

c. 1328.—"Est etiam alia arbor quae fructus facit ad modum pruni, grossissimos, qui vocantur Aniba. Hi sunt fructus ita dulces et amables, quod ore tenus exprimi hoc minimè possit."—Fr. Jordannes, 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 unwholesome, and whoever sleeps under it gets fever."— Ibn Battuta, iii. 125. At ii. 185 he writes ambra. [The same charge is made against the tamarind; see Burton, Ar. Nights, iii. 81.]

c. 1349.—"They have also another tree called Anburen, having a fruit of excellent fragrance and flavour, somewhat like a peach."—John de' Marignolli, in Cathay, &c., 362.

1510.—"Another fruit is also found here, which is called Amba, the stem of which is called Mango," &c.—Varthemone, 160-161.

c. 1526.—"Of the vegetable productions peculiar to Hindustan one is the mango (ambhen). . . . Such mangoes as are good are excellent. . . ." &c.—Biber, 324.

1563.—"O. Boy! go and see what two vessels those are coming in—you see them from the varanda here—and they seem but small ones.

"Servant. I will bring you word presently. . . ."

"S. Sir! it is Simon Toscano, your tenant in Bombay, and he brings this hamper of mangoes for you to make a present to the Governor, and says that when he has moored the boat he will come here to stop.

"O. He couldn't have come more à propos. I have a mango-tree (mangueira) in that island of mine which is remarkable for both its two crops, one at this time of year, the other at the end of May, and much as the other crop excels this in quality for fragrance and flavour, this is just as remarkable for coming out of season. But come, let us taste them before His Excellency. Boy! take out six mangoes."—Garcia, ff. 134r, 135. This author also mentions that the mangoes of Ormuz were the most cele-

brated; also certain mangoes 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 arrelot and a half (41 lbs.); and those of Bengal, Pegu, and Malacca were also good.

[1569.—"There is much fruit that comes from Arabia and Persia, which they call mangoes (mangas), which is very good fruit."
—Cronica dos Reys Dormus, translated from the Arabic in 1569.]  

c. 1590.—"The Mango (Amba). . . . This fruit is unrivalled in colour, smell, and taste; and some of the gourmands of Tiran and Iran place it above musk melons and grapes. . . . If a half-ripe mango, together with its stalk to a length of about two fingers, be taken from the tree, and the broken end of its stalk be closed with warm wax, and kept in butter or honey, the fruit will retain its taste for two or three months."—Atin, ed. Blockmann, i. 67-68.

[1614.—"Two jars of Manges at rupees 43."—Foster, Letters, iii. 41.

[1615.—"George Durois sent in a present of two pottes of Mangas."—Cocks's Diary, Hak. Soc. i. 79.]

"There is another very liquierous fruit called Amangues growing on trees, and it is as bigge as a great quinne, with a very great stone in it."—De Montfort, 20.

1622.—P. della Valle describes the tree and fruit at Minâ (Minao) near Hormuz, under the name of Amba, as an exotic introduced from India. Afterwards at Goa he speaks of it as "manga or amba."—[See p. 181-182, & 681; [Hak. Soc. i. 40].


[1668.—"Ambas, or Mangues, are in season during two months in summer, and are plentiful and cheap; but those grown at Delhi are indifferent. The best come from Bengale, Golkonda, and Goa, and these are indeed excellent. I do not know any sweet-meat more agreeable."—Bennier, ed. Constable, 249.]

1673.—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 SOY), two sorts of sauces brought from the East Indies."—Lodge's Journal, in Ed. King's Life, 1820, i. 249.

* The excellence of the Goa Mangoes is stated to be due to the care and skill of the Jeunitits (Annales Martinimos, ii. 270). In S. India all good kinds have Portuguese or Mahomedan names. The author of Tribes on My Frontier, 1888, p. 148, mentions the luscious perie and the delicate afos as two fine varieties, supposed to bear the names of a certain Peres and a certain Afonso.
MANGO-TRICK.

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. Hamilton, i. 255, [ed. 1744, i. 258].

1889.—"... the unsophisticated rye... conceives that cultivation could only emasculate the pronounced flavour and firm fibrous texture of that prince of fruits, the wild mango, likest a ball of tow soaked in turpentine."—Tribes on My Frontier, 149.

The name has been carried with the fruit to Mauritius and the West Indies. Among many greater services to India the late Sir Proby Cautley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Ganges and Jumna canals. It is especially true of this fruit (as Sultan Baber indicates) that excellence depends on the variety. The common mango is coarse and strong of turpentine. Of this only an evanescent suggestion remains to give peculiarity to the finer varieties. [A useful account of these varieties, by Mr. Maries, will be found in Watt, Econ. Dict. v. 148 seqq.]

MANGO-BIRD. s. The popular Anglo-Indian name of the beautiful golden oriole (Oriolus aureus, Jerdon). Its "loud mellow whistle" from the mango-groves and other gardens, which it affects, is associated in Upper India with the invasion of the hot weather.

1878.—"The mango-bird glances through the groves, and in the early morning announces his beautiful but unwelcome presence with his merle melody."—Ph. Robinson, In My Indian Garden, 59.

MANGO-FISH. s. The familiar name of an excellent fish (Polynemus Visua of Buchanan, P. paradissus of Day), in flavour somewhat resembling the smelt, but, according to Dr. Mason, nearly related to the mullets. It appears in the Calcutta market early in the hot season, and is much prized, especially when in roe. The Hindu-stani name is topsi or tapussi, 'an ascetic,' or 'penitent,' but we do not know the rationale of the name. Buchanan says that it is owing to the long fibres (or free rays), proceeding from near the head, which lead the natives to associate it with penitents who are forbidden to shave. [Dr. Grierson writes: "What the connection of the fish with a hermit was I never could ascertain, unless it was that like wandering Fakirs, they disappear directly the rains begin. Compare the uposatha of the Buddhists." But tapasya means 'produced by heat,' and is applied to the month Phagun (Feb.-March) when the fish appears; and this may be the origin of the name.]

1781.—"The Board of Trustees Assemble on Tuesday at the New Tavern, where the Committee meet to eat Mangoe Fish for the benefit of the Subscribers and on other special affairs."—Hickey's Bengal Gazette, March 3.

[1820.—"... the mango fish (so named from its appearing during the mango season). ... By the natives they are named the Topussi or Tapussi (ascetic) fish, (abbreviated by Europeans to Tippu) from their resembling a class of religious penitents, who ought never to shave."—Hamilton, Des. of Hindostan, i. 58.]

MANGO-SHOWERS. s. Used in Madras for showers which fall in March and April, when the mangos begin to ripen.

MANGO-TRICK. One of the most famous tricks of Indian jugglers, in which they plant a mango-stone, and show at brief intervals the tree shooting above ground, and successively producing leaves, flowers, and fruit. It has often been described, but the description given by the Emperor Jahangir in his Autobiography certainly surpasses all in its demand on our belief.

c. 1610.—"... Khaun-e-Jehaun, one of the nobles present, observed that if they spoke truly he should wish them to produce for his conviction a mulberry-tree. The men arose without hesitation, and having in ten separate spots set some seed in the ground, they recited among themselves... when instantly a plant was seen springing from each of the ten places, and each proved the tree required by Khaun-e-Jehaun. In the same manner they produced a mango, an apple-tree, a cypress, a pine-apple, a fig-tree, an almond, a walnut... open to the observation of all present, the trees were perceived gradually and slowly springing from the earth, to the height of one or perhaps of two cubits... Then making a sort of procession round the trees as they stood... in a moment there appeared on the respective trees a sweet mango without the rind, an almond fresh and ripe, a large fig of the most delicious kind... the fruit being pulled in my presence, and every one
MANGOSTEEN.

present was allowed to taste it. This, how-
over, 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 tiuts, and
the trees gradually disappeared into the
earth. . . . —Mem. of the Emp. Jehanqui-er,
tr. by Major D. Price, pp. 96-97.

c. 1650.—"Then they thrust a piece of
stick into the ground, and asked the Com-
pany what Fruit they would have. One
told them he would have Mangues; then
one of the Montebanks 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
Montebank did, and perceived that after
he had cut himself under the armpits with
a Razor, he rub'd the stick with his Blood.
After the two first times that he rais'd him-
self, the stick seemed up to the very eye to
grow. The third time there sprung out
branches with young buds. The fourth
time the tree was covered with leaves; and
the fifth time it bore flowers. . . . The
English Minister protested that he could
not give his consent that any Christian
should be Spectator of such delusions. So
that as soon as he saw that these Mounte-
banks had of a dry stick, in less than half-
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, pro-
testing that he would not give the Com-
munion to any person that should stay any
longer to see those things."—Tavernier,
Travels made English, by J.P., ii. 36; [ed.
Ball, i. 67, seq.].

1667.—"When two of these Jaquins (see
JOGEE) that are eminent, do meet, and
you stir them upon the point and power of
their knowledge or Jaquism, you shall see
them do such tricks out of sight of one
another, that I know not if Susum Magis
could have outdone them. For they divine
what one thinketh, make the Branch of
a Tree blossome and bear fruit in less than
an hour, hatch eggs in their bosome in less
than half a quarter of an hour, and bring
forth such birds as you demand: . . . I
mean, if what is said of them is true. . . .
For, as for me, I am with all my curiosity
not a Happy Man, that are present at,
and see these great feats."—Bernier,
E.T. 103; [ed. Constable, 321].

1673.—"Others presented a Mock-Crea-
tion of a Mango-Tree, arising from the
Stone in a short space (which they did in
Hugger-Mugger, being very careful to avoid
being discovered) with Fruit Green and
Ripe; so that a Man must stretch his Fancy,
to imagine it Witchcraft; though the com-
mon Sort think no less."—Fryer, 192.

1690.—"Others are said to raise a Mango-
Tree, with ripe Fruit upon its Branches, in
the space of one or two Hours. To confirm
which Relation, it was affirmed confidently
to me, that a Gentleman who had pluckt
one of these Mangoes, fell sick upon it, and
was never well as long as he kept it till he
consulted a Brugs, for his Health, who
prescrib'd his only Remedy would be the
restoring of the Mango, by which he was
restor'd to his Health again."—Ovington,
258-259.

1726.—"They have some also who will
show you the kernel of a mango-fruit, or
may be only a twig, and ask if you will see
the fruit or this stick planted, and in a short
time see a tree grow from it and bear fruit:
after they have got their answer the jugglers
(Koordo-donner) wrap themselves in a
blanket, stick the twig into the ground, and
then put a basket over them (Kc. &c.).

"There are some who have prevailed on
these jugglers by much money to let them
see how they have accomplished this.

"These have revealed that the jugglers
made a hole in their bodies under the armp-
its, and rubbed the twig with the blood
from it, and every time that they stuck it in
the ground they would do it, and in this way
they clearly saw it to grow and come to the
perfection before described.

"This is asserted by a certain writer who
has seen it. But this can't move me to
believe it!"—Valentijn, v. (Chorom.) 53.

Our own experience does not go bey-
ond Dr. Fryer's, and the hugger-
mugger performance that he disparages.
But many others have testified to more
remarkable skill. We once heard a
traveller of note relate with much spirit
such an exhibition as witnessed in the
Deccan. The narrator, then a young
officer, determined with a comrade, at all
hazards of fair play or foul, to solve the
mystery. In the middle of the
trick one suddenly seized the conjuror,
whilst the other uncovered and snatched
at the mango-plant. But lo! it came
from the earth with a root, and the
mystery was darker than ever! We
tell the tale as it was told.

It would seem that the trick was not
unknown in European conjuring of the
16th or 17th centuries, e.g.

1657.—". . . trium horum spatii arbus-
culam veram systamae longitudine e
mensa facere enasi, ut et alias arbores
frondiferas et fructiferas."—Magia Uni-
versalis, of P. Gaspar Schottus et Soc. Jes.,
Herbipoli, 1657, i. 32.

MANGOSTEEN, s. From Malay mangusta (Crawfurd), or manggdian (Favre), in Javanese Manggis. [Mr. Skeat writes: "The modern standard Malay form used in the W. coast of the Peninsula is manggis, as in Javanese, the forms manggusta and manggdian never being heard there." The Siamese
form *maangkhut* given in M'Farland's *Siamese Grammar* is probably from the Malay *mangostana*. It was very interesting to me to find that some distinct trace of this word was still preserved in the name of this fruit at Patani-Kelantan on the E. coast, where it was called *hawch 'seta* (or 'setar'), i.e. the 'setar fruit,' as well as occasionally *mesetar* or *mesetar*, clearly a corruption of some such old form as *manggistar*."

This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the *Garcinia Mangostana* (Nat. Ord. Gutiferae). It is strictly a tropical fruit, and, in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1563.—"R. They have bragged much to me of a fruit which they call *mangostana*; let us hear what you have to say of these.

"O. What I have heard of the mangostan is that 'tis one of the most delicious fruits that they have in these regions. . . ."

—*Garcia*, f. 151v.

1598.—"There are yet other fruits, as . . . *Mangostaine* [in Hak. Soc. *Mange-

stains*] . . . but because they are of small account I think it not requisite to write

severally of them."—*Linschoten*, 96; [Hak. Soc. ii. 31].

1631.—

"Cedant Hesperii longe hinc, mala aurea, fructus,
Ambrosia pascit Mangostan et nectare

divis——

... Inter omnes Indicar fructus longe

sapidissimus."


1645.—"Il s'y trouve de plus vne especie de fruit propre du terroir de Malague, qu'ils nomment *Mangostans*.—*Cardin*,

Ret. de la Prov. de Japon, 162.

[1682.—"The Mangosthan is a Fruit growing by the Highways in Java, upon

bushes, like our Sloes."—*Mandelslo*, tr. *Davies*, Bk. ii. 121 (*Stanz. Diet.*).]

1727.—"The Mangostane is a delicious Fruit, almost in the Shape of an Apple, The Skin is thick and red, being dried it is a good Astringent. The Kernels (if I may so call them) are like Cloves of Garlic, of a very agreeable Taste, but very cold."—*J. Hamilton*, ii. 80 [ed. 1744].

**MANGROVE**, s. The sea-loving genera *Rhizophora* and *Avicennia* derive this name, which applies to both, from some happy accident, but from which of two sources may be doubtful. For while the former genus is, according to Crawfurd, called by the Malays *mangi-

manggi*, a term which he supposes to be the origin of the English name, we see from Oviedo that one or other was called *mangle* in S. America, and in this, which is certainly the origin of the French mangle, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New. Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "maize, mangle, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian *mahez*, mangle, *hamaca, canoa*, and *tabaco*." It is, of course, the French and not the English mangle that is here in question. [Mr. Skeat observes: "I believe the old English as well as French form was *mangle*, in which case Prof. Sayce would be perfectly right. Mangrove is probably *mangle-grove*. The Malay *manggi-manggi* is given by Klinkert, and is certainly on account of the reduplication, native. But I never heard it in the Peninsula, where *mangrove* is always called *bakau." *]

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 *Ramases*, iii. f. 146v.

"So coming to the coast, embarked in a great Canoa with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call *mangle*."

—*Ib. ib. f. 224.

1555.—". . . by advice of a Moorish pilot, who promised to take the people by night to a place where water could be got . . . and either because the Moor desired to land many times on the shore by which he was conducting them, seeking to get away from the hands of those whom he was conducting, or because he was—"
really perplexed by its being night, and in the middle of a great growth of mangrove (mangues) he never succeeded in finding the wells of which he spoke."—Barros, 1. iv. 4.

c. 1830.—"'Smite my timbers, do the trees bear shellfish?' The tide in the Gulf of Mexico does not ebb and flow above two feet except in the springs, and the ends of the drooping branches of the mangrove trees that here cover the shore, are clustered, within the wash of the water, with a small well-flavoured oyster."—Tom Cringle, ed. 1865, 119.

**MANILLA-MAN.** s. This term is applied to natives of the Philippines, who are often employed on shipboard, and especially furnish the quarter-masters (Seacunny, q.v.) in Lascar crews on the China voyage. But Manilla-man seems also, from Wilson, to be used in S. India as a hybrid from Telug. manelát vàdu, 'an itinerant dealer in coral and gems'; perhaps in this sense, as he says, from Skt. manjá, 'a jewel,' but with some blending also of the Port. manila, 'a bracelet.' (Compare COBRA-MANILLA.)

**MANJEE.** s. The master, or steersman, of a boat or any native river-craft; Hind. manjá, Beng. mají and majhí, [all from Skt. madhýa, 'one who stands in the middle']. The word is also a title borne by the head men among the Paharis or Hill-people of Rájmahal (Wilson), [and as equivalent for Majhuár, the name of an important Dravidian tribe on the borders of the N.W. Provinces and Chota Nagpaur].

1883.—"'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 Manjee or Steerman advise us to fasten our boat in some Creek.'—Hedges, Diary, Hak. Soc. i. 88.

[1706.—"Manjee." See under HARRY.]

1781.—"This is to give notice that the principal Gaut Mangies of Calcutta have entered into engagements at the Police Office to supply all Persons that apply there with Boats and Budgerows, and to give security for the Handica."—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, i. 25.

1810.—"Their Manjies will not fail to take every advantage of whatever distress, or difficulty, the passenger may labour under."—Williamson, V. M. i. 148.

For the Pahari use, see Long's Selections, p. 561.

[1864.—"The Khond chiefs of villages and Mootas are termed Mají instead of Mulliko as in Goomsur, or Khonro as in Boad. . . ."—Campbell, Wild Tribes of Khondistan, 120.]

**MANNICKJORE.** s. Hind. mañikjóraj; the white-necked stork (Ciconia leucocephala, Gmelin); sometimes, according to Jerdon, called in Bengal the 'Beef-steak bird,' because palatable when cooked in that fashion. "The name of Manikjor means the companion of Manik, a Saint, and some Mussulmans in consequence abstain from eating it." (Jerdon). [Platts derives it from mánik, 'a ruby'.]

[1840.—"I reached the jheel, and found it to contain many manickchors, ibis, paddy birds, &c. . . ."—Davidson, Travels in Upper India, ii. 165.]

**MANUCODIATA.** (See BIRD OF PARADISE.)

**MARAMUT, MURRUMUT.** s. Hind. from Ar. 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 to the Duomo or Cathedral of Palermo. An analogous instance of the wide grasp of the Saracenic power is mentioned by one of the Muslim authors whom Amari quotes in his History of the Mahommedan rule in Sicily. It is that the Caliph Al-Mámūn, 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!
MARTABAN.

[1757.—"On the 6th the Major (Eyre Coote) left Musnadabad with... 10 Mar-
mutty men, or pioneers to clear the road."—Ives, 156.

[1758.—"For the actual execution of works there was a Maramat Department con-
stituted under the Collector."—Bowd./l., Man.
of Nellore, 642.]

MARGOSA, s. A name in the S. of India and Ceylon for the Nim (see NEEM) tree. The word is a corruption of Port. amargosa, 'bitter,' indicating the character of the tree. This gives rise to an old Indian proverb, traceable as far back as the Jatakas, that you cannot sweeten the nim tree though you water it with syrup and ghee (Naturam expellas furoc, &c.).

1727.—"The wealth of an evil man shall another evil man take from him, just as the crows come and eat the fruit of the margoise tree as soon as it is ripe."—Apophthegms translated in Valentijn, v. (Ceylon) 390.

1782.—"... ils lavent le malade 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 Gazetteer, 183.

MARKHORE, s. Pers. mahr-khor, 'snake-eater.' A fine wild goat of the Western Himalaya; Capra megaceros, Hutton.

[1851.—"Hence the people of the country call it the Markhor (eater of serpents)."—Edwards, A Year on the Punjab Frontier, i. 474.

1885.—"Never more would he chase the ibex and makor."—Mrs. Croker, Village Tales, 112.]

MARTABAN, n.p. This is the conventional name, long used by all the trading nations, Asiatic and Euro-

pean, for a port on the east of the Irrawadi Delta and of the Sitang estuary, formerly of great trade, but now in comparative decay. The original name is Talaning, Mal-ta-man, the meaning of which we have been unable to ascertain.

1545.—"At the end of these two days the King... caused the Captains that were

at the Guard of the Gates to leave them and retire; whereupon the miserable City of

Martabano was delivered to the mercy of the Souldiers... and therein showed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown."—Pinto, in Cogan, 203.

1553.—"And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast of that country, are Vagara, Martaban, a city notable in the great trade that it enjoys, and further on Rey, Talaga, and Tavy."—Barros, i. ix. 1.

1568.—"Trovassimo nella città di Mart-
aunan intorno a monunata Portoghese, tra mercadanti e huomini vagabondi, li quali stauano in gran differenza co' Rettori della città."—Ces. Federici, in Romanio, iii. 393.

1586.—"The city of Martaban hath its front to the south-east, south, and south-

west, and stands on a river which there enters the sea... it is a city of Manupa-

ragia, a Prince of the King of Pegu's."—Gasparo Balbi, f. 129v, 130v.

1680.—"That the English may settle factotums at Serian, Pegu, and Ava... and alsose that they may settle a factoty in like manner at Mortavan..."—Articles to be proposed to the King of Barma and Pegu in Notes and Eects, 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 Higgison, in Dalrymple, Or. Repert. ii. 342-3.

MARTABAN, s. This name was given to vessels of a peculiar pottery, of very large size, and glazed, which were famous all over the East for many centuries, and were exported from Martaban. They were sometimes called Pegu jars, and under that name specimens were shown at the Great Exhibition of 1851. We have not been able to obtain recent information on the subject of this manufacture. The word appears to be now obsolete in India, except as a colloquial term in Telegu. [The word is certainly not obsolete in Upper India: "The martabun" (Plate ii. fig. 10) is a small deep jar with an elongated body, which is used by Hindus and Muhammadans to keep pickles and acid articles" (Hallif-

fax, Mono. of Punjab Pottery, p. 9). In the endeavour to supply a Hindi deri-

vation it has been derived from im-

rita-bain, 'the holder of the water of immortality.' In the Arabian Nights
the word appears in the form *bartaman*, and is used for a crock in which gold is buried. (Burton, xi. 26). Mr. Bell saw some large earthenware jars at Malé, some about 2 feet high, called *rumba*; others larger and barrel-shaped, called *mataban*. (Pyrard, Hak. Soc. i. 259.) For the modern manufacture, see Scott, Gazetteer of Upper Burma, 1900, Pt. i. vol. ii. 399 seq.)

c. 1350.—"Then the Princess made me a present consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten sheep, four rolls of cordial syrup, and four *Matabans*, or huge jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea-voyage."—*Bun Batuta*, iv. 253.

(†).—"Un grand bassin de *Martabani*."—1001 Jours, ed. Paris 1826, ii. 19. We do not know the date of these stories. The French translator has a note explaining "porcelaine verte."

1508.—"The lac (acre) which your Highness desired me to send, it will be a piece of good luck to get, because these ships depart early, and the vessels from Pegu and *Martaban* come late. But I hope for a good quantity of it, as I have given orders for it."—Letter from the Viceroy Dom Francisco Almeida to the King. In Correa, i. 900.

1516.—"In this town *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*, 185.

1593.—"In this town there many of the great earthen pots are made, which in India are called *Martavanas*, and many of them carried throughout all India, of all sorts both small and great; some are so great that they will hold full two pipes of water. The cause why so many are brought into India is for that they use them in every house, and in their ships instead of casks."—*Linschoten*, p. 30; [Hak. Soc. i. 101; see also i. 28, 285].

c. 1610.—"... des iarres les plus belles, les mieux vernis et les mieux façonnées que j'aye veu ailleurs. Il y en a qui tiennent autant qu'vne pippe et plus. Elles se font au Royaume de *Martabane*, d'où on les apporte, et d'ou elles prennent leur nom par toute l'Inde."—Pyrard de Laval, i. 179; [Hak. Soc. i. 259].

1615.—"Vasa fuliginia quae vulgo *Martabanii* dicitur per Indian notae sunt. ... Per Orientem quoniam, quin et Lusitani, horum est usua."—*Jurria*, Thesaurus Rev. Indie, pt. ii. 389.

1623.—"Je vis un vase d'une certaine terre verte qui vient des Indes, dont les Tares ... font un grand estime, et qu'ils achenent bien cher à cause de la propriété qu'elle a de se rompre à la presence du poison. ... Ceste terre se nomme *Merdébani*."—*Journal d'Ant. Galland*, ii. 110.

1673.—"... to that end offer Rice, Oyl, and Cocoa-Nuts in a thick Grove, where they piled an huge Heap of long Jars like Mortivans."—Fryer, 180.

1688.—"They took it out of the cask, and put it into earthen Jars that held about eight Barrels apiece. These they call *Montaban* Jars, from a town of that name in Pegu, whence they are brought, and carried all over India."—Dampier, ii. 98.

c. 1690.—"Sunt autem haec vastissimae ac turgidae ollae in regionibus *Martavanae* et Siamae confectae, quae per toman transmiserunt Indian ad varias liquores conservandos."—*Rumphius*, i. ch. iii.

1711.—"... Pegu, Quedat, Jahore and all their own Coasts, whence they are plentifully supply'd with several Necessaries, they otherwise must want; As Ivory, Beeswax, Mortivan and small Jars, Pepper, &c."—*Lockyer*, 35.

1726.—"... and the *Martavans* containing the water to drink, when empty require two persons to carry them."—*Valentijn*, v. 254.

"The goods exported hitherward (from Pegu) are ... glazed pots (called *Martavans* after the district where they properly belong), both large and little."—*Ibid.*, v. 128.

1727.—"*Martavan* was one of the most flourishing Towns for Trade in the East. ... They make earthen Ware there still, and glaze them with Lead-ear. I have seen some Jars made there that could contain two Hogsheads of Liquor."—*A. Hamilton*, i. 63; [ed. 1744, ii. 62].

1740.—"The Pay Master is likewise ordered ... to look out for all the Pegu Jars in Town, or other vessels proper for keeping water."—In *Wheeler*, iii. 194.

Such jars were apparently imitated in other countries, but kept the original name. Thus Baillie Fraser says that "certain jars called *Martaban* were manufactured in Oman."—*Journey into Khurasan*, 18.

1851.—"Assortment of *Pegu Jars* as used in the Honourable Company's Dispensary at Calcutta."

"Two large *Pegu Jars* from Moulinim."—*Official Cudal*. Exhibition of 1851, ii. 921.

**MARTIL, MARTOL, s.** A hammer. Hind *mertol*, from Port. *martelo*, but assisted by imaginary connection with Hind *mur-nà*, 'to strike.'

**MARTINGALE, s.** This is no specially Anglo-Indian word; our excuse for introducing it is the belief that it is of Arabic origin. Popular assumption, we believe, derives the name from a mythical Colonel Martin-gale. But the word seems to come to us from the French, in which language, besides the English use,
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 Ménage, is from Martiques in Provence, where, it is alleged, breeches of this kind were worn. Skeat seems to accept these explanations. [But see his Concise Diet., where he inclines to the view given in this article, and adds: "I find Arab. rataka given by Richardson as a verbal root, whence ratak, going with a short quick step." ] But there is a Span. word al-martaga, for a kind of breech, which Urrea quoted by Dozy derives from verb Arab. rataka, "qui, à la IVe forme signifie 'effect ut brevibus assibus incederet.' " This is precisely the effect of a martingale. And we venture to say that probably the word bore its English meaning originally also in French and Spanish, and came from Arabic direct into the latter tongue. Dozy himself, we should add, is inclined to derive the Span. word from al-mišta'a, 'a halter.'

MARWAEE, n.p. and s. This word Mārwārī, properly a man of the Mārwār [Skt. maru, 'desert'], or Jodhpur country in Rājputāna, is used in many parts of India as synonymous with Banya (see BANYAN) or Sowcar, from the fact that many of the traders and money-lenders have come originally from Mārwār, most frequently Jains in religion. Compare the Lombard of medieval England, and the caorviso of Dante's time.

[1819.—"Miseries seem to follow the footsteps of the Marwaraeas."]—Tr. Lit. Soc. Bo. i. 297.

[1826.—"One of my master's under-shopmen, Sewchund, a Marwarry."—Pandurang Hari, ed. 1873, i. 233.]"}

MARYACAR, n.p. According to R. Drummond and a MS. note on the India Library copy of his book R. Catholics in Malabar were so called. Marya Karar, or 'Mary's People.' [The word appears to be really marakkar, of which two explanations are given. Logan (Malabar, i. 332 note) says that Marakkar means 'doer or follower of the Law' (marigam), and is applied to a foreign religion, like that of Christians and Mohammedans. The Madras Gloss. (iii. 474) derives it from Mal. marakkalam, 'boat,' and kar, a termination showing possession, and defines it as a "titular appellation of the Moplah Mahomedans on the S.W. coast."]

MASCABAR, s. This is given by C. P. Brown (MS. notes) as an Indo-Portuguese word for 'the last day of the month,' quoting Calcutta Review, viii. 345. He suggests as its etymology Hind. māś-ke-bəd, 'after a month.' [In N. Indian public offices the māskabār is well known as the monthly statement of cases decided during the month. It has been suggested that it represents the Port. mes-acabar, 'end of the month'; but according to Platts, it is more probably a corruption of Hind. māsik-wār or mās-kā-wār.]

MASH, s. Hind. māsh, [Skt. māsha, 'a bean']; Phaseolus radiatus, Roxb. One of the common Hindu pulses. [See MOONG.]

MASKEE. This is a term in Chinese "pigeon," meaning 'never mind,' 'n'importe,' which is constantly in the mouths of Europeans in China. It is supposed that it may be the corruption or ellipsis of a Portuguese expression, but nothing satisfactory has been suggested. [Mr. Skeat writes: "Surely this is simply Port. mas que, probably imported direct through Macao, in the sense of 'although, even, in spite of,' like French malgré. And this seems to be its meaning in 'pigeon':"

"That nightly tim begin chop-chop,
One young man walkee—no can stop.
Maskee snow, maskee ice!
He eally fly with chop so nice—
Topsde Gallow!
'Excelsior,' in 'pigeon.'"]

MASULIPATAM, n.p. This coast town of the Madras Presidency is sometimes vulgarly called Machhili-patan or Machhili-bandar, or simply Bandar (see BUUNDER, 2); and its name explained (Hind. machhili, 'fish') as Fish-town, [the Madras Gloss. says from an old tradition of a whale being stranded on the shore.] The etymology may originally have had such a connection, but there can be no doubt that the name is a trace of the Μαυσωλία and Μαισωλόν παταιομένος, which we find in Ptolemy's
Tables; and of the Maśāla producing muslins, in the *Periplus* [in one of the old Logs the name is transformed into Mesopotamia (J.R. As. Soc., Jan. 1900, p. 158). In a letter of 1605-6 it appears as Mesopotamya (Birdwood, *First Letter Book*, 73).


[1615. — “Only here are no returns of any large sum to be employed, unless a factory at Mesopotam.” — *Ibid.*, iv. 5.]

1619. — “Master Methwold came from Missulapatam in one of the country Boats.” — Pring, in *Purchases*, i. 638.


[c. 1661. — “It was reported, at one time, that he was arrived at Massipatam . . .” — *Ibid.*, ed. Constable. 112.]

c. 1681. — “The road between had been covered with brocade velvet, and Machibender chintz.” — Seir Mootykerin, iii. 370.

1684. — “These sort of Women are so nimble and active that when the present king went to see Masilipatan, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City.” — Tavernier, E.T. ii. 65; [ed. *Balt.*, i. 158].

1789. — “Masulipatan, which last word, by the bye, ought to be written Machilipatan (Fish-town), because of a Whale that happened to be stranded there 150 years ago.” — Note on Seir Mootykerin, iii. 370.


**MATE, MATY.** s. An assistant under a head servant; in which sense or something near it, but also sometimes in the sense of a ‘head-man,’ the word is in use almost all over India. In the Bengal Presidency we have a mate-bearer for the assistant body-servant (see BEARER); the mate attendant on an elephant under the mahout; a mate (head) of coolies or jomponnies (qu.v.) (see JOMPON), &c. And in Madras the maty is an under-servant, whose business it is to clean crockery, knives, &c, to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson gives metṭi as a distinct Malayalam word for an inferior domestic servant, [which the Madras Gloss. derives from Tamil *mēl* ‘high’]. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the Ain, in which the three classes of attendants on an elephant in Akbar’s establishment are styled respectively Mahāvat, Dhōa, and Meth; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as *mētha, mētha*; and *meṇḍa*, ‘an elephant-keeper or feeder.’ But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. *mitra*, ‘associate, friend’? We have in Pali *meta*, ‘friendship,’ from Skt. *mattā*.

1590. — “A metḥ fetches fodder and assists in capsaring the elephant. *Meths* of all classes get on the march 4 dāma daily, and at other times 31/2.” — *Ain*, ed. Blockmann, i. 125.

1810. — “In some families mates or assistants are allowed, who do the drudgeries.” — *Williamson*, *V. M.* i. 241.


1872. — “At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the mate distributed the boxes and bundles among them.” — A *True Reformer*, ch. vi.

1873. — “To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a mate, the title of Mahout being reserved for the head keeper” (of an elephant). — *Sat. Rec.* Sept. 6, 302.

**MATRANEE,** s. Properly Hind. from Pers. *mīhtarūn*; a female sweeper (see MEHTAB). [In the following extract the writer seems to mean Bhathiyyar or Bhathiyyarin, the wife of a Bhathiyyar or inn-keeper.]

[1785.—“. . . a handsome serai . . . where a number of people, chiefly women, called metrahes, take up their abode to attend strangers on their arrival in the city.” — *Diary*, in *Forbes, Or. Mem.*, 2nd ed. ii. 404.]

**MATROSS,** s. An inferior class of soldier in the Artillery. The word is quite obsolete, and is introduced here because it seems to have survived a good deal longer in India than in England, and occurs frequently in old Indian narratives. It is Germ.
Matroos, Dutch matroos, 'a sailor,' identical no doubt with Fr. matelot. The origin is so obscure that it seems hardly worth while to quote the conjectures regarding it. In the establishment of a company of Royal Artillery in 1771, as given in Duncan's Hist. of that corps, we have besides sergeants and corporals, "4 Bombardiers, 8 Gunners, 34 Matroses, and 2 Drummers." A definition of the Matross is given in our 3rd quotation. We have not ascertained when the term was disused in the R.A. It appears in the Establishment as given by Grose in 1801 (Military Antiq. i. 315). As far as Major Duncan's book informs us, it appears first in 1639, and has disappeared by 1793, when we find the men of an artillery force divided (excluding sergeants, corporals, and bombardiers) into First Gunners, Second Gunners, and Military Drivers.

1673.—"There being in pay for the Honourable East India Company of English and Portuguese, 700, reckoning the Mon-troses and Gunners."—Frere, 38.

1745.—"... We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement, and in 1741, a Person was sent out in the character of an Engineer for our Place; but ... he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pence a Day, scarce the Pay of a common Matross. ..."—Letter from Mr. Burnett to the Secret Committee, in Letter to a Proprietor of the E.I. Co., p. 45.

1757.—"I have with me one Gunner, one Matross, and two Lascars."—Letter in Dalrymple, Or. Repert. i. 293.

1779.—"Matroses are properly appren-tices to the gunner, being soldiers in the royal regiment of artillery, and next to them; they assist in loading, firing, and spunting the great guns. They carry fire-clocks, and march along with the guns and store-wagons, 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.

[1800.—"A serjeant and two matrosses employed under a general committee on the captured military stores in Seringapatam."—Wellington Suppl. Desp. i. 32 (Stanf. Dict.).]

MAT, s. Touch (of gold). Tamil māṟṟu (pron. māṟṟu), perhaps from Skt. mātra, 'measure.' Very pure gold is said to be 9 māṟṟu, inferior gold of 5 or 6 māṟṟu.

[1615.—"Tecalls the matte Janggamay 8 is Soiam 7½."—Foster, Letters, iii. 155.
[1680.—"Matt."—See under BATTA.]

1693.—"Gold, purified from all other metals... by us is reckoned as of four and Twenty Cans, but by the blacks is here divided and reckoned as of ten mat."—Hawart, 106.

1727.—At Mocha ... "the Coffee Trade brings in a continual Supply of Silver and Gold ... from Turkey, Ebramies and Mograbis, Gold of low Matt."—A. Hamilton, i. 43, [ed. 1744].

1752.—"... to find the Value of the Touch in Fanams, multiply the Matt by 10, and then by 8, which gives it in Fanams."—T. Brooks, 25.

The same word was used in Japan for a measure, sometimes called a fathom.

[1614.—"The Matt which is about two yards."—Foster, Letters, ii. 3.]

MAUMLET, s. Domestic Hind. māmlät, for 'omelet'; [Māmlēt is 'marmalade'].

MAUND, s. The authorised Anglo-Indian form of the name of a weight (Hind. man, Mahr. man), which, with varying values, has been current over Western Asia from time immemorial. Professor Sayce traces it (mano) back to the Accadian language.* But in any case it was the Babylonian name for 5/8 of a talent, whence it passed, with the Babylonian weights and measures, almost all over the ancient world. Compare the men or mna of Egyptian hieroglyphic inscriptions, preserved in the emna or anna of the Copts, the Hebrew mēneh, the Greek μένη, and the Roman mina. The introduction of the word into India may have occurred during the extensive commerce of the Arabs with that country during the 8th and 9th centuries; possibly at an earlier date. Through the Arabs also we find an old Spanish word almén, and in old French almène, for a weight of about 20 lbs. (Marcel Devé). The quotations will show how the Portuguese converted man into māo, of which the English made maune, and so (probably by the influence of the

* See Sayce, Principles of Comparative Philology, 2nd ed. 208-211.
MAUND.

old English word maund) * our present form, which occurs as early as 1611. Some of the older travellers, like Linschoten, misled by the Portuguese mão, identified it with the word for 'hand' in that language, and so rendered it.

The values of the man as weight, even in modern times, have varied immensely, i.e. from little more than 2 lbs. to upwards of 160. The 'Indian Maund,' which is the standard of weight in British India, is of 40 sers, each ser being divided into 16 chhitaks; and this is the general scale of subdivision in the local weights of Bengal, and Upper and Central India, though the value of the ser varies. That of the standard ser is 80 tolas (q.v.) or rupee-weights, and thus the maund = 82½ lbs. avoirdupois. The Bombay maund (or man) of 48 sers = 28 lbs.; the Madras one of 40 sers = 25 lbs. The Palloda man of Ahmadnagar contained 64 sers, and was = 163½ lbs. This is the largest man we find in the 'Useful Tables.' The smallest Indian man again is that of Colachy in Travancore, and that = 18 lbs. 12 oz. 13 dr. The Persian Tabriizi man is, however, a little less than 7 lbs.; the man shāhi twice that; the smallest of all on the list named is the Jeddah man = 2 lbs. 3 oz. 9½ dr.

b.c. 692.—In the "Eponymy of Zazai," a house in Nineveh, with its shrubbery and gates, is sold for one maneh of silver according to the royal standard. Quoted by Sayce, u.s.

b.c. 667.—We find Nergal-sarra-nacir lending "four manehs of silver, according to the maneh of Carchemish."—Ibid.

c. b.c. 524.—"Cambyses received the Libyan presents very graciously, but not so the gifts of the Cyrenaics. They had sent no more than 500 minae of silver, which Cambyses, I imagine, thought too little. He therefore snatched the money from them, and with his own hand scattered it among the soldiers."—Herodot. iii. ch. 13 (E.T. by Rvelinson).

c. a.D. 70.—"Et quoniam in mensuris quoque ac ponderibus crebro Graecis nominibus utendum est, interpretationem eorum semel in hoc loco ponemus: . . . mina, quam nostri manim vocant pendet drachmas Atticas c."—Pliny, xxii., at end.

c. 1020.—"The gold and silver ingots

amounted to 700,400 mans in weight."—

Al 'Uthbi, in Ellof, ii. 35.

1040.—"The Amrī said:—'Let us keep fair measure, and fill the cups evenly.' . . . Each goblet contained half a man."—

Bashaki, ibid. ii. 144.

c. 1343.—

"The Mena of Sarai makes in

Genoa weight . . . 1 lb. 6 oz. 2

The Mena of Organgi (Urghan) in Genoa . . . 1 lb. 3 oz. 9

The Mena of Otrarre (Otrar) in Genoa . . . 1 lb. 3 oz. 9

The Mena of Armalecho (Al-
maligh) in Genoa . . . 1 lb. 2 oz. 8

The Mena of Canexu (Kancheu in N.W. China) . . . 1 lb. 2"

Pegodotti, 4.

1563.—"The value of stones is only because people desire to have them, and because they are scarce, but as for virtues, those of the loadstone, which staunches blood, are very much greater and better attested than those of the emerald. And yet the former sells by maon, which are in Cambay . . . equal to 26 arrates each, and the latter by ralis, which weigh 3 grains of wheat."—Garcia, f. 156v.

1598.—"They have another weight called Mao, which is a Hand, and is 12 pounds."—Linschoten, 69; [Hak. Soc. i. 245].

1610.—"He was found . . . to have sixtie maunnes in Gold, and every maunne is five and fifteen pound weight."—Hawkins, in Purchas, i. 218.

1611.—"Each maund being three and thirtie English weight."—Middleton, ibid. i. 270.

[1645.—"As for the weights, the ordinary maund is 69 livres, and the livre is of 16 onces; but the maund, which is used to weigh indigo, is only 55 livres. At Surat you speak of a seer, which is 13½ livres, and the livre is 10 onces."—Tavernier, ed. Bull, i. 38.]

c. 1665.—"Le maund pese quarante livres par toutes les Indes, mais ces livres ou serres sont differentes selon les Pais."—Thevenot, v. 54.

1673.—"A Lunbrico (Scone) of pure Gold, weighing about one Maund and a quarter, which is Forty-two pounds."—Fryer, 78.

"The Surat Maund . . . is 40 Sear, of 20 Pice the Sear, which is 371.

The Pucka, Maund at Agra is double as much, where is also the Echarry Maund which is 40 Sear, of 30 Pice to the Sear . . . .

Ibid. 205.

1683.—"Agreed with Chittur Mullasw and Mutradas, Merchants of this place (Hugly), for 1,500 Bales of ye best Tissinda Sugar, each Bale to weigh 2 Maunds, 6½ Seers, Factory weight."—Hedges, Diary, April 5; [Hak. Soc. i. 75].

1711.—"Sugar, Coffee, Tutanague, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom
house is nearest 63½. Avoirdupois... Rattles, and all sorts of Fruit... &c. are sold by the Maund Copara of 7½... The Maund Shaw is two Maunds Tabreez, used at Ispahan."—Lockyer, 230.

c. 1760.—Grose says, "the maund they weigh their indicos with is only 53 lb." He states the maund of Upper India as 69 lb.; at Bombay, 28 lb.; at Goa, 14 lb.; at Surat, 3½ lb.; at Coromandel, 25 lb.; in Bengal, 75 lb.

1854.—"... You only consent to make play when you have packed a good maund of traps on your back."—Life of Lord Lawrence, i. 495.

MAYLA, s. Hind. melā, 'a fair,' almost always connected with some religious celebration, as were so many of the medieval fairs in Europe. The word is Skt. melā, melaka, 'meeting, concourse, assembly.'

[1832.—"... A party of foreigners... wished to see what was going on at this far-famed mayllah..."—Mrs. Meer Hassan Ali, Observations, i. 321-2.]

1869.—"Le Mela n’est pas précisément une foire telle que nous l’entendons; c’est le nom qu’on donne aux réunions de pêlerins et des marchands qui... se rendent dans les lieux considérés comme sacrés, aux fêtes de certaine dieux indiens et des personnages reçus saints parmi les musulmans."—Garcín de Tassij, Rel. Mus., p. 29.

MAZAGON, MAZAGON, n.p. A suburb of Bombay, containing a large Portuguese population. [The name is said to be originally Meakṣagrādana, 'the village of the Great Lord,' Siva.]

1543.—"Mazagüão, por 15,000 redaus, Monbaym (Bombay), por 15,000."—S. Botelho, Tombo, 149.

1644.—"Going up the stream from this town (Monbaym, i.e. Bombay) some 2 leagues, you come to the aldea of Mazagam."—Boccaccio, MS. f. 227.

1673.—"... for some miles together, till the Sea break in between them; over against which lies Masseguna, a great Fishing Town... The Ground between this and the Great Breast is well ploughed and bears good Battye. Here the Portugalls have another Church and Religious House belonging to the Franciscans."—Fryer, p. 67.

[MEARBAR, s. Pers. mirbahr, 'master of the bay,' a harbour-master. Mirbahri, which appears in Botelho (Tombo, p. 56) as mirabary, means 'ferry dues.'

[1675.—"There is another hangs up at the daily Waiters, or Mearbar's Choultry, by the Landing-place..."—Fryer, 56.]

[1682.—"... ordering them to bring away ye boat from ye Meerbar."—Hedges, Diary, Hak. Soc. i. 34.]

MECKLEY, n.p. One of the names of the State of Munneepore.

MEEANA, MYYNA, s. H.—P. miyāna, 'middle-sized.' The name of a kind of palankin; that kind out of which the palankin used by Europeans has been developed, and which has been generally adopted in India for the last century. [Buchanan Hamilton writes: "The lowest kind of palanquins, which are small litters suspended under a straight bamboo, by which they are carried, and shaded by a frame covered with cloth, do not admit the passenger to lie at length, and are here called miyana, or Mahapa. In some places, these terms are considered as synonymous, in others the Miyana is open at the sides, while the Mahapa, intended for women, is surrounded with curtains." (Eastern India, ii. 426.) In Williamson's Vade Mecum (i. 319) the word is written Mohannah.

1784.—"... an entire new myannah, painted and gilt, lined with orange silk, with curtains and bedding complete."—In Seton-Karr, i. 49.

... "Patna common chairs, couches and teaposy, two Mahana palanquins."—Ibid. 62.

1793.—"To be sold... an Elegant New Bengal Meana, with Hair Bedding and furniture."—Bombay Courier, Nov. 2.

1795.—"For Sale, an Elegant Fashionable New Meanna from Calcutta."—Ibid. May 16.

MEERASS, s., MEERASSY, adj., MEERASSIDAR, s. "Inheritance," 'hereditary,' 'a holder of hereditary property.' Hind. from Arab. mirās, mirās, mirāsdār; and these from varīs, 'to inherit.'

1806.—"Every meerassidar in Tanjore has been furnished with a separate pottah (q.v.) for the land held by him."—Fifth Report (1812), 774.

1812.—"The term meerasse... was introduced by the Mahommedans."—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 mirasadar,—that is, persons who held their portions of land in hereditary occupancy."—Ibid. 210.
MEHAUL, s. Hind. from Arab. mahâll, being properly the pl. of Arab. mahâl. 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 mahâll (used as a singular and generally written, incorrectly, mahâl) is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcels of land separately assessed for revenue.' The sing. mahâll (also written in the vernaculars mahâl, and mahâ) is often used for a palace or important edifice, e.g. (see SHISH-MUHULL, TAJ-MAHAL).

MEHTAR, s. A sweeper or scavenger. This name is usual in the Bengal Presidency, especially for the domestic servant of this class. The word is Pers. comp. mikhâr (Lat. major), 'a great personage,' 'a prince,' and has been applied to the class in question in irony, or rather in consolation, as the domestic tailor is called caleefâ. But the name has so completely adhered in this application, that all sense of either irony or consolation has perished; mehtar is a sweeper and nought else. His wife is the Matranee. It is not unusual to hear two mehtars hailing each other as Mahâdrâj! In Persia the menial application of the word seems to be different (see below). The same class of servant is usually called in W. India bhängi (see BUNGY), a name which in Upper India is applied to the caste generally and specially to those not in the service of Europeans. [Examples of the word used in the honorific sense will be found below.]

c. 1800.—"Maitre." See under BUNOW.
1810.—"The mater, or sweeper, is considered the lowest menial in every family." —Williamson, V. M. i. 276-7.
1828.—"... besides many mehtars or stable-boys."—Hajji Baba in England, i. 60.

In the honorific sense:

[1824.—"In each of the towns of Central India, there is ... a mehtur, or head of every other class of the inhabitants down to the lowest."—Malcolm, Central India, 2nd ed. i. 555.
1880.—"On the right bank is the fort in which the Mîhter or Bâdshâh, for he is known by both titles, resides."—Bidâduph, Tribes of the Hindoo Kush, 61.]

MELINDE, MELINDA, n.p. The name (Melinda or Malindi) of an Arab town and State on the east coast of Africa, in S. lat. 3° 9'; the only one at which the expedition of Vasco da Gama had amicable relations with the people, and that at which they obtained the pilot who guided the squadron to the coast of India.

c. 1150.—"Melinde, a town of the Zemdi, ... is situated on the sea-shore at the mouth of a river of fresh water. ... It is a large town, the people of which ... draw from the sea different kinds of fish, which they dry and trade in. They also possess and work mines of iron."—Edrisi (Joubert), i. 56.
c. 1520.—See also Abufeda, by Reinaud, ii. 207.

1488.—"And that same day at sundown we cast anchor right opposite a place which is called Millinde, which is 30 leagues from Mombaça. ... On Easter Day those Moors whom we held prisoners, told us that in the said town of Millinde were stopping four ships of Christians who were Indians, and that if we desired to take them these would give us, instead of themselves, Christian Pilots."—Roteiro de Vasco da Gama, 42-3.

1554.—"As the King of Melinde pays no tribute, nor is there any reason why he should, considering the many tokens of friendship we have received from him, both on the first discovery of these countries, and to this day, and which in my opinion we repay very badly, by the ill treatment which he has from the Captains who go on service to this Coast."—Simão Botelho, Tombo, 17.

c. 1570.—"Di Chial si negotia anco per la costa de Melindi in Ethiopia."—Cesare de Federici in Ramusio, iii. 396v.

1572.—"When 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 cor purpurea ao longe apparecia, Soam os atambores, e pandeiros: E assi entravam ledos e guerreiros."—Camões, ii. 73.

By Burton:

"At such a time the Squadron near the part where first Melinde's goodly shore unseen, in awnings drest and prankt with gallant art, to show that none the Holy Day missew: Flutter the flags, the streaming Estandart gleams from afar with gorgeous purple sheen, tom-toms and timbrels mingle martial jar: thus past they forwards with the pomp of war."
MELIQUE VERIDO.

MELIQUE VERIDO, n.p. The Portuguese form of the style of the princes of the dynasty established at Bidar in the end of the 15th century, on the decay of the Bahmani kingdom. The name represents 'Malik Barid.' It was apparently only the third of the dynasty, 'Ali, who first took the title of (Ali) Barid Shah.

1538.—'And as the folosomiâ (?) of Badur was very great, as well as his presumption, he sent word to Yzam Maluco (Nizamaluco) and to Verido (who were great Lords, as it were Kings, in the Decanam, that lies between the Balagat and Cambaya) . . . that they must pay him homage, or he would hold them for enemies, and would direct war against them, and take away their dominions.'—Correa, iii. 514.

1563.—'And these regents . . . concerted among themselves . . . that they should seize the King of Daquem in Bedar, which is the chief city and capital of the Decan; so they took him 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 salaam (palme) 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 35a.

c. 1601.—'About this time a letter arrived from the Prince Sultân Dânûrî, 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.'—Indiyat Ullah, in Elliot, vi. 104.

MEM-SAHIB, s. This singular example of a hybrid term is the usual respectful designation of a European married lady in the Bengal Presidency; the first portion representing ma'am. Madam Sahib is used at Bombay; Doreasi (see DORAY) in Madras. (See also BURRA BEEBEE.)

MENDY, s. Hind. mehndî, [meihndî, Skt. mendhikâ]; the plant Lavsonia alba, Lam., of the N. O. Lythraceae, strongly resembling the English privet in appearance, and common in gardens. It is the plant whose leaves afford the henna, used so much in Mahommedan countries for dyeing the hands, &c., and also in the process of dyeing the hair. Mehndî is, according to Royle, the Cypress of the ancients (see Pliny, xii. 24). It is also the campshire of Canticles i. 14, where the margin of A.V. has erroneously cypress for cypris.

[Mercáll, Marcáll, s. Tam. marakkâl, a grain measure in use in the Madras Presidency, and formerly varying much in different localities, though the most usual was 12 sers of grain. [Also known as toom.] Its standard is fixed since 1846 at 800 cubic inches, and = 1 1/2 of a garce (q.v.).

1554.—(Negapatam) "Of ghee (namteigne) and oil, one mercar is=2½ canadas" (a Portuguese measure of about 3 pints).—A. Neve, 36.

1803.—"... take care to put on each bullock full six mercalls or 72 seers."—Wellington Desp., ed. 1837, ii. 85.

MERCUIL, n.p. The name by which we know the most southern district of Lower Bumna 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 Beît (Sir A. Phayre).

1568.—"Tenasuari la quale è Città delle regioni del regno di Siam, posta infra terra due o tre marea sopra vn gran fiuome . . . ad onde il fiuome entra in mare e vna villa chiamata Merghi, nel porto della quale ogni anno si caricano alcune navi di verzino (see BRAZIL-wood and SAPPAN-wood), di nipa (q.v.), di betzuan (see BENJAMÉN), e qualche poco di garofalo, macis, noé . . ."—Cos. Federici, in Raimundo, iii. 327v.

1864-5.—"A Country Vessel belonging to Mr. Thomas Lucas arrived in this Road
MILK-BUSH, MILK-HEDGE. 568

MISSAL.


[1727. — "Merjee." See under TENAS-SERIM.]

MILK-BUSH, MILK-HEDGE, s. Euphorbia Tirucalli, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

c. 1590.—"They enclose their fields and gardens with hedges of the zekoom (saôt-kum) tree, which is a strong defence against cattle, and makes the country almost impenetrable by an army."—Ayton, ed. Gladwin, ii. 68; [ed. Jarrett, ii. 239].

[1773.—"Milky Hedge. This is rather a shrub, which they plant for hedges on the coast of Coromandel. . . ."—Ives, 462.]

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 pro- ducingly swelled from standing for some time under the shade of a milk hedge."—Munro's Narr. 80.

1879.—

"So saying, Buddha Silently laid aside sandals and staff, His sacred thread, turban, and cloth, and came Forth from behind the milk-bush on the sand. . . .

Sir E. Arnold, Light of Asia, Bk. v.

c. 1886.—"The milk-hedge forms a very distinctive feature in the landscape of many parts of Guzerat. Twigs of the plant thrown into running water kill the fish, and are extensively used for that purpose. Also charcoal from the stems is considered the best for making gunpowder."—M. Gen., R. H. Krattinge.

MINCOPIE, n.p. This term is attributed in books to the Andaman islanders as their distinctive name for their own race. It originated with a vocabulary given by Lient. Cobrooke in vol. iv. of the Asiatic Researches, and was certainly founded on some misconception. Nor has the possible origin of the mistake been ascertained. [Mr. Man (Proc. Anthrop. Institute, xii. 71) suggests that it may have been a corruption of the words min kaih! 'Come here!']

MINICOY, n.p. Minikai; [Logan (Malabar, i. 2) gives the name as Menakāyat, which the Madras Gloss. derives from Mal. min, 'fish,' kaih, 'deep pool.' The natives call it Matiku (note by Mr. Gray on the passage from Pyrard quoted below).] An island intermediate between the Maldive and the Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse was in 1883 erected on the island. This is probably the island intended for Mulkee in that ill-edited book the E.T. of Tahfut al-Mujahidin. [Mr. Logan identifies it with the "female island" of Marco Polo. (Malabar, i. 287.)]

[cf. 1610.—". . . a little island named Malicut."—Pyrard de Laval, Hak. Soc. i. 322.]

MISCALL, s. Ar. mishkal (mithkāl, properly). An Arabian weight, originally that of the Roman aureus and the gold dinār; 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 mithkāls of gold. This anecdote serves to attest at once the severity of the sovereign and the extreme wealth of the country."—Shikābuddin, in Not. et Ext., xiii. 192.

1502.—"Upon which the King (of Sofala) showed himself much pleased . . . and gave them as a present for the Captain-Major a mass of strings of small golden beads which they call pingo, weighing 1000 maticals, every matical being worth 500 reis, and gave for the King another that weighed 3000 maticals. . . ."—Correa, i. 274.

MISREE, s. Sugar candy. Mīšrī, 'Egyptian,' from Mīšr, Egypt, the Missraim of the Hebrews, showing the original source of supply. [We find the Mīšrī or 'sugar of Egypt' in the Arabian Nights (Burton, xi. 396).] (See under SUGAR.)

1810.—"The sugar-candy made in India, where it is known by the name of miscery, bears a price suited to its quality. . . . It is usually made in small conical pots, whence it concretes into masses, weighing from 3 to 6 lbs. each."—Williamson, V. M. ii. 194.

MISSAL, s. Hind. from Ar. misl, meaning 'similitude.' The body of documents in a particular case before a court. [The word is also used in its original sense of a 'clan.'][1861.—"The martial spirit of the Sikhs thus aroused . . . formed itself into clans or confederacies called Misls. . . ."—Cave-Brown, Punjab and Delhi, i. 388.]
MOBED, s. P. mūbīd, a title of Parsee Priests. It is a corruption of the Pehlevi magi-pāt, 'Lord Magus.'

[1815.— "The rites ordained by the chief Mobuds are still observed."—Malcolm, H. of Persia, ed. 1829, i. 499.]

MOCUDDUM, s. Hind. from Ar. mukaddam, 'praepositus,' a head-man. The technical applications are many; e.g. to the headman of a village, responsible for the realisation of the revenue (see LUMBERDAR); to the local head of a caste (see CHOWDRY); to the head man of a body of peons or of a gang of labourers (see MATE), &c. &c. (See further detail in Wilson). Cobarruvias (Tesor of the Lengua Castellana, 1611) gives Almocadoen, "Capi- tan of Infanteria."

C. 1347.— "... The princess invited ... the tana[il (see TINDAL) or mukaddam of the crew, and the ațakâlîr or mukaddam of the archers."—Ibn Batuta, iv. 250.*

1538.— "O Mocadão da mazmorra q era o carereiro daquella prisão, tanto q os vio mortos, deu logo rebate disso ao Guazil da justiça, ..."—Pinto, cap. vi.

"... The Jaylor, which in their language is called Mocadan, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the Guazil, which is as the Judge with us, ..."—Cogua's Transl., p. 5.

1554.— "E a hum naique, com says piães (peons) e hum mocadão, com says tochas, hum boy de sombrero, dous mainatos," &c. —Bodello, Tombo, 51.

1567.— "... furthermore that no infidel shall serve as servire, shroff (xarvârī) mocadam (mocadão), naique (see NAIK), peon (pião) paraptrim (see PARRUTTY), collector of dues, correidor, interpreter, procurator or solicitor in court, nor in any other office or charge in which he can in any way hold authority over Christians."—Decree of the Sacred Council of Goa, Dec. 27. In Arch. Port. Orient. fasc. 4.

[1598.— "... a chief Boteson ... which they call Mocadan."—Löschoten, Hak. Soc. i. 267.

[c. 1610.— "They call these Lascarys and their captain Mocadon."—Pyrard de Laval, Hak. Soc. ii. 117.]

[1615.— "The Generall dwelt with the Makadow of Swally."—Sir T. Roe, Hak. Soc. i. 45; comp. Dauvers, Letters, i. 294.]

1644.— "Each vessel carries forty mariners and two mocadons."—Bocarro, MS.


1580.— "For the better keeping the Boatmen in order, resolved to appoint Black Tom Muckadum or Master of the Boatmen, being Christian as he is, his wages being paid at 70 fanams per mensem."—Fort St. Geo. Cons., Dec. 23, in Notes and Extz. No. iii. p. 42.

1580.— "This headman was called the Mokadam in the more Northern and Eastern provinces."—Systems of Land Tenure (Cobden Club), 183.

MOCCUDDAMA, s. Hind. from Ar. mukaddama, 'a piece of business,' but especially 'a suit at law.'

MODELIER, MODLIER, s. Used in the Tamil districts of Ceylon (and formerly on the Continent) for a native head-man. It is also a caste title, assumed by certain Tamil people who styled themselves Nudras (an honourable assumption in the South). Tam. muddaliydr, muthaliydr, an honorific pl. from muddal, muthal, 'a chief.'

C. 1320.— "When I was staying at Columbus (see QUILON) with those Christian chiefs who are called Modlial, and are the owners of the pepper, one morning there came to me ..."—John de Marignoli, in Cathay, &c., ii. 381.

1522.— "And in opening this foundation they found about a cubit below a grave made of brickwork, white-washed within, as if newly made in which they found part of the bones of the King who was converted by the holy Apostle, who the natives said they heard was called Tani (Tamil) mudo- lyar, meaning in their tongue 'Thomas Servant of God.'"—Correa, ii. 726.

1544.— "... apud Praefectum locis illis quem Modeliarem vulgo muncupant."—S. Fr. Xavieri Epistolae, 129.

1607.— "On the part of Dom Fernando Modeliar, a native of Ceylon, I have re- ceived a petition stating his services."—Letter of R. Philip III, in L. das Mangues, 135.

1616.— "These entered the Kingdom of Candy ... and had an encounter with the enemy at Matale, where they cut off five- and-thirty heads of their people and took certain archives and modiliales who are chiefs among them, and who had ... deserted and gone over to the enemy as is the way of the Chingados."—Bocarro, 495.

1618.— "The 5 August followed from Candy the Modeliar, or Great Captain ...
in order to inspect the ships."—Van Spilbergen's Voyage, 38.

1685.—"The Modeliares . . . and other great men among them put on a shirt and doublet, which those of low caste may not wear."—Ribiero, f. 46.

1708.—"Mon Révéré Père. Vous êtes tellement accoutumé à vous mêler des affaires de la Compagnie, que non obstant la prière que je vous ai réitérée plusieurs fois de nous laisser en repos, je ne suis pas étonné si vous prenez parti dans l'aire de Lazaro ci-devant courtier et Modélar de la Compagnie."—Norbert, Mémoires, i. 274.

1726.—"Modélyaar. This is the same as Captain."—Valentin (Ceylon), Names of Officers, &c., 9.

1810.—"We . . . arrived at Barbaireen about two o'clock, where we found that the provident Modélar had erected a beautiful rest-house for us, and prepared an excellent collation."—Maria Graham, 98.

MOFUSSIL, s., also used adjectively, "The provinces,"—the country stations and districts, as contra-distinguished from 'the Presidency'; or, relatively, the rural localities of a district as contra-distinguished from the sudder or chief station, which is the residence of the district authorities. Thus if, in Calcutta, one talks of the Moftussil, he means anywhere in Bengal out of Calcutta; if one at Benares talks of going into the Moftussil, he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares. And so over India. The word (Hind. from Ar.) moofasal means properly 'separate, detailed, particular,' and hence 'provincial,' as moofasal 'adlat,' a 'provincial court of justice.' This indicates the way in which the word came to have the meaning attached to it.

About 1845 a clever, free-and-easy newspaper, under the name of The Mofussilite, was started at Meerut, by Mr. John Lang, author of Too Clever by Half, &c., and endured for many years.

1781.—". . . a gentleman lately arrived from the Moussel" (plainly a misprint).—Hickey's Bengal Gazette, March 31.

"A gentleman in the Mofussil, Mr. P., fell out of his chaise and broke his leg. . . ."—Ibid., June 30.

1810.—"Either in the Presidency or in the Moftussil . . ."—Williamson, V. M. ii. 499.

1836.—". . . the Moftussil newspapers which I have seen, though generally disposed to cavil at all the acts of the Govern-

ment, have often spoken favourably of the measure."—T. B. Macaulay, in Life, &c. i. 399.

MOGUL, n.p. This name should properly mean a person of the great nomad race of Mongols, called in Persia, &c., Mughals; but in India it has come, in connection with the nominally Mongol, though essentially rather Turk, family of Baber, to be applied to all foreign Mahomedans from the countries on the W. and N.W. of India, except the Pathans. In fact these people themselves make a sharp distinction between the Mughal Irâni, of Pers. origin (who is a Shiâh), and the M. Târûndî of Turk origin (who is a Sunni). Deg is the characteristic affix of the Mughal's name, as Khân is of the Pathân's. Among the Mahomedans of S. India the Moguls or Mughals constitute a strongly marked caste. [They are also clearly distinguished in the Punjâb and N.W.P.] In the quotation from Baber below, the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

In Port. writers Mogul or Moor is often used for "Hindoostan," or the territory of the Great Mogul.


1298.—". . . Mungul, a name sometimes applied to the Tartars."—Marco Polo, i. 276 (2nd ed.).

c. 1300.—"Ipsi vero dicunt se descendisse de Gog et Magog. Vnde ipsi dicuntur Moguli, quasi corrupto vocabulo Magoguli."—Ricollos de Monte Cruci, in Quatuor, p. 118.

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 Mocools, that is to say of armed troopers." — Pegolotti, on the Land Route to Cathay, in Cathay, &c., ii. 287.

1404. — "And the territory of this empire of Samarkand is called the territory of Mogalia, and the language thereof is called Muggalia, and they don't understand this language on this side of the River (the Oxus) . . . for the character which is used by those of Samarkand beyond the river is not understood or read by those on this side the river; and they call that character Mongali, and the Emperor keeps by him certain scribes who can read and write this Mogali character." — Claviio, § ciii. (Comp. Markham, 119-120.)

c. 1500. — "The Moghul troops, which had come to my assistance, did not attempt to fight, but instead of fighting, betook themselves to dismounting and plundering my own people. Nor is this a solitary instance; such is the uniform practice of these wretches the Moghuls; if they defeat the enemy they instantly seize the booty; if they are defeated, they plunder and dismount their own allies, and betide what may, carry off the spoil." — Baber, 98.

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 Moghors, of the kingdom of Dely, called Bobor Mirza." — Corea, i. 571.

1536. — "Dicti Mogores vel populosis Persarum Mogoribus, vel quod nunc Turkaee a Persis Mogores appellatur." — Letter from K. John III. to Pope Paul III.

1555. — Tartaria, otherwise called Mongal, As Vincenzio wrote, is in that part of the earth where the East and the north joine together." — W. Watremans, Parole de Flacions.

1563. — "This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Corapone (Khorasan). . . . The Mogores, whom we call Tartars, conquered it more than 30 years ago. . . .

— Garcia, f. 34.

[c. 1590. — "In his time (Nasiru'ddin Mahmud) the Mughals entered the Panjub . . . ."] — An. ed. Jarrett, ii. 394.

[c. 1610. — "The greatest ships come from the coast of Persia, Arabia, Mogor." — Pyrard de Laval, Hak. Soc. i. 258.

[1636. — India containeth many Provinces and Realmes, as Cambiala, Deli, Deean, Bisbarar, Malabar, Narsingar, Orixa, Bengala, Sangrah, Mogores, Ava, Pegua, Aureas Chersonesus, Sinia, Cambo, and Campaa." — T. Blundevil, Description and use of Placius his Mappe, in Eight Treatises, ed. 1626, p. 547.]

c. 1650. — "Now shall I tell how the royal house arose in the land of the Monghol . . .

And the Ruler (Chingiz Khan) said . . .

'I will that this people Bade, resembling a precious crystal, which even to the completion of my enterprise hath shown the greatest fidelity in every peril, shall take the name of Kohike (Blue) Monghol." — Swaung Setzen, by Schmidt, pp. 57 and 71.

1741. — "Ao mesmo tempo que a paz se ajusteram entre os referidos generaes Mogor e Marata." — Basquejo das Posseesaoes Porting, na Orientee — Documentos Comprovativas, iii. 21 (Lisbon 1853).

1764. — "Whatever Moguls, whether Oranies or Tournamie, come to offer their services should be received on the aforesaid terms." — Paper of Articles sent to Major Munro by the Nawaub, in Long, 360.

[c. 1773. — . . . the news-writers of Rai Droog frequently wrote to the Nawaub . . . that the besieged Naik . . . had attacked the batteries of the besiegers, and had killed a great number of the Moghuls." — H. of Hyder, 317.]

1781. — "Wanted an European or Mogul Coachman that can drive four Horses in hand." — India Gazette, June 30.

1800. — "I pushed forward the whole of the Mahrratt and Mogul cavalry in one body. . . ." — Sir A. Wellesley to Munro, Munro's Life, i. 268.

1808. — "The Mogul horse do not appear very active; otherwise they ought certainly to keep the pindarries at a greater distance." — Wellington, ii. 281.

In these last two quotations the term is applied distinctively to Hyderabad troops.

1855. — "The Moguls and others, who at the present day settle in the country, intermarrying with these people (Burmanes Mahommedans) speedily sink into the same practical heterodoxies." — Yule, Mission to Ava, 151.

MOGUL, THE GREAT, n.p. Sometimes 'The Mogul' simply. The name by which the Kings of Delhi of the House of Timur were popularly styled, first by the Portuguese (o grão Mogor) and after them by Europeans generally. It was analogous to the Sophy (q.v.), as applied to the Kings of Persia, or to the 'Great Turk' applied to the Sultan of Turkey. Indeed the latter phrase was probably the model of the present one. As noticed under the preceding article, MOGOL, MOGOR, and also 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 Aravish-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 Thévenot here and under MOHWÁ.)
c. 1563.—"Ma già dodici anni il gran Mogol Re Moro d'Agra et del Deli . . . si è impatronato di tutto il Regno de Cambaia."—V. di Messer Cesare Federici, in Ramnaro, iii.
3152.—"A este o Rei Cambayeco soberrissimo Fortaleza dará na rica Dio; Porque contra o Mogor poderossissimo Lhe ajude a defender o senhorio . . . "—Bernier, i.

By Burton:
"To him Cambaya's King, that haughtiest Moor, shall yield in wealthy Diu the famous fort that he may gain against the Grand Mogor 'spite his stupduous power, your firm support . . . ."

[1609.—"When you shall repair to the Greate Mogul."—Birdwood, First Letter Book, 325.
[1612.—"Hochchar (Akbar) the last deceased Emperor of Hindustan, the father of the present Great Mogol."—Dawers, Letters, i. 168.

1615.—"Nam praeter Magnum Mogor cui hodie potissima illius pars subjecta est; qui tum quidem Mahometicae religioni deditus erat, quamuis eam modo cane et angue peius detestetur, vix scio an illius auxor Mahometana sacra coloret."—Jarric, i. 58.

. . . prosecuting my travaille by land, I entered the confines of the great Mogor . . . ."—De Montfart, 15.

1616.—"It (Chitor) is in the country of one Rama, a Prince newly subdued by the Mogul."—Sir T. Roe. [In Hak. Soc. (i. 102) for "the Mogul" the reading is "this King."]

"The Seueller Kingdomes and Provinces subject to the Great Mogoll Sha Selin Gehangier."—Idev., in Purchas, i. 578.

. . . the base cowardice of which people hath made The Great Mogul sometimes use this proverb, that one Portuguese would beat three of his people . . . and he would further add that one Englishman would beat three Portuguese. The truth is that those Portuguese, especially those born in those Indian colonies, . . . are a very low poor-spirited people . . . ."—Terry, ed. 1777, 153.

[. . . a copy of the articles granted by the Great Mogoll may partly serve for precedent."—Foster, Letters, iv. 222.]

1623.—"The people are partly Gentile and partly Mahometan, but they live mingled together, and in harmony, because the Great Mogol, to whom Guzerat is now subject . . . although he is a Mahometan (yet not altogether that, as they say) makes no difference in his states between one kind of people and the other."—P. della Valle, ii. 510; [Hak. Soc. i. 30, where Mr. Grey reads "Gran Moghel ".]

1644.—"The King of the inland country, on the confines of this island and fortress of Dlu, is the Mogor, the greatest Prince in all the East."—Bocarco, MS.

1663.—"Mogol est vn terme des Indes qui signifie blanc, et quand nous disons le grand Mogol, que les Indiens appellent Schah Geanne Roy du monde, c'est qu'il est effectivement blanc . . . nous l'appelons grand Blanc ou grand Mogol, comme nous appelons le Roy des Ottomans grand Turq."—De la Boullaye-le-Gouz, ed. 1657, pp. 549-550.

. . . This Prince, having taken them all, made fourscore and two of them abjure their faith, who served him in his wars against the Great 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 "Roy des Mogores" (cap. xx.).

1665.—". . . Samarchand by Oxus, Temir's throne, To Paquin of Sinaean Kings; and thence To Agra and Labhor of Great Mogul . . . ."—Paradise Lost, xi. 389-91.

1665.—"L'Empire du Grand-Mogol, qu'on nomme particulierement le Mogoli-stan, est le plus etendu et le plus puissant des Roiaumes des Indes . . . Le Grand-Mogol vient en ligne directe de Tamerlan, dont les descendants qui se sont etablis aux Indes, se sont fait appeller Mogols . . . ."—Thevenot, 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."—Baldeus (Germ. ed.), 21.

1673.—"It is the Flower of their Emperor's Titles to be called the Great Mogul, Burrovre (read Burrow, see Fryer's Index) Mogul Peshkar, who . . . is at present Aven Zeeb,"—Fryer, 195.

1716.—Gram 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 India's, or the Great Mogol's Empire."—A. Hamilton, i. 115, [ed. 1744].

1780.—"There are now six or seven fellows in the tent, gravely disputing whether Hydey is, or is not, the person commonly called in Europe the Great Mogol."—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. J. Bull, iii. 458.
1786. — "That Shah Allum, the prince commonly called the Great Mogul, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan..." — Art. of Charge against Hastings, in Burke, vii. 189.

1807. — "L'Hindoustan est depuis quelque temps dominé par une multitude de petits souverains, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnaissait comme il faut l'autorité légitime du Mogol, si ce n'est cependant Messieurs les Anglais, lesquels n'ont pas cessé d'être soumis à son obéissance : en sort qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbar Schah, fils de Schah Alâm." — Asfos, Araïsh-i-Mahjîl, quoted by Garcin de Tassy, Rel. Mus. 90.

MOGUL BREECHES, s. Apparently an early name for what we call long-drawers or pyjamas (q.q.v.).

1625. — "... let him have his shirt on and his Mogul breeches ; here are women in the house." — Beaumont & Fletcher, The Fair Maid of the Inn, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July 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 mühr, 'the sun,' as one of the secondary meanings of that word is 'a golden circlet on the top of an umbrella, or the like' (Vallers). [Platts, on the contrary, identifies it with Skt. mudrâ, 'a seal.']

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 Ghûrî Kings of Ghaznî and their freedmen, circa A.D. 1200, tending to a standard weight of 100 ratis (see BUTTEE) of pure gold, or about 175 grains, thus 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 seca 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 seca rupees. The weight of this coin was 190-773 grs. (according to Regn. of 1793, 190-894), and it contained 190-086 grs. of gold. Regulation xxxv. of 1793 declared these gold mohurs to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the gold mohur to be coined at this Presidency (Fort William), in order to raise the value of fine gold to 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 new gold mohur was to weigh 204-710 grs., containing fine gold 187-651 grs. Once more Act xvii. of 1835 declared that the only gold coin to be coined at Indian mints should be (with propor-

* See Cathay, &c., pp. cxxlvii.-ccl. ; and Mr. E. Thomas, Pathan Kings of Delhi, passim.
† The average was taken as follows:—(1) We took the whole of the weight of gold in the list at p. 48 ("Table of the Gold Coins of India") with the omission of four pieces which are 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.
tionate subdivisions) a *gold mohur* or "15 rupee piece" of the weight of 180 grs. troy, containing 165 grs. of pure gold; and declared also that no gold coin should thenceforward be a legal tender of payment in any of the territories of the E.I. Company. There has been since then no substantive change.

A friend (W. Simpson, the accomplished artist) was told in India that *gold mohur* was a corruption of gol, ('round') mohr, indicating a distinction from the square mohurs of some of the Delhi Kings. But this we take to be purely fanciful.

1899.—"The Gold Moor, or Gold Roupie, is valued generally at 14 of Silver; and the Silver Roupie at Two Shillings Three Pence."—Ovington, 219.

1726.—"There is here only also a State mint where gold Moors, silver Roupes, Pegn and other money are struck."—Valentijn, v. 166.

1758.—"50,000 rupees, and 4000 gold Mohurs, equivalent to 60,000 rupees, were the military chest for immediate expenses."—Orme, ed. 1803, ii. 364.

[1776.—"Thank you a thousand times for your present of a parcel of morabs."—Mrs. P. Francis, to her husband, in Francis Letters, i. 286.]

1779.—"I then took hold of his hand: then he (Francis) took out gold mohurs: and offered to give them to me: I refused them; he said 'Take that (offering both his hands to me), 'twill make you great men, and I will give you 100 gold mohurs more.'"—Evidence of Rambux Jemadar, on Trial of Grand v. Francis, quoted in Echoes of Old Calcutta, 228.

1785.—"Malver, hairdresser from Europe, proposes himself to the ladies of the settlement to dress Hair daily, at two *gold mohurs* per month, in the latest fashion with gauze flowers, &c. He will also instruct the slaves at a moderate price."—In Seton-Karr, i. 119.

1797.—"Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 lacs of rupees and 8000 gold Mohurs for me, of which I was to have 4 lacs, my attendants one, and your Ladyship the gold."—Letter in Mem. of Lord Tyrconnel, i. 410.

1809.—"I instantly presented to her a nazur (see NUZZER) of nineteen *gold mohurs* in a white handkerchief."—Lord Valenta, i. 100.

1811.—"Some of his fellow passengers . . . offered to bet with him sixty *gold mohurs."—Morton's Life of Leyden, 83.

* Was this ignorance, or slang? Though slave-boys are occasionally mentioned, there is no indication that slaves were at all the usual substitute for domestic servants at this time in European families.

1829.—"I heard that a private of the Company's Foot Artillery passed the very noses of the prize-agents, with 500 *gold mohurs* (sterling 1000s.) in his hat or cap."

—John Shippe, ii. 226.

[c. 1847.—"The widow is vexed out of patience, because her daughter Maria has got a place beside Cambrie, the penniless curate, and not by Colonel Goldmore, the rich widower from India."—Thackeray, Book of Snobs, ed. 1879, p. 71.]

**MOHURRER, MOHER, &c., s.** A writer in a native language. Ar. muḥarrir, 'an elegant, correct writer.' The word occurs in Grose (c. 1760) as 'Mooreis, writers.'

[1765.—"This is not only the custom of the heads, but is followed by every petty Mohooree in each office."—Verdel, View of Bengal, App. 217.]

**MOHURRUM, s.** Ar. Muḥarrum ("sacre"), properly the name of the 1st month of the Mahomedan lunar year. But in India the term is applied to the period of fasting and public mourning observed during that month in commemoration of the death of Hassan and of his brother Husain (A.D. 669 and 680) and which terminates in the ceremonies of the 'Ashārā-ā, commonly however known in India as "the Mohurrum." For a full account of these ceremonies see Herklots, Quanon-e-Islam, 2nd ed. 98-148. [Perry, Miracle Play of Hasan and Husain.] And see in this book HOBSON-JOSBON.

1869.—"Fête du Martin de Huécan. . . . On la nomme généralement Muhammar du nom du mois . . . et plus spécialement Dahā, mot persan dérivé de dāh 'dix,' . . . les dénominations viennent de ce que la fête de Huécan dure dix jours."—Garcia de Tassy, Rel. Miss. p. 31.

**MOHWA, MOHWA, MOWA, s.** Hind. &c. mahud, mahud, Skt. madhāka, the large oak-like tree Bassia latifolia.* Roxb. (N. O. Sapotaceae), also the flower of this tree from which a spirit is distilled and the spirit itself. It is said that the Mahvā flower is now largely exported to France for the manufacture of liqueurs. The tree, in groups, or singly, is common all over Central India in the lower lands, and, more sparsely, in the Gangetic provinces. "It abounds in Guzerat. Where 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 mhowa. The timber is strong and durable." (M.-Gen. R. H. Keatinge.)


1810.—"... the number of shops where Todd, Mowah, Parish Arrack, &c., are served out, absolutely incalculable."—Williamsion, V. M. ii. 153.

1814.—"The Mowah... attains the size of an English oak... and from the beauty of its foliage, makes a conspicuous appearance in the landscape."—Forbes, Or. Mem. ii. 452; [2nd ed. ii. 261, reading Mawah].

1871.—"The flower... possesses considerable substance, and a sweet but sickly taste and smell. It is a favourite article of food with all the wild tribes, and the lower classes of Hindus; but its main use is in the distillation of ardent spirits, most of what is consumed being Mhowa. The spirit, when well made, and mellowed by age, is by no means of despicable quality, resembling in some degree Irish whisky. The luscious flowers are no less a favourite food of the brute creation than of man..."—Forsyth, Highlands of C. India, 75.

MOLE-ISMAM, n.p. The title applied to a certain class of rustic Mahommedans or quasi-Mahommedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahnûd Bigarara, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term. [In the E. Panjab the descendants of Jats forcibly converted to Islam are known as Mûla, or 'unfortunate' (Ibhetson, Panjab Ethnography, p. 142). The word is derived from the nakshatra or lunar asterism of Mûl, to be born in which is considered specially unlucky.]

[1898.—"Mole-Isams." See under GRASSIA.]

MOLEY, s. A kind of (so-called wet) curry used in the Madras Presidency, a large amount of coco-nut being one of the ingredients. The word is a corruption of 'Malay'; the dish being simply a bad imitation of one used by the Malays.

[1885.—"Regarding the Ceylon curry... It is known by some as the 'Malay curry,' and it is closely allied to the moli of the Tamils of Southern India." Then follows the recipe.—Wyvern, Culinary Jottings, 5th ed., 269.]

MOLLY, or (better) MALLEE, s. Hind. măli, Skt. mālikā, 'a garland-maker,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the Molly with his dolly," viz. of the măli with his dăli.

1759.—In a Calcutta wages tariff of this year we find—

"House Molly... 4 Rs."
In Long, 182.

MOLUCCAS, n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (Turnātī), Tidore (Tidōrī), Mortir, Makian, and Bachian. [See Mr. Gray's note on Pyrrad de Laval, Hak. Soc. ii. 166.] But the application of the name has been extended to all the islands under Dutch rule, between Celebes and N. Guinea. There is a Dutch governor residing at Amboyna, and the islands are divided into 4 residencies, viz. Amboyna, Banda, Ternate and Manado. The origin of the name Molucca, or Maluco as the Portuguese called it, is not recorded; but it must have been that by which the islands were known to the native traders at the time of the Portuguese discoveries. The early accounts often dwell on the fact that each island (at least three of them) had a king of its own. Possibly they got the (Ar.) name of Jazīrat-al-Mulūk, 'The Isles of the Kings.'

Valentijn probably entertained the same view of the derivation. He begins his account of the islands by saying:

"There are many who have written of the Moluccos and of their Kings, but we have hitherto met with no writer who has given an exact view of the subject." (Deel, i. Mol. 3).

And on the next page he says:

"For what reason they have been called Moluccos we shall not here say; for we shall do this circumstantially when we shall speak of the Molukse Kings and their customs."

But we have been unable to find the fulfilment of this intention, though probably it exists in that continent of a work somewhere. We have also..."
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seen a paper by a writer who draws much from the quarry of Valentijn. This is an article by Dr. Van Muschenbroek in the Proceedings of the International Congress of Geog. at Venice in 1881 (ii. pp. 596, seqq.), in which he traces the name to the same origin. He appears to imply that the chiefs were known among themselves as MOLOKOS, and that this term was substituted for the indigenous Kolano, or King. "Ce nom, ce titre restèrent, et furent même peut à peu employés, non seulement pour les chefs, mais aussi pour l’état même. A la longue les îles et les états des Molokos devinrent les îles et les états Molokos." There is a good deal that is questionable, however, in this writer’s deductions and etymologies. [Mr. Skeat remarks: "The islands appear to be mentioned in the Chinese history of the Tang dynasty (618-696) as Mi-li-ku, and if this be so the name is perhaps too old to be Arab."

c. 1430.—"Has (Java) ultra xv dierum cursu duae reperientur insulae, orientem versus. Altera Sandali appellatur, in qua mnes musanctae et maces; altera Bandam nomine, in qua sola gariofall producuntur." —N. Conti, in Poggia.

1501.—The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under CANHAMEIRA), who in 1501, among the places heard of by Cabral’s fleet, mentions the Maluche Islands.

1510.—"We disembarked in the island of Monoch, which is much smaller than Bandan; but the people are worse. . . . Here the cloves grow, and in many other neighbouring islands, but they are small and uninhabited." —Varthema, 246.

1514.—"Further on is Timor, whence comes sandalwood, both the white and the red; and further on still are the Maluc, whence come the cloves. The bark of these trees I am sending you; an excellent thing it is; and so are the flowers." —Letter of Giovanni da Empoli, in Archivio Stor. Ital., p. 81.

1515.—"From Malacca ships and junks are come with a great quantity of spice, cloves, mace, nut (meg), sandalwood, and other rich things. They have discovered the five islands of Cloves; two Portuguese are lords of them, and rule the land with the rod. "Tis a land of much meat, oranges, lemons, and clove-trees, which grow there of their own accord, just as trees in the woods with us . . . God be praised for such favour, and such grand things!" —Another letter of do., ibid. pp. 85-86.

1516.—"Beyond these islands, 25 leagues towards the north-east, there are five islands, one before the other, which are called the islands of Maluco, in which all the cloves grow. . . . Their Kings are Moors, and the first of them is called Baozon, the second Maquin, the third is called Motel, the fourth Tidory, and the fifth Ternalty . . . every year the people of Maleca and Java come to these islands to ship cloves . . ." —Barbosa, 201-202.

1518.—"And it was the monson for Maluco, dom Alexio despatched dom Tristram de Meneses thither, to establish the trade in clove, carrying letters from the King of Portugal, and presents for the Kings of the isles of Ternate and Tidore where the clove grows." —Correa, ii. 532.

1521.—"Wednesday the 6th of November . . . we discovered four other rather high islands at a distance of 14 leagues towards the east. The pilot who had remained with us told us these were the Maluco islands, for which we gave thanks to God, and to comfort ourselves we discharged all our artillery . . . since we had passed 27 months all but two days always in search of Maluco." —Pigafetta, Voyage of Magellan, Hak. Soc. 124.

1535.—"We know by our voyages that this part is occupied by sea and land captains who come to far and 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 Maluca . . . stand all within sight of one another embracing a distance of 25 leagues . . . we do not call them Maluco because they have no other names; and we call them five because in that number the clove grows naturally. Moreover, we call them in combination Maluco, as here among us we speak of the Canaries, the Terceiras, the Cabo-Verde islands, including under these names many islands each of which has a name of its own." —Barros, III. v. 5.


1665.—"As when far off at sea a fleet descends 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. 636-640.

MONE, n.p. Móm or Mún, the name by which the people who formerly occupied Pegu, and whom we call Talaim, called themselves. See TALAING.

MONEGAR, s. The title of the headman of a village in the Tamil country; the same as petit (see FATEL) in the Deccan, &c. The word is Tamil
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MONSOON, s. The name given to the periodical winds of the Indian seas, and of the seasons which they affect and characterize. The original word is the Ar. mausim, 'season,' which the Portuguese corrupted into monção, 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 Beirât Mohît, 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.* The Venetian, Leonardo Ca' Masser (below) calls the monsoons li tempi. And the quotation from García de Orta shows that in his time the Portuguese sometimes used the word for season without any apparent reference to the wind. Though monção is general with the Portuguese writers of the 16th century, the historian Diogo de Couto always writes 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. Linshoten in Dutch (1596) has monssoyn and monssoen (p. 8; [Hak. Soc. i. 53]). It thus appears probable that we get our monsoon from the Dutch. The latter in modern times seem to have commonly adopted the French form mousson. [Prof. Skeat traces our monsoon from Ital. monsone.] We see below ( Ces. Feder.) that Monsoon was used as synonyms with "the half year," and so it is still in S. India.

1505. "De qui passano el colfo de Colocut che sono leghe 800 de pacio (passeggio): aspettano li tempi che sono nel principio dell' Autuno, e con le cole fatte (!) passano."—Leonardo di Ca' Mosser, 26.

[1512.—"... because the maçuam for both the voyages is at one and the same time."—Albuquerque, Cartas, p. 30.]

1558.—"... and the more, because the voyage from that region of Malaca had to be made by the prevailing wind, which they call monção, which was now near its end. If they should lose eight days they would have to wait at least three months for the return of the time to make the voyage."—Barros, Dec. II. liv. ii. cap. iv.

* "Don Ricardo began to fret and fidget most awfully.—Beginning of the seasons,—why, we may not get away for a week, and all the ships will be kept back in their loading."—Ed. 1868, p. 309.
1554.—"The principal winds are four, according to the Arabs, . . . but the pilots call them by names taken from the rising and setting of certain stars, and assign them certain limits within which they begin or attain their greatest strength, and cease. These winds, limited by space and time, are called Mauzim."—The Mohit, by Sidi 'Ali Kopydân, in J. As. Soc. Beng. iii. 548.

"Be it known that the ancient masters of navigation have fixed the time of the monsoon (in orig. doubtless mauzim), 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 from Plinius. 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 roodolo (as we call it in our own country) in October and November."—Garcia, f. 134E.

1568.—"Come s'arrina in vna città la prima cosa si piglia vna casa a fitto, ò per mesi ò per anno, seconda che si disegna di starui, e nel Pegh ò costume di pigliarla per Monson, cioè per sei mesi."—Ces. Federici, in Ramsius, iii. 394.

1586-8.—"But the other goods which come by sea have their fixed season, which here they call Monzão."—Naselli, in De Guformatis, p. 204.

1599.—"Ora nell anno 1599, essendo venuta la Mansone a proposito, si messero alla vela due navi Portoghesi, le quali eran venute dalla città di Goa in Amacão (see MACAO)."—Carletti, ii. 206.

1610.—"Ces Monsoons ou Muessons sont vouts qui changent pour l'Esté ou pour l'Hvyer de six mois en six mois."—Pyrard de Laval, i. 199; see also ii. 110; [Hak. Soc. i. 280; in i. 257 Monsons; in i. 175, 235, Muessons].

[1615.—"I departed for Bantam having time of the year and the opportunity of the Monethsone."—Foster, Letters, iii. 268.

[ "The Monthesone will else be spent."—Sir T. Roe, Hak. Soc. i. 36.]

[1616.—"... quos Lusitani patriâ voce Moncam indigent."—Jarro, i. 46.

Sir T. Roe writes Monson.

1627.—"Of Cora he was also told that there are many boggies, for which cause they have Waggons with broad wheels, to keep them from sinking, and observing the Monson or season of the wind ... they have sayles fitted to these waggons, and so make their Voyages on land."—Purchas, Pilgrimage, 622.

1634.—"Partio, vendo que o tempo em vao gastava, E que a monção de navigar passava."—Malaca, Conquistado, iv. 75.

1644.—"The winds that blow at Dju from the commencement of the change of season in September are sea-breezes, blowing from time to time from the S., S.W., or N.W., with no certain Monsam wind, and at that time one can row across to Dio with great facility."—Becarra, MS.

C. 1665.—"... and it would be true to say, that the sun advancing towards one Pole, causeth on that side two great regular currents, viz., that of the Sea, and that of the Air which maketh the Mouzon-wind, as he causeth two opposite ones, when he returns towards the other Pole."—Bernier, E.T. 139-40; [ed. Constable, 436; see also 109].

1673.—"The northern Monsoons (if I may so say, being the name imposed by the first Observers, i.e. Motions) last hithering."—Fryer, 10.

"A constellation by the Portugals called Rabodel Elephanto (see ELEPHANTA, b.) known by the breaking up of the Munsoons, which is the last Fiury this Season makes."—Ibid. 48. He has also Mouzons, or Monsoons, 46.

1690.—"Two Moussons are the Age of a Man."—Bombay Proverb in Geinton's Voyage, 142.

[ "Mussoons." See under ELEPHANTA, b.]

1696.—"We thought it most advisable to remain here, till the next Monsoon."—Boupyear, in Dalrymple, i. 87.

1783.—"From the Malay word moossin, which signifies season."—Forrest, V. to Morgai, 95.

"Their prey is lodged in England; and the cries of India are given to seas and winds, to be blown about, in every breaking up of the monsoon, over a remote and unhearing ocean."—Burke's Speech on Fox's E.I. Bill, in Works, iii. 468.

[MOOBAREK, adj. Ar. mubarak, 'blessed, happy'; as an interjection, 'Welcome!' 'Congratulations to you!'"—1617. —"... a present . . . is called Mombarek, good News, or good Success."—Sir T. Roe, Hak. Soc. ii. 413.

"Bombarock . . . which by sailors is also called Bombay Rock, is derived originally from 'moobarek,' 'happy, fortunate.'"—Morier, Journey through Persia, 61.]

MOOCHULKA, s. Hind. muchalka or muchalka. A written obligation or bond. For technical uses see Wilson. The word is apparently Turki or Mongol.

C. 1687.—"Five days thereafter judgment was held on Husmuddin the astrologer, who had executed a muchilkaï that the death of the Khalif would be the calamity of the world."—Hammer's Golden Horde, 166.

C. 1290.—"When he (Kubilai Kaan) approached his 70th year, he desired to raise in his own lifetime, his son Chinkin to be his representative and declared successor . . . The chiefs . . . represented
... that though the measure ... was not in accordance with the Yasa and customs of the world-conquering hero Chinghis Kaan, yet they would grant a muchilka in favour of Chinkin's Kaanship."—Wassdyj's History, Germ. by Hammer, 46.

c. 1360.—"He shall in all divisions and districts execute muchilka to lay no burden on the subjects by extraordinary imposts, and irregular exaction of supplies."—Form of the Warrant of a Territorial Governor under the Mongols, in the above, App. p. 468.

1818.—"You were present at the India Board when Lord B— told me that I should have 10,000 pagodas per annum, and all my expenses paid. ... I never thought of taking a muchalka from Lord B—, because I certainly never suspected that my expenses would ... have been restricted to 100 pagodas, a sum which hardly pays my servants and equipage."—Moorro to Malcolm, in Mwroo'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. 
mochi. The name and caste are also found in S. India, Telug. muchche. These, too, are workers in leather, but also are employed in painting, gilding, and upholsterer's work, &c.

[1815.]
"Cow-stealing ... is also practised by ... the Mootshee or Shoemaker cast."—Tyler, Considerations, i. 108.]

MOOKTEAR, s. Properly Hind. from Ar. mukhtat, 'chosen,' but corruptly mukhtyār. An authorised agent; an attorney. Mukhtyār-nāmag, 'a power of attorney.'

1806.—"I wish he had been under the scolding when the roof of that new Cutcherry he is building fell in, and killed two mookhtaras."—The Dowk Bungalow (by G. O. Trevelyan), in Fraser's Mag. lxxiii. 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.

1885.—"The wily Bengali mukhtears, or attorneys, were the bane of the Hill Tracts, and I never relaxed in my efforts to banish them from the country."—Lt.-Col. T. Lewin, A Fly on the Wheel, p. 336.

MOOLAH, s. Hind. maulā, corr. from Ar. maullā, a der. from wāld, '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 maulā. 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 servitor who held the book was called Mullah Korānī. Mullah is also in India the usual Mussulman term for 'a schoolmaster.'

1616.—"Their Moolas employ much of their time like Scrieners to doe businesse for others."—Terry, in Purchas, ii. 1476.

1617.—"He had shewed it to his Mulaias."—Sir T. Roe, Hak. Soc. ii. 417.]

1638.—"While the Body is let down into the grave, the kindred munter certain Prayers between their Teeth, and that done all the company returns to the house of the deceased, where the Mollas continue their Prayers for his Soul, for the space of two or three days. ..."—Mandelslo, E.T. 63.

1673.—"At funerals, the Mullahs or Priests make Orations or Sermons, after a Lesson read out of the Alchoran."—Fryer, 94.

1680.—"The old Mulla having been discharged for misconduct, another by name Cozee (see CAZEE) Mahmud entertained on a salary of 5 Pagodas per mensem, his duties consisting of the business of writing letters, &c., in Persian, besides teaching the Persian language to such of the Company's servants as shall desire to learn it."—Fr. St. Geo. Consn. March 11. Notes and Lcts. No. iii. p. 12; [also see Pringle, Diary, Fr. St. Geo., 1st ser. ii. 2, with note].

1763.—"The Mulla in Indoostan superintends the practice, and punishes the breach of religious duties."—Orme, reprint, i. 26.

1809.—"The British Government have, with their usual liberality, continued the allowance for the Moolahs to read the Korān."—Ld. Valentia, i. 423.

1842.—See the classical account of the Moolahs of Kabul in Elphinstone's Caubul, ed. 1842, i. 281 seqq.

1879.—"... struck down by a fanatical crowd impelled by a fierce Moola."—Sat. Rev. No. 1254, p. 494.

MOOLVEE, s. Popular Hind. mulō, Ar. mulolvh, from same root as mulā (see MOOLLAH). A Judge, Doctor of the Law, &c. It is a usual prefix to the names of learned men and professors of law and literature. (See LAW-OFFICER.)

1784.—
"A Pandit in Bengal or Molavee
May daily see a carcase burn;
But you can't furnish for the soul of ye
A dirge sans ashes and an urn.

N. B. Hathel, see Calc. Review, xxvi. 79.
MOONAUL. s. Hind. muniy or mony (it seems to be in no dictionary); [Platts gives "Muny (dialec.). The Lophostorus Impeyanus, most splendid of all game-birds, rivaling the brilliancy of hue, and the metallic lustre of the humming-birds on the scale of the turkey. "This splendid pheasant is found throughout the whole extent of the Himalayas, from the hills bordering Afghanistan as far east as Sikkim, and probably also to Bootan" (Jerdon). "In the autumnal and winter months numbers are generally collected in the same quarter of the forest, though often so widely scattered that each bird appears to be alone" (Ibid.). Can this last circumstance point to the etymology of the name as connected with Skt. muni, 'an eremite'?"

It was pointed out in a note on Marco Polo (1st ed. i. 246, 2nd ed. i. 272), that the extract which is given below from Aelian undoubtedly refers to the Muniy. 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 Grandesagne, Paris, 1830). It appears from Jerdon that Monaual is popularly applied by Europeans at Darjeeling to the Sikkim horned pheasant Ceriornis satyra, otherwise sometimes called 'Argus Pheasant' (q.v.).

c. A.D. 350.—"Cocks too are produced there of a kind bigger than any others. These have a crest, but instead of being red like the crest of our cocks, this is variegated like a coronet of flowers. The tail-feathers moreover are not arched, or bent into a curve (like a cock's), but flattened out. And this tail they trail after them as a peacock does, unless when they erect it, and set it up. And the plumage of these Indian cocks is golden, and dark blue, and of the hue of the emerald." —De Nat. Animal. xvi. 2.

MOON BLINDNESS. This affection of the eyes is commonly believed to be produced by sleeping exposed to the full light of the moon. There is great difference of opinion as to the facts, some quoting experience as incontrovertible, others regarding the thing merely as a vulgar prejudice, without substantial foundation. Some remarks will be found in Collingwood's Rambles of a Naturalist, pp. 308-10. The present writer has in the East twice suffered from a peculiarity affection of the eyes and face, after being in sleep exposed to a bright moon, but he would hardly have used the term moon-blindness.

MOONG, MOONGO. s. Or, 'green-gram'; Hind. mung, [Skt. mudge]. A kind of vetch (Phaseolus Mungo, L.) in very common use over India; according to Garcia the mesce (mâsh?) of Avicenna. Garcia also says that it was popularly recommended as a diet for fever in the Deccan; [and is still recommended for this purpose by native physicians (Watt, Econ. Dict. vi. pt. i. 191)].

c. 1336.—"The munj again is a kind of mâsh, but its grains are oblong and the colour is light green. Munj is cooked along with rice, and eaten with butter. This is what they call Kichri (see KEDGEREE), and it is the diet on which one breakfasts daily." — Ibn Batuta, iii. 131.

1557.—"The people were obliged to bring hay, and corn, and mungo, which is a certain species of seed that they feed horses with." — Albuquerque, Hak. Soc. ii. 132.

1563.—"Servant-maid.—That girl that you brought from the Deccan asks me for mungo, and says that in her country they give it to them to eat, husked and boiled. Shall I give it her?" —Orta.—"Give it her since she wishes it; but bread and a boiled chicken would be better. For she comes from a country where they eat bread, and not rice." —Garcia, f. 145.

[1611.—"... for 25 maunds Moong, 28m. 09 p." —Dawers, Letters, i. 141.]

MOONGA, MOOGA. s. Beng. muga. A kind of wild silk, the produce of Antheraea assama, collected and manufactured in Assam. ["Its Assamese name is said to be derived from the amber mung, 'coral' colour of the silk, and is frequently used to denote silk in general" (B. C. Allen, Mono. on the Silk Cloths of Assam, 1899, p. 10).] The quotations in elucidation of this word may claim some peculiar interest. That from Purchas is a modern illustration of the legends which reached the Roman Empire in classic times, of the growth of silk in the Seric jungles ("velleraque ut foliis deponent tenuia Seres"); whilst that from Robert Lindsay may possibly throw light on the statements in the Periplus regarding an overland importation of silk from Thim into Gangetic India.
1626.—"... Moga is made which is of the bark of a certaine tree."— Purchas, *Pilgrimage*, 1005.

c. 1676.—"The kingdom of *Asen* is one of the best countries of all Asia. ... There is a sort of Silk that is found under the trees, which is spun by a Creature like our Silk-worms, but rounder, and which lives all the year long under the trees. The Silks which are made of this Silk glist'n very much, but they fret presently."—Tavernier, E.T. ii. 157-8; [ed. Ball, ii. 281].

1690.—"The Florenta yarn or *Muckta* examined and priced. ... The Agent informed that 'twas called *Arundee*, made neither with cotton nor silke, but of a kind of Herba spun by a worme that feeds upon the leaves of a stalk or tree called *Arundee* which bears a round prickly berry, of which oyle is made; vast quantitty of this cloth is made in the country about Goora Ghaut beyond Seripore Merchata; where the worms are kept as silke worms here; twill never come white, but will take any colour &c.—F. St. Geo. Agent on *Torr. Conon.,* Nov. 19. Notes and *Exa.* iii. p. 58. *Aranya* or *ransil* is the castor-oil plant, and this must be the *Attaca rica*ni, Jones, called in *H. Arrindi, Arrindiaria* (!) and in Bengali *Eri, Eriu, Eritic* according to Forbes Watson's *Nomenclature,* No. 8002, p. 371. [For full details see *Allen, Mono.* pp. 5, *seq.*]

1763.—"No duties have ever yet been paid on Lacks, *Mugga-dootis,* and other goods brought from *Assam.*"—In *Van Sittrt,* i. 219.

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 Lindays,* iii. 171.

**MOONSHEE,** s. Ar. *munisif,* but written in Hind. *munski.* The verb *visha,* of which the Ar. word is the participle, means 'to educate' a youth, as well as 'to compose' a written document. Hence 'a secretary, a reader, an interpreter, a writer.' It is commonly applied by Europeans specifically to a native teacher of languages, especially of Arabic, Persian, and Urdu, though the application to a native amanuensis in those tongues, and to any respectable, well-educated native gentleman is also common. The word probably became tolerably familiar in Europe through a book of instruction in Persian bearing the name (viz. "The Persian Moonshee, by F. Gladwyn," 1st ed. s.a., but published in Calcutta about 1790-1800).

1777.—"Moonshi. A writer or secretary."—*Halted,* Code, 17.

1782.—"The young gentlemen exercise themselves in translating ... they reason and dispute with their *munchees* (tutors) in Persian and Moors. ..."—Price's *Tracts,* i. 89.

1785.—"Your letter, requiring our authority for engaging in your service a *Munsdy,* for the purpose of making out passports, and writing letters, has been received."—*Tipoo's Letters,* 67.

"A lasting friendship was formed between the pupil and his *Moonshee.* ... The *Moonshee,* who had become wealthy, afforded him yet more substantial evidence of his recollection, by earnestly requesting him, when on the point of leaving India, to accept a sum amounting to £1600, on the plea that the latter (i.e. Shore) had saved little."—*Mem. of Lord Teignmouth,* i. 32-33.

1814.—"... They presented me with an address they had just composed in the Hindoo language, translated into Persian by the Durbar *munsee.*"—*Forbes, Or. Mem.* iii. 365; [2nd ed. ii. 344].

1817.—"... Its authenticity was fully proved by ... and a Persian *Moonshee* who translated."—*Mill, Hist.* v. 127.

1828.—"... the great *Moonshi* 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."—*Hoaji Baba in England,* i. 39.

1867.—"... When the Mirza grew up, he fell among English, and ended by carrying his rupees as a Moonshee, or a language-master, to that infidel people."—*Select Writings of Viscount Strangford,* i. 265.

**MOONSIFF,** s. Hind. from Ar. *munisif,* 'one who does justice' (*insaf*), a judge. In British India it is the title of a native civil judge of the lowest grade. This office was first established in 1793.

1812.—"... *munsifs,* or native justices."—*Fifth Report,* p. 32.

[1852.—"... I wonder, Mr. Deputy, if Providence had made you a Moonisiff, instead of a Deputy Collector, whether you would have been more lenient in your strictures upon our system of civil justice!"—*Rutikes, Notes on the N. W. Provinces,* 155.]

**MOOR, MOORMAN,** s. (and adj. **MOORISH**). A Mahommedan; and so from the habitual use of the term (*Mouro*), by the Portuguese in India, particularly a Mahommedan inhabitant of India.

In the Middle Ages, to Europe generally, the Mahommedans were known as the *Saracens.* This is the word always used by Joinville, and by Marco Polo. Ibn Batuta also mentions the fact in a curious passage (ii. 425-6). At a later day, when the fear of the
Ottoman had made itself felt in Europe, the word *Turk* was that which identified itself with the Moslem, and thus we have in the Collect for Good Friday,—"Jews, Turks, Infidels, and Heretics." But to the Spaniards and Portuguese, whose contact was with the Musalmans of Mauritania who had passed over and conquered the Peninsula, all Mahomedans were *Moores.* So the Mahomedans whom the Portuguese met with on their voyages to India, on what coast soever, were alike styled *Mouros*; 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 *Moores* of Calicut and Cochin were in the beginning of the 16th century people of mixed race, just as the Moplahs (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumalis of Magadoxo, the Arabs and Persians of Kalhät and Ornuez, the Boras of Guzerat, are all *Mouros* to the Portuguese writers, though the more intelligent among these are quite conscious of the impropriety of the term. The *Moores* of the Malabar coast were middlemen, who had adopted a profession of Islam for their own convenience, and in order to minister for their own profit to the constant traffic of merchants from Ormuz and the Arabian ports. Similar influences still affect the boatmen of the same coast, among whom it has become a sort of custom in certain families, that different members should profess respectively Mahommedanism, 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 the last century, or even earlier, but probably held its ground a good deal longer among the British soldiery, whilst the adjective *Moorish* will be found in our quotations nearly as late as 1840. In Ceylon, the Straits, and the Dutch Colonies, the term *Moorman* for a Musalman is still in common use. Indeed the word is still employed by the servants of Madras officers in speaking of Mahommedans, or of a certain class of these. *Moor* is still applied at Manilla to the Muselman Malays.

1498.—"... the *Moores* never came to the house when this trading went on, and we became aware that they wished us ill, insomuch that when any of us went ashore, in order to annoy us they would spit on the ground, and say 'Portugal, Portugal.'"—*Roteiro de V. da Gama*, p. 75.

"For you must know, gentlemen, that from the moment you put into port here (Calcut) you caused disturbance of mind to the *Moores* 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."—Stefano, *in India in the XVth Cent.* [7].

1505.—"Adi 28 zugno vne in Venetia insieme co Sier Alvice de Boni un selav mensale del qual portoroto i spagnoli da la insula spagnola."—MS. in Museo Civico at Venice. Here the term *Moor* is applied to a native of Hispaniola!

1513.—"Hanc (Malaccam) rex Mauritius gubernabat."—*Emanueltis Regis Epistola*, f. 1.

1553.—"And for the hatred in which they hold them, and for their abhorrence of the name of Frangue, they call in reproach the Christians of our parts of the world Frangues (see FIRINGHEE), just as we improperly call them again *Moores.*"—Barros, IV. iv. 16.

c. 1560.—"When we lay at Fuquien, we did see certain *Moores,* who knew so little of their secte that they could say nothing else but that Mahomet was a *Moor,* my father was a *Moore,* and I am a *Moor.*"—*Reports of the Province of China*, done into English by R. Willes, in Hakl. ii. 567.

1563.—"And as to what you say of Ludovico Vartomano, I have spoken both here and in Portugal, with people who knew him here in India, and they told me that he went about here in the garb of a *Moor,* and that he came back among us doing penance for his sins; and that the man never went further than Calcut and Cochin, nor indeed did we at that time navigate those seas that we now navigate."—Garcia, f. 30.

1568.—"... always whereas I have spoken of Gentiles is to be understood Idolaters, and whereas I speak of *Moores,* I mean Mahometans secte."—Caesar Frederick, in Hakl. ii. 359.

1610.—"The King was fled for fear of the King of Makasar, who... would force the King to turne *Moor,* for he is a Gentile."—Middleton, in Purchas, i. 239.


1618.—"King Jangier (Johangir) used to make use of a reproach: That one Portugese
was better than three Moors, and one Hollander or Englishman better than two Portuguese."—Van Twis, 59.

1655.—"Il y en a de Moors et de Gentils Raspoues (see RAJPOOT) parce que je savoir qu'ils servent mieux que les Mores qui sont superbess, and ne veulent pas qu'on so plaige d'eux, quelque sotise ou quelque tromperie qu'ils fassent."—Thevenot, v. 217.

1673.—"Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) apparel'd all in white."—Fryer, p. 24.

1685.—"We putt out a peece of a Red Ancient to appear like a Moor's Vessel: not judging it safe to be known to be English; Our nation having lately gott an ill name by abusing ye Inhabitants of these Islands: but no boat would come near us ..." (in the Maldives).—Hedges, Diary, March 9; [Hak. Soc. i. 190].

1688.—"Lascars, who are Moors of India."—Dampier, ii. 57.

1689.—"The place where they went ashore was a Town of the Moors: Which name our Seamen give to all the Subjects of the great Mogul, but especially his Mahometan Subjects; calling the Idolators, Gentous or Rashroots (see RAJPOOT)."—Dampier, l. 507.

1747.—"We had the Misfortune to be reduced to almost inevitable Danger, for as our Success chiefly depended on the assistance of the Moors, We were soon brought to the utmost Extremity by being abandoned by them."—Letter from Ft. St. Geo. to the Court, May 2 (India Office MS. Records).

1752.—"His successor Mr. Godheue ... even permitted him (Dupleix) to continue the exhibition of those marks of Moorish dignity, which both Murzafa-jing and Sallabed-jing had permitted him to display."—Orme, i. 367.

1757.—In Ives, writing in this year, we constantly find the terms Moornen and Moorish, applied to the forces against which Clive and Watson were acting on the Hoogly.

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 (tr. 1777), i. 210.

1781.—"Mr. Hicky thinks it a Duty incumbent on him to inform his friends in particular, and the Public in General, that an attempt was made to Assassinate him last Thursday Morning between the Hours of One and two o'Clock, by two armed Europeans aided and assisted by a Moorman ..."—Hicky's Bengal Gazette, April 7.

1784.—"Lieutenants Speediman and Rutledge ... were bound, circumsized, and clothed in Moorish garments."—In Seton-Karr, i. 15.

1797.—"Under the head of castes entitled to a favourable term, I believe you comprehend Brahmans, Moormen, merchants, and almost every man who does not belong to the Sudra or cultivating caste. ..."—Minute of Sir T. Mungo, in Arbathnot, i. 17.

1809.—"The rest of the inhabitants, who are Moors, and the richer Gentooes, are dressed in various degrees and fashions."—Ld. Minto in India, p. 17.

1829.—"I told my Moorman, as they call the Mussulmans here, just now to ask the drum-major when the mail for the Pradewan (!) was to be made up."—Memo. of Col. Mountain, 2nd ed. p. 50.

1839.—"As I came out of the gate I met some young Moorish dandies on horseback; one of them was evidently a 'crack-rider,' and began to show off."—Letters from Madras, p. 290.

MOORA, s. Sea Hind. mūra, from Port. murra, Ital. mura; a tack (Roebuck).

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 mūdī and mūdi are properly cases of rice-straw bound together to contain certain quantities of grain, the former larger and the latter smaller. Hence it would be a vague and varying measure. But there is a land measure of the same name. See Wilson, s.v. Mādi. [The Madras Gloss. gives mūda, Mal. māṭa, from māṭa, 'to cover,' a fastening package; especially the packages in a circular form, like a Dutch cheese, fastened with wisps of straw, in which rice is made up in Malabar and Canara." The mūda is said to be 1 cubic foot and 1,116 cubic inches, and equal to 3 Kulsies (see CULSEY).]

1554.—"(At Baçaim) the Mūra of batzę (see Batta) contains 3 candis (see CANDY), which (batzę) is rice in the husk, and after it is stripped it amounts to a candy and a half, and something more."—A. Nunes, p. 30.

1611.—"I send your worship by the bearer 10 moraes of rice."—Dawers, Letters, i. 116.
The following is a transcript of the title-page of Hadley's Grammar, the earliest English Grammar of Hindustani:

"Grammatical Remarks | on the | Practical and Vulgar Dialect | Of the | Hindustani Language | commonly called Moors | with a Vocabulary | English and Moors. The Spelling according to | The Persian Orthography | Wherein are | References between Words resembling each other in | Sound and different in Significations | with Literal Translations and Explanations of the Com- | Bounded Words and Circumlocutions | 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 imperti; si non his utere mecum.

By Capt. GEORGE HADLEY.

London:

Printed for T. Cadell in the Strand.

MOORS, THE.

s. The Hindustani language was in the 18th century commonly thus styled. The idiom is a curious old English one for the denomination of a language, of which 'broad Scots' is perhaps a type, and which we find exemplified in 'Malabar' (see MALABAR) for Tamil, whilst we have also met with Bengalis for Bengali, with Indostans 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.' [Moors for Urdu was certainly in use among the old European pensioners at Chunâr as late as 1892.]

1813.—"Batty Measure.—"* 25 paras ....make 1 moorah.* 4 candies....", 1 moorah."—Milburn, 2nd ed. p. 143.

MOORPUNKY, s. Corr. of Móor-punky, 'peacock-tailed,' or 'peacock-winged'; the name given to certain state pleasure-boats on the Gangetic rivers, now only (if at all) surviving at Murshidâbâd. They are a good deal like the Burmese 'war-boats;' see cut in Mission to Ava (Major Phayre's), p. 4. [A similar boat was the Feelchehra (Hind. fil-chëhra, 'elephant-faced'). In a letter of 1784 Warren Hastings writes: 'I intend to finish my voyage to-morrow in the feelchehra' (Busteed, Echoes, 3rd ed. 291).]

1767.—"Charges Dewanny, viz.:

"A few moor punkeys and beaulocks (see BOLIAH) for the service of Mahomed Reza Khan, and on the service at the city some are absolutely necessary ... 25,000: 0: 0."

—Dacca Accounts, in Long, 524.

1780.—"Another boat ... very curiously constructed, the Moor-punky; these are very long and narrow, sometimes extending to upwards of 100 feet in length, and not more than 8 feet in breadth; they are always paddled, sometimes by 40 men, and are steered by a large paddle from the stern, which rises in the shape of a peacock, a snake, or some other animal."—Hodges, 40.

1785.—"... moor-punkees, or peacock-boats, which are made as much as possible to resemble the peacock."—Diary, in Forbes, Or. Mem. 2nd ed. ii. 450.

MOORS, THE, s. The Hindustani language was in the 18th century commonly thus styled. The idiom is a curious old English one for the denomination of a language, of which 'broad Scots' is perhaps a type, and which we find exemplified in 'Malabar' (see MALABAR) for Tamil, whilst we have also met with Bengalis for Bengali, with Indostans 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.' [Moors for Urdu was certainly in use among the old European pensioners at Chunâr as late as 1892.]

* Equal to 853 lbs. 12 oz. 12 drs.

Hadley, however, mentions in his preface that a small pamphlet had been received by Mr. George Bogle in 1770, which he found to be the mutilated embryo of his own grammatical scheme. This was circulating in Bengal "at his expense."
MOORUM.

Bengala, 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 Kennel, March 10.

1779.—

1783.—"Moors, by not being written, bars all close application."—Letter in Life of Colebrooke, 13.

1784.—"Wild perroquets first silence broke, Eager of dangers near to prose; But they in English never spoke, And she began her Moors of late."—Plassey Plain, a Ballad by Sir W. Jones, in Works, ii. 504.

1788.—" Wants Employment. A young man who has been some years in Bengal, used to common accounts, understands Bengallies, Moors, Portuguese. . . ."—In Seton-Kerr, i. 286.

1789.—". . . sometimes slept half an hour, sometimes not, and then wrote or talked Persian or Moors till sunset, when I went to parade."—Letter of Sir T. Munro, i. 76.

1802.—"All business is transacted in a barbarous mixture of Moors, Mahatra, and Gentoo."—Sir T. Munro, in Life, i. 333.

1803.—"Conceive what society there will be when people speak what they don’t think, in Moors."—M. Elythistone, in Life, i. 108.

1804.—"She had a Moorish woman interpreter, and as I heard her give orders to her interpreter in the Moorish language . . . I must consider the conversation of the first authority."—Wellington, iii. 290.

"The Stranger’s Guide to the Hindostanic, or Grand Popular Language of India, improperly called Moorish; by J. Borthwick Gilchrist: Calcutta."

MOORUM, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratti. Molesworth gives "muram, a fissile kind of stone, probably decayed Trap." [Murukallu is the Tel. name for Laterite. (Also see CABOOK.)]

[1875.—"There are few places where Morram, or decomposed granite, is not to be found."—Gribble, Cuddapah, 247.

[1883.—"Underneath is Morambu, a good filtering medium."—Le Plan, Salem, ii. 49.]

MOOTSUDDY, s. A native accountant. Hind, mutasaddi from Ar. mutasaddi.

1883.—"Cossadass ye Chief Secretary, Mutasaddies, and ye Nabobs Chief Eunuch will be paid all their money beforehand."—Hedges, Diary, Jan. 8; [Hak. Soc. i. 61].

[1762.—"Mutasuddies." See under GOMASTA.]

1785.—"This representation has caused us the utmost surprise. Whenever the Mutasuddies belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—Tippoo’s Letters, p. 2.

"Old age has certainly made havock on your understanding, otherwise you would have known that the Mutasuddies here are not the proper persons to determine the market prices there."—Ibid. p. 118.

[1809.—"The regular battalions have also been riotous, and confined their Mootasu- dees, the officer who keeps their accounts, and transacts the public business on the part of the commandant."—Broughton, Letters, ed. 1892, p. 135.]

MOPLAH, s. Malayil, mappila. The usual application of this word is to the indigenous Mahommedans of Malabar; but it is also applied to the indigenous (so-called) Syrian Christians of Cochin and Travancore. In Morton’s Life of Leyden the word in the latter application is curiously misspainted 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 suggests that it is from the Arabic verb fālahā, and means ‘a cultivator’ (compare the fehah of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic mū'abbār, ‘from over the water.’ No one of these greatly commends itself. [Mr. Logan (Malabar, ii. cxxiii.) and the Madras Glossary derive it from Mal. ma, Skt. maha, ‘great,’ and Mal. pilla, ‘a child.’ Dr. Gundert’s view is that Māppila was an honorary title given to colonists from

* The husband of the existing Princess of Tanjore is habitually styled by the natives “Mappilai Sāhib” (“il Signor Generò”), as the son-in-law of the late Raja.
the W., perhaps at first only to their representatives."

1516.—"In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country. They call these Moors Mapulers; they carry on nearly all the trade of the seaports."—Barbosta, 146.

1767.—"Ali Raja, the Chief of Cannore, who was a Muhammadan, and of the tribe called Mapilla, rejoiced at the success and conquests of a Muhammadan Chief."—H. of Hyder, p. 184.

1782.—"... les Maplets reçurent les coutumes et les superstitions des Gentils, sous l'emprise des quels ils vivoient. C'est pour se conformer aux usages des Malabars, que les enfants des Maplets n'héritent point de leurs mères, mais des frères de leurs mères."—Sonnerat, i. 193.

1787.—
"Of Moplas fierce your hand has tam'd,
And monsters that your sword has maim'd."

Life and Letters of J. Ritson, 1833, i. 114.

1800.—"We are not in the most thrilling condition in this country. Polegars, nairs, and moplas in arms on all sides of us."—Wellington, i. 43.

1813.—"At one period the Moplahs created great commotion in Travancore, and towards the end of the 17th century massacred the chief of Anjengo, and all the English gentlemen belonging to the settlement, when on a public visit to the Queen of Attinga."—Forbes, Or. Mem. i. 402; [2nd ed. i. 259].

1838.—"I may add in concluding my notice that the Kallans alone of all the castes of Madura call the Mahometans 'mabilles' or bridegrooms (Moplahs)."—Nelson's Madura, Pt. ii. 55.

**MORA.** s. Hind. moryhā. A stool (tabouret); a footstool. In common colloquial use.

[1795.—"The old man, whose attention had been chiefly attracted by a Ramnagurh morah, of which he was desirous to know the construction, ... departed."—Capt. Blunt, in Asiat. R., viii. 92.]

[1843.—"Whilst seated on a round stool, or mondah, in the thanna, ... I entered into conversation with the thannadar. ..."—Davidson, Travels in Upper India, i. 127.]

**MORCHAR,** s. A fan, or a fly-whisk, made of peacock's feathers. Hind. morchal.

1673.—"All the heat of the Day they idle it under some shady Tree, at night they come in troops, armed with a great Pole, a Mirchol or Peacock's Tail, and a Wallet."—Frayer, 95.

1690.—(The heat) "makes us Employ our Peons in Fanning of us with Murchals made of Peacock's Feathers, four or five Foot long, in the time of our Entertainments, and when we take our Repose."—Ovington, 335.

[1826.—"They (Gosseins) are clothed in a ragged mantle, and carry a long pole, and a morchol, or peacock's tail."—Pundrangi Harī, ed. 1873, i. 76.]

**MORT-DE-CHEIN,** s. A name for cholera, in use, more or less, up to the end of the 18th century, and the former prevalence of which has tended probably to the extraordinary and baseless notion that epidemic cholera never existed in India till the governorship of the Marquis of Hastings. The word in this form is really a corruption of the Portuguese mordexim, shaped by a fanciful French etymology. The Portuguese word again represents the Konkani and Maharatti modachi, modshi, or mod zwarshi, 'cholera,' from a Mahr. verb modmen, 'to break up, to sink' (as under infirmities, in fact 'to collapse'). The Guzaratī appears to be morchi or morachi.

[1504.—Writing of this year Corea mentions the prevalence of the disease in the Samorin's army, but he gives it no name. "Besides other illness there was one almost sudden, which caused such a pain in the belly that a man hardly survived 8 hours of it."—Corea, i. 489.]

1543.—Corea's description is so striking that we give it almost at length: "This winter they had in Goa a mortal distemper which the natives call morxy, and attacking persons of every quality, from the smallest infant at the breast to the old man of fourscore, and also domestic animals and fowls: so that it affected every living thing, male and female. And this malady attacked people without any cause that could be assigned, falling upon sick and sound alike, on the fat and the lean; and nothing in the world was a safeguard against it. And this malady attacked the stomach, caused as some experts affirmed by chill; though later it was maintained that no cause whatever should be discovered. The malady was so powerful and so evil that it immediately produced the symptoms of strong poison; e.g., vomiting, constant desire for water, with drying of the stomach; and cramps that contracted the hams and the soles of the feet, with such pains that the patient seemed dead, with the eyes broken and the nails of the fingers and toes black and crumpled. And for this malady our physicians never found any cure; and the patient was carried off in one day, or at the most in a day and night; insomuch that not ten in a hundred recovered, and those who did recover were such as were healed in haste with medicines of little importance known to the natives. So great
was the mortality this season that the bells were tolling all day ... insomuch 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 mortexy the Governor ordered all the experts to come together and open the body. But they found nothing wrong except that the paunch was shrunk up like a hen's gizzard, and wrinkled like a piece of scorched leather. ..."—Correa, iv. 288-289.

1563.

"Page.—Don Jeronymo sends to beg that you will go and visit his brother 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 passo; and the Indians call it morzi; whence again by corruption we call it morixi. ... It is sharper here than in our own part of the world, for usually it kills in four and twenty hours. And I have seen some cases where the patient did not live more than ten hours. The most that it lasts is four days; but as there is no rule without an exception, I once saw a man with great constancy of virtue who lived twenty days continually throwing up ("carginosa") ... bile, and died at last. Let us go and see this sick man; and as for the symptoms you will yourself see what a thing it is."—Garcia, ii. 74v.

1573.—"There is another thing which is useless called by them cannar, which the Canare Brahman physicians usually employ for the collerica passo 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 stealeth uppon men, and handleth them in such sort, that it weaketh a man, and maketh him cast out all that he hath in his bodie, and many times his life withall."—Linschoten, 67; [Hak. Soc. i. 285; Morzi in ii. 22].

1599.—"The disease which in India is called Mordecin. 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 mordescin."—Corletti, 227.

1602.—"In those islets (off Aracan) they found bad and brackish water, and certain Jeans like ours both green and dry, of which they are some, and in the same moment this gave them a kind of dysentery, which in India they corruptly call mordecin, which ought to be morzis, and which the Arabs call sah zarówno (Ar. huyyat), which is what Basis calls sakida, 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 vomittings, and in fact it leaves the natural power so collapsed (cuerdoado) that the patient seems like a dead man."—Coata, Dec. IV. liv. iv. cap. 10.

c. 1610.—"Il regne between eux vne autre maladie qui vient a l'improviste, ils la nomment Mordesin, et vient avec grande douleur des testes, et vomissement, et crient fort, et le plus souvent en meurent."—Pyrard de Laval, ii. 19; [Hak. Soc. ii. 13].

1631.—"Pulvis ejus (Calumbac) ad scrup. unius pondus sumptus cholerae prodest, quam Mordexin inocae vocant."—Jac. Bossiti, lib. iv. p. 43.

1638.—"... celles qui y regnent le plus, sont celles qu'ils appellent Mordexin, qui tue subitement."—Mandelslo, 265.

1648.—See also the (questionable) Voyages Fames de St. Vincent le Blanc, 76.

c. 1665.—"Les Portugais appellent Mordechin les quatre sortes de Coliques qu'on soufriit dans les Indes ou elles sont frequents ... ceux qui ont la quatrireme enfermez, a savoir le vomissement, le flux de ventre, les extremes douleurs, et je crois que cette derniere est le Colera-Morbus."—Thevenot, v. 324.

1673.—"They apply Cauteries most unmercifully in a Mordisheen, called so by the Portugals, being a Vomiting with Loose-ness."—Fryer, 114.

[174. — "The disease called Mordechi generally commences with a violent fever, accompanied by tremblings, horrors and vomittings; these symptoms are generally followed by delirium and death. He prescribes a hot iron applied to the soles of the feet. He attributes the disease to indigestion, and remarks bitterly that at least the prisoners of the Inquisition were safe from this disease.—Dellon, Relation de l'Inquisition de Goa, ii. ch. 71.]

c. 1690.—"The Mordechine is another Disease ... which is a violent Vomiting and Loose-ness."—Dixington, 350.

c. 1690.—Rampflins, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomacho edendus est, alias enim ... pleurumque oritur Passio Cholerici, Portugallis Mordexi dicta."—Herb. Amb., i. 106.

1702.—"Cette grande indigestion qu'on appelle aux Indes Mordeschin, et que quelques uns de nos Francisc ont appelee Mort-de-Chien."—Letters Edif., xi. 156.

Bluteau (s.v.) says Mordexin is properly a failure of digestion which is very perils in those parts, unless the native remedy be used. This is to
MORT-DE-CHIEN.

apply a thin rod, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705.—"Ce mal s'appelle mort-de-chien."—Laville, 113.

The following is an example of literal translation, as far as we know, unique:

1716.—"The extraordinary distempers of this country (I. of Bourbon) are the Cholick, and what they call the Dog's Disease, which is cured by burning the heel of the patient with a hot iron."—Acct. of the I. of Bourbon, in La Rpaque's Voyage to Arabia the Happy, &c., E.T. London, 1728, 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)."—Valentijn, v. (Malabar) 5. c. 1760.—"There is likewise known, on the Malabar coast chiefly, a most violent disorder they call the Mordelein; which seizes the patient with such fury of purging, vomiting, and torments of the intestines, that it will often carry him off in 30 hours."—Grose, i. 250.

1768.—"This (cholera morbus) in the East Indies, where it is very frequent and fatal, is called Mort-de-chien."—Lind, Essay on Diseases incidental to Hot Climates, 248.

1778.—In the Vocabulary of the Portuguese Grammatica Indostana, we find Mordechin, as a Portuguese word, rendered in Hind. by the word badazmi, i.e. bad haizah, 'dyspepsia' (p. 99). The most common modern Hind. term for cholera is Arab. haizah. The latter word is given by Garcia de Orta in the form hahaijx, and in the quotation from Couto as sachaitx (1). Jahangir speaks of one of his nobles as dying in the Deccan, of haizah, in A.D. 1615 (see note to Elliot, vi. 346). It is, however, perhaps not to be assumed that haizah always means cholera. Thus Macpherson mentions that a violent epidemic, which raged in the Camp of Aurangzib at Bijapur in 1689, is called so. But in the history of Khârân Khân (Elliot, vii. 337) the general phrases ta'ân and vâlâ 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 indigestions appelées dans l'Inde Mort-de-chien, sont fréquentes. Les Castes qui mangent de la viande, nourriture trop pesante pour un climat si chaud, en sont souvent attaquées. ..."—Soumerat, i. 205. This author writes just having described two epidemics of cholera under the name of Flux aigu. He did not apprehend that this was in fact the real Mort-de-chien.

1783.—"A disease generally called 'Mort-de-chien' at this time (during the defence of Onore) raged with great violence among the native inhabitants."—Forbes, Or. Mem. iv. 122.

1796.—"Far more dreadful are the consequences of the above-mentioned intestinal colic, called by the Indians sani, mordexin, and also Nivomben. It is occasioned, as I have said, by the winds blowing from the mountains ... the consequence is that malignant and bilious slimy matter adheres to the bowels, and occasions violent pains, vomiting, fevers, and stupefaction; 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 such fury that a great many persons died of it."—Fra Paolo, E.T. 409-410 (orig. see p. 353). As to the names used by Fra Paolo, for his Shani or Ciuni, we find nothing nearer than Tamil and Mal. sani, 'convulsion, paralysis.' (Winslow in his Tamil Dict. specifies 13 kinds of sani. Komben is explained as 'a kind of cholera or smallpox' (?); and nir-komben ('water-k.') as a kind of cholera or bilious disease). Paolo adds: 'La droga amara costa assai, e non si poteva amministrare a tanti miserabili che pervano. Adunque in mancanza di questa droga amara noi distillavamo in Togatara, o acqua vite di coca, molto sterco di cavalli (!), e l'amministravamo all' infermi. Tutti quelli che prendevano questa guarivano.'

1808.—"Morchée or Mortshee (Guz. and Mideoe (Mah.).) A morbid affection in which the symptoms are convulsive action, followed by evacuations of the first passage up and down, with intolerable tenesmus, or severe convulsive sensation in the intestines, corresponding remarkably with the cholera-morbis of European synoptists, called by the country people in England (i) mortsheen, and by others mord-du-chien and Mana des chienes, as if it had come from France."—R. Drummond, Illustrations, &c. A curious notice; and the author, was, we presume, from his title of "Dr.," a medical man. We suppose for England above should be read India.

The next quotation is the latest instance of the familiar use of the word that we have met with:

1812.—"General M— was taken very ill three or four days ago; a kind of fit—mort-de-chien—the doctor said, brought on by eating too many radishes."—Original Familiar Correspondence between Residents in India, &c., Edinburgh, 1846, p. 257.

1813.—"Mort de chien is nothing more than the highest degree of Cholera Morbus."—Johnson, Inf. of Tropical Climate, 405.

The second of the following quotations evidently refers to the outbreak
of cholera mentioned, after Macpherson, in the next paragraph.

1780.—"I am once or twice a year (!) subject to violent attacks of cholera morbus, here called mort-de-chien. . . ."—Impey to Dunning, quoted by Sir James Stephen, ii. 399.

1781.—"The Plague is now broke out in Bengal, and rages with great violence; it has swept away already above 4000 persons; 200 or upwards have been buried in the different Portuguese churches within a few days."—Hicky's Bengal Gazette, April 21.

These quotations show that cholera, whether as an epidemic or as sporadic disease, is no new thing in India. Almost in the beginning of the Portuguese expeditions to the East we find apparent examples of the visitations of this terrible scourge, though no precise name is given in the narratives. Thus we read in the Life of Giovanni da Emboli, an adventurous young Florentine who served with the Portuguese, that, arriving in China in 1517, the ships' crews were attacked by a pesima malattia di frasso (virulent flux) of such kind that there died thereof about 70 men, and among these Giovanni himself, and two other Florentines (Vita, in Archiv. Stor. Ital. 39). Correa says that, in 1503, 20,000 men died of a like disease in the army of the Zamorin. We have given above Correa's description of the terrible Goa pest of 1543, which was most evidently cholera. Madras accounts, according to Macpherson, first mention the disease at Arcot in 1756, and there are frequent notices of it in that neighbourhood between 1763 and 1787. The Hon. R. Lindsay speaks of it as raging at Sylhet in 1781, after carrying off a number of the inhabitants of Calcutta (Macpherson, see the quotation of 1781 above). It also raged that year at Ganjam, and out of a division of 5000 Bengal troops under Col. Pearse, who were on the march through that district, 1143 were in a few days sent into hospital, whilst "death raged in the camp with a horror not to be described." The earliest account from the pen of an English physician is by Dr. Paisley, and is dated Madras, Feb. 1774. In 1783 it broke out at Hardwar Fair, and is said, in less than 8 days, to have carried off 20,000 pilgrims. The paucity of cases of cholera among European troops in the returns up to 1817, is ascribed by Dr. Macnamara to the way in which facts were disguised by the current nomenclature of disease. It need not perhaps be denied that the outbreak of 1817 marked a great recrudescence of the disease. But it is a fact that some of the more terrible features of the epidemic, which are then spoken of as quite new, had been prominently described at Goa nearly three centuries before.

See on this subject an article by Dr. J. Macpherson in Quarterly Review, for Jan. 1867, and a Treatise on Asiatic Cholera, by C. Macnamara, 1876. To these, and especially to the former, we owe several facts and references; though we had recorded quotations relating to mordexin and its identity with cholera some years before even the earlier of these publications.

MORDEXIM, MORDIXIM, s. Also the name of a sea-fish. Bluteau says 'a fish found at the Isle of Quin- enbe on the Coast of Mozambique, very like bogas (?) or river-pikes.'

MOSELLAY, n.p. A site at Shīrāz often mentioned by Hāfiz as a favourite spot, and near which is his tomb.

c. 1350.—
"Boy ! let you liquid ruby 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 Bosnabad ;
A bower so sweet as Mossellay."—Hāfiz, rendered by Sir W. Jones.

1811.—"The stream of Rūknavād murred near us; and within three or four hundred yards was the Mossella and the Tomb of Hāfiz."—W. Osney's Travels, i. 318.

1813.—"Not a shrub now remains of the bower of Mossella, the situation of which is now only marked by the ruins of an ancient tower."—Macdonald's Kinnear's Persia, 92.

MOSQUE, s. There is no room for doubt as to the original of this word being the Ar. masjid, 'a place of worship,' literally the place of sujud, i.e. 'prostration.' And the probable course is this. Masjid becomes (1) in Span. mesquita, Port. mesquita; * (2)

* According to Pyrard mesquita is the word used in the Maldivie Islands. It is difficult to suppose the people would adopt such a word from the Portuguese. And probably the form both in east and west is to be accounted for by a hard pronunciation of the Arabic j, as in Egypt now; the older and probably the most widely diffused. (See Mr. Gray's note in Hak. Soc. ii. 417.)
MOSQUE.

Ital. meschita, moschea; French (old) mosquete, 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 to a newspaper story, "Musjeed the Hindoo: Adventures with the Star of India in the Sepoy Mutiny of 1857." The Weekly Detroit Free Press, London, July 1, 1862.


1384.—"Sonvi le mosquete, cioe chiese de Saraceni . . . dentro tutte bianche ed intonicate ed ingessate."—Frescobaldi, 29.

1543.—"And with the stipulation that the 5000 larin tangas which in old times were granted, and are deposited for the expenses of the mismquitas of Baçaim, are to be paid from the said duties as they always have been paid, and in regard to the said mismquitas and the prayers that are made in them there shall be no innovation whatever."—Treaty at Baçaim of the Portuguese with King Barod of Cambaya (Bahâdûr Shîh of Guzerat) in S. Boletho, Tombo, 137.

1553.—". . . but destined yet to unfurl that divine and royal banner of the Soldiery of Christ . . . in the Eastern regions of Asia, amidst the infernal mesquitas of Arabia and Persia, and all the pagodes of the heathenism of India, on this side and beyond the Ganges."—Barros, I. i. 1.

[c. 1610.—"The principal temple, which they call Caproni misquita" (Hukuru miykiitu, Friday mosque).—Pyrard de Laval, Hak. Soc. i. 72.]

1616.—"They are very jealous to let their women or Moschees be seen."—Sir T. Roe, in Purchas, i. 537; [Hak. Soc. ii. 21].

1623.—"We went to see upon the same Lake a meschita, or temple of the Mahometans."—P. della Valle, Hak. Soc. i. 69.

1634.—"Que a de abominacao mesquita immedada Casa, a Deos dedicada hoje se veja."—Malaca Conquistada, I. xii. 43.

1638.—Mandelso unreasonably applies the term to all sorts of pagan temples, e.g.—"Nor is it only in great Cities that the Benjans have their many Mosques . . ."—E.T. 2nd ed. 1669, p. 52.

"The King of Siâm is a Pagan, nor do his Subjects know any other Religion. They have divers Mosques, Monasteries, and Chappels."—Ibid. p. 104.

c. 1662.—". . . he did it only for love to their Mammon; and would have sold after-wards for as much more St. Peter's . . . to the Turks for a Mosquito."—Cowley, Discourse concerning the Govt. of O. Cromwell.

1690.—Consl. Ft. St. Geo. March 28: "Records the death of Cassa Verona . . . and a dispute arising as to whether his body should be burned by the Gentiles or buried by the Moors, the latter having stopped the procession on the ground that the deceased was a Mussleman and built a Musseet in the Towne to be buried in, the Governor with the advice of his Council sent an order that the body should be burned as a Gentile, and not buried by the Moors, it being apprehended to be of dangerous consequence to admit the Moors such pretences in the Towne."—Notes and Ects. No. iii. p. 14.

1719.—"On condition they had a Cowle granted, exempting them from paying the Pagoda or Musqueet duty."—In Wheeler, ii. 301.

1727.—"There are no fine Buildings in the City, but many large Houses, and some Caravanerys and Muscheits."—J. Hamilton, i. 161; [ed. 1774, i. 163].

c. 1760.—"The Roman Catholic Churches, the Moorish Mosches, the Gentoo Pagodas, the worship of the Parsees, are all equally unmolested and tolerated."—Grose, i. 44.

[1862.—". . . I slept at a Musheed, or village house of prayer."—Brincman, Rifle in Cashmere, 78.]

MOSQUITO, s. A gnat is so called in the tropics. The word is Spanish and Port. (dim. of moza, '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 adjoined the great affliction, which the Flies and Gnats (por parte dos almode e mosquitos), that coming out of the neighbouring Woods, bit and stung us in such sort, as not one of us but was gore blood," as to whether "Pinto (orig. cap. xxii.), in Clov. p. 29.

1562.—"We were oftentimes greatly annoyed with a kind of fly, which in the Indian tongue is called Tigurai, and the Spanish call them Muskitos."—Miles Phillips, in Hakl. iii. 564.

1584.—"The 29 Day we set Saile from Saint Iohns, being many of vs stung before upon Shoare with the Muskitos; but the same night we tooke a Spanish Frigat."—
MOTURPHA. 591

Sir Richard Grenville's Voyage, in Hakl. iii. 308.

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 Muscioten,—it is a kind that by their noise and sting cause much irritation."—Salor, 68-69.

1673.—"The greatest Pest is the Mosquito, which not only wheals, but dominneers 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 Musktoes. 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 muscatoos, which are not much unlike the gnats in England, but more venomous. ..."—Anson's Voyage, 9th ed., 1756, p. 46.

1764.—

"Mosquitos, sandflies, seek the sheltered roof, And with full rage the stranger guest assail, Nor spare the sportive child."—Graymer, bk. i.

1833.—"Among rank weeds in deserted Bombay gardens, too, there is a large, speckled, unmusical mosquito, raging and intolerable and thirsty, which will give a new idea in pain to any one that visits its haunts."—Tribes on My Frontier, 27.

MOTURPHA, s. Hind. from Ar. muhtarafa; but according to C. P. B. mohitarifa; [rather Ar. muthtarifa, mukhtarif, 'an artizan']. A name technically applied to a number of miscellaneous taxes in Madras and Bombay, such as were called sayer (q.v.), in Bengal.

[1813.—"Mohterefa. An artificer. Taxes, personal and professional, on artificers, merchants and others; also on houses, implements of agriculture, looms, &c., a branch of the sayer."—Gloss. 5th Report, s.v.]

1826.—"... for example, the tax on merchants, manufacturers, &c. (called mohturfa). ..."—Grant Duff, H. of the Mahrattas, 3rd ed. 356.]

MOULMEIN, n.p. This is said to be originally a Talaing name Mutt-muvu-leem, syllables which mean (or may be made to mean) 'one-eye-destroyed'; and to account for which a cock-and-bull legend is given (probably invented for the purpose): "Tradition says that the city was founded ... by a king with three eyes, having an extra eye in his forehead, but that by the machinations of a woman, the eye in his forehead was destroyed. ..." (Mason's Burmah, 2nd ed. p. 18). The Burmese corrupted the name into Moul-ba-yaing, whence the foreign (probably Malay) form Maulmain. The place so called is on the opposite side of the estuary of the Saiwin R. from Mottaban (q.v.), and has entirely superseded that once famous port. Moulmein, a mere site, was chosen as the headquarters of the Tenasserim provinces, when those became British in 1826 after the first Burmese War. It has lost political importance since the annexation of Pegu, 26 years later, but is a thriving city which numbered in 1881, 53,107 inhabitants; [in 1891, 55,785].

MOUNT DELY, n.p. (See DELLY, MOUNT.)

MOUSE-DEER, s. The beautiful little creature, Meminna indica (Gray), [Tragulus meminna, the Indian Chevrotain (Blanford, Mammalia, 555),] found in various parts of India, and weighing under 6 lbs., is so called. But the name is also applied to several pigmy species of the genus Tragulus, found in the Malay regions, [where, according to Mr. Skeat, it takes in popular tradition the place of Brer Rabbit, outwitting even the tiger, elephant, and crocodile.] All belong to the family of Musk-deer.

MUCHÁN, s. Hind. machán, Dekh. manchán, Skt. maniche. An elevated platform; such as the floor of huts among the Indo-Chinese races; or a stage or scaffolding erected to watch a tiger, to guard a field, or what not.

1662.—"As the soil of the country is very damp, the people do not live on the ground-floor, but on the machán, which is the name for a raised floor."—Shah-buddan Tâlish, by Blockmann, in J.A.S.B. xli. Pt. i. 84.

1882.—"In a shady green mechan in some fine tree, watching at the cool of evening. ..."—Sanderson, Thirteen Years, 3rd ed. 284.]

MUCHWA, s. Mahr. māchāvā, Hind. machāva, machāvā. A kind of boat or large in use about Bombay.

MUCKNA, s. Hind. makhnā, which comes from Skt. mākhuna, 'a bug, a flea, a beardless man, an elephant without tusks'. A male
elephant without tusks or with only rudimentary tusks. These latter are familiar in Bengal, and still more so in Ceylon, where according to Sir S. Baker, "not more than one in 300 has tusks; they are merely provided with short grubbors, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (The Rifle and Hound in Ceylon, 11.) Sanderson (13 Years among the Wild Beasts of India, [3rd ed. 66]) says: "On the Continent of India mucknas, or elephants born without tusks, are decidedly rare . . . Muckwas breed in the herds, and the peculiarity is not hereditary or transmitted." This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were mucknas. But the definition of a mukuva in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grubbors' of Baker; and these latter can hardly be called rare among domesticated elephants. This may be partially due to a preference in purchasers.* The same author derives the term from mukkha, 'face'; but the reason is obscure. Shakespear and Platts give the word as also applied to 'a cock without spurs.'

c. 1780.—"An elephant born with the left tooth only is reckoned sacred; with black spots in the mouth unlucky, and not saleable; the mukna or elephant born without teeth is thought the best."—Hon. R. Lindsay in Lives of the Lindsays, iii. 194.

MUCAOA, MUKUVA, n.p. Malayal. and Tamil, mukkuvan (sing.), 'a diver,' and mukkuvar (pl.). [Logan (Malabar, ii. Gloss. s.v.) derives it from Drav. mukkuva, 'to dive'; the Madras Gloss. gives Tam. mukkud, with the same meaning.] A name applied to the fishermen of the western coast of the Peninsula near C. Comorin. [But Mr. Pringle (Diary, Pt. St. Geo. 1st ser. iii. 187) points out that formerly as now, the word was of much more general application. Orme in a passage quoted below employs it of boatmen at Karikal. The use of the word ex-

tended as far N. as Madras, and on the W. coast; it was not confined to the extreme S.] It was among these, and among the corresponding class of Paravars on the east coast, that F. Xavier's most noted labours in India occurred.

1510.—"The fourth class are called Meccha, and these are fishers."—Varthema, 142.

1525.—"And Dom Joao had secret speech with a married Christian whose wife and children were inside the fort, and a valiant man, with whom he arranged to give him 200 pardaos (and that he gave him on the spot) to set fire to 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, and the fashion of jogues (see JOGEE . . . also defiling his hair with a mixture of oil and ashes, and disguising himself like a regular jogue, whilst he tied under his rags a parcel of gunpowder and pieces of slow-match, and so commending himself to God, in which all joined, slipped out of the fort by night, and as the day broke, he came to certain huts of macuas, which are fishermen, and began to beg alms in the usual palaver of the jogues, i.e. prayers for their long life, and health, and the conquest of enemies, and easy deliveries for their womenkind, and prosperity for their children, and other grand things."—Correa, ii. 871.

1552.—Barros has mucuaria, 'a fisherman's village.'

1600.—"Those who gave the best reception to the Gospel were the Macoaos; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such fervour that the Father found himself at times with 5000 or 6000 souls about him."—Lucena, Vida do P. P. Xavier, 117.

[c. 1610.—"These mariners are called Moucois."—Pyrrad de Lavall, Hak. Soc. i. 314.]

1615.—"Edixit ut Macueae omnes, id est villissima plebeucula et piscata vivens, Christiana sacra suscipienter."—Jarric, i. 800.

1626.—"The Muchoa or Mechoe are Fishers . . . the men Theeues, the women Harlots, with whom they please."—

—Purchas, Pilgrimage, 553.

1677.—Resolved "to raise the rates of hire of the Meusilas (see MUSSOOLA) boatmen called Macquars."—Pt. St. Geo. Com., Jan 12, in Notes and Exts. No. i. 54.

1684.—"The Macquas or Boatmen ye Ordinary Astrlogers (sic) for weather did . . . prognosticate great Rains . . ."—Pringle, Diary, Pt. St. Geo., 1st ser. iii. 181.

1727.—"They may marry into lower Tribes . . . and so may the Muckwas, or Fishers, who, I think, are a higher tribe than the Poulisias (see POLEA)."—A. Hamilton, i. 310, [ed. 1744], i. 312.

* Sir George Yule notes: "I can distinctly call to mind 6 muknas that I had (1 may have had more) out of 30 or 40 elephants that passed through my hands." This would give 15 or 20 per cent, of muknas, but as the stud included females, the result would rather consist with Mr. Sanderson's 5 out of 51 males.
MUDÁR. 593  MUFTY.

[1738.—"Gastos com Nairos, Tibas, Maquas."—Agreement, in Logan, Malabar, ii. 36.]

1745.—"The Macoas, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—Norbert, i. 227-8.

1746.—"194 Macquars attending the seaside at night..."—Account of Extraordinary Expenses, at Ft. St. David (India Office MS. Records).

1760.—"Fifteen massocolas (see Mus-Soola) accompanied the ships; they took in 170 of the troops, besides the Macoas, who are the black fellows that row them."—Orme, ed. 1803, iii. 617.

[1813.—"The Muckwas or Macquars of Tellicherry are an industrious, useful set of people."—Forbes, Or. Mem. 2nd ed. i. 202.]

MUDÁR, s. Hind. madár, Skt. mandára; Calotropis procera, R. Brown, N.O. Asclepiadaceae. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £40 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilisation. The seeds are imbedded in a silky floss, used to stuff pillows. This also has been the subject of experiment for textile use, but as yet without practical success. The plants abound with an acrid milky juice which the Rájputs are said to employ for infanticide. (Punjab Plants.) The plant is called Ak in Sind and throughout N. India.

MUDDLE, s. (?) This word is only known to us from the clever—perhaps too clever—little book quoted below. The word does not seem to be known, and was probably a misapprehension of budlee. [Even Mr. Brandt and Mrs. Wyatt are unable to explain this word. The former does not remember hearing it. Both doubt its connection with budlee. Mrs. Wyatt suggests with hesitation Tamil muder, "boiled rice," mudei-palli, "the cook-house."]

1836-7.—"Besides all these acknowledged and ostensible attendants, each servant has a kind of muddle or double of his own, who does all the work that can be put off upon him without being found out by his master or mistress."—Letters from Madras, 38.

"They always come accompanied by their Vakaels, a kind of Secretaries, or interpreters, or flappers,—their muddies in short; everybody here has a muddle, high or low."—Letters from Madras, 86.

MUFTY, s.

a. Ar. Muftí, an expounder of the Mahommedan Law, the utterer of the futūwá (see FUTWAH). Properly the Muftí is above the Kāżí who carries out the judgment. In the 18th 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 authorized expounders of the Mahommedan Law; but, though Kāżís were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as Kāżís became limited to quite different objects and the designation of the Law-officer who gave the futūwá in our District Courts was Mauvāzi. The title Muftí 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 CAZÉE, LAW-OFFICE, MOOLVÉE.)

b. A slang phrase in the army, for 'plain clothes.' No doubt it is taken in some way from a, but the transition is a little obscure. [It was perhaps originally applied to the attire of dressing - gown, smoking - cap, and slippers, which was like the Oriental dress of the Muftí who was familiar in Europe from his appearance in Molière's Bourgeois Gentilhomme. Compare the French en Pekin.]

a.—

1638.—"Pendant la tempesté vne femme Industainí mourut sur notre bord ; vn Mouftí Persan de la Secte des Schaf (see SHEEAH) assista à cette derniere extrémité, luy donnant esperance d'vnne meilleure vie que celle-ey, et d'vn Paradis, où l'on auroit tout ce que l'on peut désirer... 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 Changalput and Pallavaram, 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 Muftí or Churchman."—Fort St. Geo. Cons., March 26. In Notes and Efts., No. i. 30.
1767.—"3d. You will not let the Cauzy or Mufty receive anything from the tenants unlawfully."—Collectors' Instructions, in Long, 511.

1777.—"The Cazi and Muftis now deliver in the following report, on the right of inheritance claimed by the widow and nephew of Shabaz Beg Khan..."—Report on the Patna Cause, quoted in Stephen's Nuncumcor and Impy, ii. 167.

1793.—"§ XXXVII. 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 to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct. ..."—Reg. IX. of 1793.

[c. 1855.—
"Think'st thou I fear the dark vizier,
Or the mufti's vengeful arm?"
Bon Gaultier, The Cadi's Daughter.]

MUGG, n.p. Beng. Magh. It is impossible to deviate without deterioration from Wilson's definition of this obscure name: "A name commonly applied to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea; the people of Chittagong." It is beside the question of its origin or proper application, to say, as Wilson goes on to say, on the authority of Lieut. (now Sir Arthur) Phayre, that the Arakanese disclaim the title, and restrict it to a class held in contempt, viz. the descendants of Arakanese settlers on the frontier of Bengal by Bengali mothers. The proper names of foreign nations in any language do not require the sanction of the nation to whom they are applied, and are often not recognised by the latter. German is not the German name for the Germans, nor Welsh the Welsh name for the Welsh, nor Hindu (originally) a Hindu word, nor China a Chinese word. The origin of the present word is very obscure. Sir A. Phayre kindly furnishes us with this note: "There is good reason to conclude that the name is derived from Maga, the name of the ruling race for many centuries in Magadha (modern Behar). The kings of Arakan were no doubt originally of this race. For though this is not distinctly expressed in the histories of Arakan, there are several legends of Kings from Benares reigning in that country, and one regarding a Brahman who marries a native princess, and whose descendants reign for a long period. I say this, although Buchanan appears to reject the theory (see Montg. Martin, ii. 18 seqq.)" The passage is quoted below.

On the other hand the Mahomedan writers sometimes confound Buddhists with fire-worshippers, and it seems possible that the word may have been Pers. magh = magus.' [See Risley, Tribes and Castes, ii. 28 seq.] The Chittagong Muggs long furnished the best class of native cooks in Calcutta; hence the meaning of the last quotation below.

1585.—"The Mogen, which be of the kingdom of Recon (see ARAKAN) and Rame, be stronger than the King of Tipara; so that Chatigam or Porto Grande (q.v.) is often under the King of Recon."—R. Fitch, in Hakti, 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 Tiparn there are battles."—Atin (orig.) i. 388; [ed. Jarrett, ii. 120].

c. 1604.—"Defeat of the Magh Raja.—This short-sighted Raja... became elated with the extent of his treasures and the number of his elephants. ... He then openly rebelled, and assembling an army at Sunargwân laid seige to a fort in that vicinity... Raja Mân Singh... despatched a force... These soon brought the Magh Raja and all his forces to action... regardless of the number of his boats and the strength of his artillery."—Indiayutullah, in Elliot, vi. 109.

1638.—"Submission of Manek Râ, the Mag Râj of Chittagong."—Abul-Hamid Lahori, in do. vii. 66.

c. 1665.—"These many years there have always been in the Kingdom of Rakan or Mow (read Mog) some Portuguese, and with them a great number of their Christian Slaves, and other Frangus... That was the refuge of the Run-aways from Goa, Ceilân, Cochin, Malagâ (see MALACA), and all the other places to which the Frangus, formerly held in the Indies."—Berrier, E.T. p. 53; [ed. Constable, 109].

1676.—"In all Bengal this King (of Arakan) is known by no other name but the King of Mogue."—Tavernier, E.T. i. 8.

1752.—"... that as the time of the Muggs draws nigh, they request us to order the pinace 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
MUGGUR, s. Hind. and Mahr. magar and makar, from Skt. makara a sea-monster (see MACAREO). The destructive broad-snouted crocodile of the Ganges and other Indian rivers, formerly called Crocodylus biporcatus, now apparently subdivided into several sorts or varieties.

1611. "Alligators or Crocodiles there called MUGGUR match. "—Hawkins, in Purchas, i. 438. The word is here intended for mugar-mats or machh, crocodile-fish."

[1876.—See under NUZZER.]

1878. "The mugur is a gross pleb, and his features stamp him as low-born. His manners are coarse."—Ph. Robinson, In My Indian Garden, 82-3.

1879. "En route I killed two crocodiles; they are usually called alligators, but that is a misnomer. It is the mugger... these muggers kill a good many people, and have a playful way of getting under a boat, and knocking off the steersman with their tails, and then swallowing him afterwards."—Pollok, Sport, &c., i. 168.

1881. "Alligator leather attains by use a beautiful gloss, and is very durable... and it is possible that our rivers contain a sufficient number of the two varieties of crocodile, the muggar and the garial (see GAVIAL) for the tanners and leather-dressers of Calncrope to experiment upon."—Pioneer Mail, April 26.

MUGGARABEE, n.p. Ar. maghrabi, western. This word, applied to western Arabs, or Moors proper, is as might be expected, not now common in India. It is the term that appears in the Hayraddin Mograbbin of Quentin Durward. From gharb, the root of this word, the Spaniards have the province of Algarve, and both Spanish and Portuguese have garbin, a west wind. [The magician in the tale of Alaeddin is a Maghrabi, and to this day in Languedoc and Gascony Magraby is used as a term of cursing. (Burton, Ar. Nights, x. 35, 379). Muggerbee is used for a coin (see GUBBER.)]

1563. "The proper tongue in which Avicenna wrote is that which is used in Syria and Mesopotamia and in Persia and in Tartsry (from which latter Avicenna came) and this tongue they call Avaby; and that of our Moors they call Magrarby, as much as to say Moorish of the West."—Garcia, f. 19v.

MULL, s. A contraction of Mulligatawny, and applied as a distinctive sobriquet to members of the Service belonging to the Madras Presidency, as Bengal people are called Quhihis, and Bombay people Ducks or Be-nighted.

[1837.—"The Muls have been excited also by another occurrence... affecting rather the trading than fashionable world."—Asiatic Journal, December, p. 251.]

[1852.—... residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated 'Qui His,' 'Ducks,' and 'Mull.'—Notes and Queries, 1st ser. v. 165.]

1860.—"It ys ane darke Londe, and ther dwellen ye Cimmerians whereof spoketh Homeris Poeta in his Odyssea, and to thys Daye thei clepen Tenembros or 'ye Benyghted ffolke.' Bot thei clepen hemselfys Mullys from Mulligatawne whch ys ane of thei goddys from weh thei ben ysprong."—Ext. from a lately discovered Ms. of Sir John Maunderville.

MULLIGATAWNY, s. The name of this well-known soup is simply a corruption of the Tamil muligu-tannir, pepper-water; showing the correctness of the popular belief which ascribes the origin of this excellent article to Madras, whence—and not merely from the complexion acquired there—the sobriquet of the preceding article.

1784.—"In vain our hard fate we repine; In vain our fortune we rail; On Mullighee-tawny we dine, Or Congee, in Bangalore Jail,"—Song by a Gentleman of the Navy (one of Hyder's Prisoners), in Selon-Karr, i. 18.

[1823.—... in a brasen pot was mulugu tanni, a hot vegetable soup, made chiefly from pepper and capsicum.—Hooite, Missions in Madras, 2nd ed. 249.]

MULMULL, s. Hind. mulmal; Muslin.

[c. 1590.—"Malmal, per piece ... 4 B."—Ain, ed. Blochmann, i. 94.]

1663.—"Ye said Ellis told your Petitioner that he would not take 500 Pieces of your Petitioner's mulmulls unless your Petitioner gave him 200 Rups, which your Petitioner being poor could not do."—
MUNGOOSE.

started.

MUNCH, manjeel, s. This word is proper to the S.W. coast ; Malayal, manjul, mächul, from Skt. mancha. It is the name of a kind of hammock-litter used on that coast as a substitute for palanquin or dooly. It is substantially the same as the dandy of the Himâlaya, but more elaborate. Correa describes but does not name it.

1561.—"... He came to the factory in a litter which men carried on their shoulders. These are made with thick canes, bent upwards and arched, and from them are suspended some clothes half a fathom in width, and a fathom and a half in length; and at the extremities pieces of wood to sustain the cloth hanging from the pole; and upon this cloth a mattress of the same size as the cloth ... the whole very splendid, and as rich as the gentlemen ... may desire."—Correa, Three Voyages, &c., p. 199.

1811.—"The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in manjeel."—Buchanan, Christian Researches, 2nd ed., 171.

1819.—"Munchel, a kind of litter resembling a sea-cot or hammock, hung to a long pole, with a moveable cover over the whole, to keep off the sun or rain. Six men will run with one from one end of the Malabar coast to the other, while twelve are necessary for the lightest palanquin."—Welsh, ii. 142.

1844.—"Muncheel, with poles complete. ... Poles, Muncheel, Spare."—Jameson's Bombay Code, Ordinance Nomenclature.

1862.—"We ... started ... in Muncheels or hammocks, slung to bamboo, with a shade over them, and carried by six men, who kept up uneartly yells the whole time."—Markham, Peru and India, 353.

c. 1886.—"When I landed at Diu, an officer met me with a Muncheel for my use, viz. a hammock slung to a pole, and protected by an awning."—M.-Gen. R. H. Keatinge.

A form of this word is used at Réunion, where a kind of palanquin is called "le manchay." It gives a title to one of Leconte de Lisle's Poems:

c. 1858.—"Sous un nuage frais de claire mousseline
Tous les dimanches au matin,
Tu venais à la ville en manchay de rotin,
Par les rampes de la colline.

Le Manchay.

The word has also been introduced by the Portuguese into Africa in the forms maxilla, and mouchila.

1810.—"... tangas, que elles chamão maxilas."—Annaes Maritimas, iii. 344.

1880.—"The Portuguese (in Quiliman) 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 Mangusta Mungos (Elliott), or Herpestes griseus (Geoffroy) of naturalists, and in Bengal by Herpestes malaccensis. [Blanford (Mammalia, 119 seqq.) recognizes eight species, the "Common Indian Mungoose" being described as Herpestes mungo.] The word is Telugu, manjisu, or mungisa. In Upper India the animal is called neval, neold, or nyaul. Jerdon gives mangis however as a Deccani and Mahr. word; [Platts gives it as dialectic, and very doubtfully derives it from Skt. makhua, 'moving quickly.'] In Ar. it is bint-arâs, 'daughter of the bridgroom,' in Egypt kitît or katt Farâün, 'Pharaoh's cat' (Burton, Ar. Nights, ii. 369).

1673.—"... a Mongoose is akin to a Ferret. ..."—Fryer, 116.

1681.—"The knowledge of these antidotal herbs they have learned from the Munggutia, a kind of Ferret."—Knox, 115.

1685.—"They have what they call a Mangus, creatures something different from ferrets; these hold snakes in great antipathy, and if they once discover them never give up till they have killed them."—Ribeyro, f. 566.

Bluteau gives the following as a quotation from a History of Ceylon, tr. from Portuguese into French, published at Paris in 1701, p. 153. It is in fact the gist of an anecdote in Ribeyro.

"There are persons who cherish this animal and have it to sleep with them, although it is ill-tempered, for they prefer to be bitten by a mangus to being killed by a snake."

1774.—"He (the Dharma Raja of Bhootan) has got a little lap-dog and a Mungooos, which he is very fond of."—Bogle's Diary, in Markham's Tibet, 27.
1790. — "His (Mr. Glan's) experiments have also established a very curious fact, that the ichneumon, or 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. — "Il Mongüe animale simile ad una donnola."—Papi, in de Gubernatis, St. dei Viagg. Ital., p. 279.

**MUNJEET.** s. Hind. majith, Skt. manijis̄ṭhā; a dye-plant (Rubrā cordifolia, L., N.O. Cínchonaceae); 'Bengal Madder.'

**MUNNIEPORE.** n.p. Properly Manipur; a quasi-independent State lying between the British district of Cachar on the extreme east of Bengal, and the upper part of the late kingdom of Burma, and in fact including a part of the watershed between the tributaries of the Brahmaputra and those of the Irawadi. The people are of genuinely Indo-Chinese and 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 1763, but eventually returned without reaching Manipur. After this, intercourse practically ceased till the period of our first Burmese War (1824-25), when the country was 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. [The murder of Mr. Quinton, Chief-Commissioner of Assam, and other British officers at Manipur, in the close of 1890, led to the infliction of severe punishment on the leaders of the outbreak. The Mahāraja, whose abdication led to this tragedy, died in Calcutta in the following year, and the State is now under British management during the minority of his successor.]

This State has been called by a variety of names. Thus, in Rennell's *Memoir* and maps of India it bears the name of Meckley. In Synes's *Narrative*, and in maps of that period, it is Cassay; names, both of which have long disappeared from modern maps. *Meckley* represents the name (Makli?') by which the country was known in Assam; *Majii* (apparently a form of the same) was the name in Cachar; *Ku-se* or *Ku-thé* (according to the Ava pronunciation) is the name by which it is known to the Shans or Burmese.

1755. — "I have carried my Arms to the confines of China . . . on the other quarter I have reduced to my subjection the major part of the Kingdom of Cassay; whose Heir I have taken captive, see there he sits behind you . . ."—Speech of Alomppra to Capt. Baker at Monichabun. Dalrymeyle, Or. Rep., i. 152.

1759. — "Cassay, which . . . lies to the N. Westward of AVA, is a Country, so far as I can learn, hitherto unheard of in Europe . . ."—Letter, dd. 22 June 1759, in *ibid.* 116.

[1762. — . . . the President sent the Board a letter which he had received from Mr. Verelst at Chittagong, containing an invitation which had been made to him and his Council by the Rajah of Meckley to assist him in obtaining redress . . . from the Burmas . . ."—Letter, in Wheeler, *Early Records*, 291.]

1763. — "Meckley is a Hilly Country, and is bounded on the North, South, and West by large tracts of Cookie Mountains, which prevent any intercourse with the countries beyond them; and on the East *by the Burampoota (see BURRAM-FOOTER); beyond the Hills, to the North by Assam and Poong; to the West Cashar; to the South and East the BURMAH Country, which lies between Meckley and China. . . . The Burampoota is said to divide, somewhere to the north of Poong, into two large branches one of which passes through Asam, and down by the way of Dacca, the other through Poong into the Burma Country."—Act. of Meckley, by Ncher Doss Goswinnen, in Dalrymple's *Or. Rep.*, ii. 477-478.

". . . there is about seven days plain country between Moneypoor and Burampoota, after crossing which, about

* Here the Kyendwen R. is regarded as a branch of the Brahmaputra. See further on.
seven days, Jungle and Hills, to the in-
habited border of the Burmah country."—
Ibid. 451.

1793.—"... The first ridge of mountains
towards Thibet and Bootan, forms the limit
of the survey to the north; to which I may
now add, that the surveys extend no farther
eastward, than the frontiers of Assam and
Meckley. ... The space between Bengal
and China, is occupied by the province of
Meckley and other districts, subject to the
King of Burmah, or Ava. ..."—Rennell's
Memoir, 295.

1799.—(Referring to 1757). "Elated with
success Alompra returned to Monchaboo,
now the seat of imperial government. After
some months ... he took up arms against
the Cassayers. ... Having landed his
troops, he was preparing to advance to
Munnepora, the capital of Cassay, when
information arrived that the Peguers had
revolted. ..."—Symes, Narrative, 41-42.

"All the troopers in the King's
service are natives of Cassay, who are
much better horsemen than the Birmans."
—Ibid, 318.

1819.—"Beyond the point of Negraglia
(seen NEGRAIS), as faras Azen (see ASSAM),
and even further, there is a small chain of
mountains that divides Aracan and Cassé
from the Burmese. ..."—Sangermano, p. 33.

1827.—"The extensive area of the Burman
territory is inhabited by many distinct
nations or tribes, of whom I have heard
not less than eighteen enumerated. The
most considerable of these are the proper
Birmans, the Peguans or Talains, the
Shans or people of Lao, the Cassay, or
more correctly Kathé. ..."—Crawfurd's
Journal, 372.

1856.—"The weaving of these silks ... gives
employment to a large body of the
population in the suburbs and villages
round the capital, especially to the Mun-
npoorians, or Kathé, as they are called by
the Burmese.

"These people, the descendants of un-
fortunates who were carried off in droves
from their country by the Burmans in the
time of King Mentaragyi and his prede-
cessors, form a very great proportion ...
of the metropolitan population, and they
are largely diffused in nearly all the dis-
tricts 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 remune-
ration they may receive is very scanty and
uncertain."—Tyle, Mission to Ava, 158-154.

MUNSUBDAR. Hind, from Pers,
mansubdár, 'the holder of office or
dignity' (Ar. mansab). The term was
used to indicate quasi-feudal dependents
of the Mogul Government who had
territory assigned to them, on condition of
their supplying a certain number of

horse, 500, 1000 or more. In many
cases the title was but nominal, and
often it was assumed without warrant.

[Mr. Irvine discusses the question at
length and represents mansab by "the
word 'rank'; as its object was to set
precedence and fix gradation of pay;
it did not necessarily imply the
exercise of any particular office, and
meant nothing beyond the fact
that the holder was in the employ of
the State, and bound in return to yield
certain services when called upon."
(J.R.A.S., July 1896, pp. 510 seqq.)]

1817.—"... slew one of them and
twelve Maancipdares."—Sir T. Roe, Hak.
Soc. i. 417; in ii. 461, "Mancipiparies."

1823.—"... certain Officers of the
Militia, whom they call Mansubdar."—P.
della Valle, Hak. Soc. i. 97.]

C. 1665.—"Mansubdars are Cavaliers of
Mansab, which is particular and honourable
Pay; not so great indeed as that of the
Omrahs ... they being esteemed as little
Omrahs, and of the rank of those, that are
advanced to that dignity."—Bernter, E.T.
p. 67; [ed. Constable, 215].

1673.—"Munsudbars or petty omrahs."—
Frey, 195.

1758.—"... a munsudbar or commander
of 6000 horse."—Orme, ed. 1503, ii. 278.

MUNTRA, s. Skt. mantra, 'a text
of the Vedas; a magical formula.'

1612.—"... Trata da causa primeira,
segundo os livros que tem, chamados
Terum Mandra mole" (mantra-mūla, mūla
'text').—Conto, Dec. V. liv. vi. cap. 3.

1776.—"Muntur—a text of the Shaster."—
Hulhed, Code, p. 17.

1817.—"... he is said to have found the
great mantra, spell or talisman."—Mill,
Hist. ii. 149.

MUNTREE, s. Skt. Mantri. A
minister or high official. The word is
especially affected in old Hindu States,
and in the Indo-Chinese and Malay
States which derive their ancient
civilisation from India. It is the
word which the Portuguese made into
mandarin (q.v.).

1810.—"When the Court was full, and
Ibrahim, the son of Candu the merchant,
was near the throne, the Raja entered. ... But
as soon as the Rajah seated himself, the
muntries and high officers of state arrayed
themselves according to their rank."—In a
Malay's account of Government House at
Calcutta, transl. by Dr. Leyden, in Maria
Graham, p. 200.

1811.—"Mantri." See under ORANKAY.

1829.—"The Mantris of Mewar prefer
estates to pecuniary stipend, which gives
MUNZIL. 599

MUSK-RAT.

more consequence in every point of view."—
Tod, Annals, Calcutta re-print, i. 150.]

MUNZIL. s. Ar. manzil, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1685. — "We were not able to reach Obdeen-deen (ye usual Menzil) but lay at a sorry Caravan Sarai."—Hedges, Diary, July 30; [Hak. Soc. i. 203. In i. 214, manzil].

MUSCÁT, n.p., properly Māskāt. A port and city of N.E. Arabia; for a long time the capital of 'Oman. (See IMAUM.)

[1659.—"The Governor of the city was Chah-Navaze-kan ... descended from the ancient Princes of Machate ..."—Bernier, ed. Constable, 73.]

1673.—"Muschat." See under IMAUM.

MUSIC. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of Western music which they appreciate, and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 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 heavers became insensible (behosh).'

1780.—"The bagpipe appears also to be a favourite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—Munro's Narrative, 33.

MUSK, s. We get this word from the Lat. muschus, Greek μῦχος, and the latter must have been got, probably through Persian, from the Skt. mushka, the literal meaning of which is rendered in the old English phrase 'a cod of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540). In the quotation from Cosmas the word used is μῦχος, and kasturi is a Skt. name, still, according to Royle, applied to the musk-deer in the Himalaya. The transfer of the name to (or from) the article called by the Greeks καστόριον, which is an analogous product of the beaver, is curious. The Musk-deer (Moschus moschiferus, L.) is found throughout the Himalaya at elevations rarely (in summer) below 8000 feet, and extends east to the borders of Szechuen, and north to Siberia.


c. 515.—"This little animal is the Musk (μῦχος). The natives call it in their own tongue καστούρι. They hunt it and shoot it, and binding tight the blood collected about the navel they cut this off, and this is the sweet smelling part of it, and what we call musk."—Cosmas Indicopleustes, Bk. xi.

["Muske commeth from Tartaria. . .
There are a certaine beast in Tartaria, which is wilde and big as a wolfe, which beast they take alue, and beat him to death with small stanes yt his blood may be spread through his whole body, then they cut it in pieces, and take out all the bones, and beat the flesh with the blood in a mortar very smal, and dry it, and make purses to put it in the skin and these be the Codis of Muske."—Cesar Frederick, in Hakl. ii. 572.]

1673.—"Musk. It is best to buy it in the Cod . . . that which openeth with a bright Musk colour is best."—Fryer, 212.

MUSK-RAT, s. The popular name of the Sorex caeruleus, Jerdon, [Grocilura caerulea, Blanford], an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously observes, it is much more probable that the corks have been affected before being used in bottling; [and Blanford (Mammalia, 237) writes that "the absurd story . . . is less credited in India than it formerly was, owing to the discovery that liquors bottled in Europe and exported to India are not liable to be tainted." When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly. Can
this be the mus peregrinus mentioned by St. Jerome (see MUSK), as P. Vinzenzo supposes?

c. 1590.—“Here (in Tooman Bekhrad, n. of Kabul R.) are also mice that have a fine musky scent”—Aggen, by Gladwin (1800) in his Muske;—J. Jarrett, ii. 106.

[1598.—“They are called sweet smelling Ratties, for they have a smell as if they were full of Muske.”—Linschoten, Hak. Soc. i. 303.]

1653.—“Les rats d’inde sont de deux sortes... La deuxièmes essences que les Portugais appellent cheroso ou odoriferant est de la figure d’un furet” (a ferret), “mais extrêmement petit, sa morsure est venimeuse. Lorsqu’il entre en une chambre l’on le sent incontinent, et l’on entend crier krik, krik, krik.”—De la Bontaye-le-Gonz, ed. 1657, p. 256. I may note on this that Jorden says of the *Mus musculus*, 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 venemous by the natives (Mammals, p. 54), [a belief for which, according to Blanford (i.e. p. 236), there is no foundation.]

1672.—P. Vinzenzo Maria, speaking of his first acquaintance with this animal (*il ratto del musco*), which occurred in the Casparian Convent at Surat, says with simplicity (or malignity?): “I was astonished to perceive an odour so fragrant in the vicinity of those most religious Fathers, with whom I was at the moment in conversation.”—Viaggio, p. 385.

1681.—“This country has its vermin also. They have a sort of Rats they call Musk-rats, because they smell strong of musk. These the inhabitants do not eat of, but of all other sorts of Rats they do.”—Knox, p. 31.

1759.—H. Munro in his Narrative (p. 34) absurdly enough identifies this animal with the Bandicoot, q.v.

1813.—See Forbes, Or. Mem. i. 42; [2nd. ed. i. 26].

**MUSLIN.** s. There seems to be no doubt that this word is derived from Mosul (Mausal or Mauvil) 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 musvili in the same sense as our word, quoting the Arabian Nights (Macnaghten’s ed., i. 176, and ii. 159), in both of which the word indicates the material of a fine turban. [Burton (i. 211) translates ‘Mosul stuff,’ and says it may mean either of ‘Mosul fashion,’ or muslin.] The quotation from Ives, as well as that from Marco Polo, seems to apply to a different texture from what we call muslin.

1298.—“All the cloths of gold and silk that are called Mosolins are made in this country (Mausul).”—Marco Polo, Bk. i. chap. 5.

c. 1544.—“Almosulisti est regio in Mesopotamia, in qua texuntur tela ex bombyce valde pulchrae, quae apud Syros et Aegyptios et apud mercatores Venetos appelantur musolisti, ex hoc regionis nomine. Et principes Aegypti et Syri, tempore aetatis sedentem in loco honorauliori indunt vestes ex hujusmodi musolisti.”—Andreae Bello-venesian, Araboricorum nominum quae in libris Arabicis sparsim legiuntur Interpretatio.

1653.—“... you have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles... and other sorts, by the Arabians called Mussolin (after the Country Mussool, from whence they are brought, which is situated in Mesopotamia), by us Muslin.”—Rawolff, p. 54.

c. 1580.—“For the rest the said Agiani (misprint for Bagnani, Banyans) wear clothes of white mossolo or mossi (†); having their garments very long and crossed over the breast.”—Galgaro Balbi, t. 336.

1673.—“Le drap qu’on estend sur les matelas est une toile aussy fine que de la musceline.”—App. to Journal d’Ant. Galloud, ii. 198.

1685.—“I have been told by several, that muscellin (so much in use here for cravats) and Calligio (†), 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 manufactory is Mussolin [read Mussole] (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets.”—Isee, Voyage, p. 324.

**MUSNUD.** s. H.—Ar. masnad, from root sanad, ‘he leaned or rested upon it.’ The large cushion, &c., used by native Princes in India, in place of a throne.

1752.—“Salabat-jing... went through the ceremony of sitting on the musnud or throne.”—Orme, ed. 1803, i. 250.

1757.—“On the 29th the Colonel went to the Soubab’s Palace, and in the presence of all the Rajahs and great men of the court,
MUSSALLA. 601  MUSSAULCHEE.


1803.—“The Peshwah arrived yesterday, and is to be seated on the musnud.”—A. Wellesley, in Munro’s Life, i. 343.

1809. —“In it was a musnud, with a carpet, and a little on one side were chairs on a white cloth.”—Ld. Valentia, i. 346.

1824.—“They spread fresh carpets, and prepared the royal musnud, covering it with a magnificent shawl.”—Haji Baba, ed. 1835, p. 142.

1827.—“The Prince Tippoo had scarcely dismounted from his elephant, and occupied the musnud, or throne of cushions.”—Sir W. Scott, Surgeon’s Daughter, ch. xiv.

MUSSALLA. s. P.-H. (with change of sense from Ar. masülîh, pl. of masûlah) ‘materials, ingredients,’ lit. ‘things for the good of, or things or affairs conducive to good.’ Though sometimes used for the ingredients of any mixture, e.g. to form a cement, the most usual application is to spices, curry-stuffs and the like. There is a tradition of a very gallant Governor-General that he had found it very tolerable, on a sharp but brief campaign, to "rough it on chupassies and mussaulchees" (qq.v.), meaning chupatties and musalla.

1780.—“A dose of marsall, or purgative spices.”—Munro, Narrative, 85.

1809.—“At the next hut the woman was grinding missala or curry-stuff on a flat smooth stone with another shaped like a rolling pin.”—Maria Graham, 20.

MUSSAUL, s. Hind. from Ar. mash'âl, ‘a torch.’ It is usually made of rags wrapped round a rod, and fed at intervals with oil from an earthen pot.

1810.—“The Mosaul, or flambeau, consists of old rags, wrapped very closely round a small stick.”—Williamson, V. M. i. 219.

[1813.—“These nocturnal processions illuminated by many hundred massauls or torches, illustrate the parable of the ten virgins. . . .”—Forbes, Or. Mem. 2nd ed. ii. 274.

[1857.—“Near him was another Hindoo. . . . he is called a Mussal; and the lamps and lights are his special department.”—Lady Falkland, Chow-Chor, 2nd ed. i. 35.]

MUSSAULCHEE, s. Hind. mash'al-chî from mash'âl (see MUSSAUL), with the Turkish termination čî, generally implying an agent. [In the Arabian Nights (Burton, i. 239) almashâlî is the executioner.] The word properly means a link-boy, and was formerly familiar in that sense as the epithet of the person who ran alongside of a palankin on a night journey, bearing a mussaul. “In Central India it is the special duty of the barber (nâî) to carry the torch; hence nâî commonly = ‘torch-bearer’” (M. Gen. Keatinge). The word [or sometimes in the corrupt form mussaul] is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from Ld. Valentia, but who now looks after lamps and washes dishes, &c., in old English phrase ‘a scullion.’

1610.—“He always had in service 500 Massalgees.”—Finch, in Purchas, i. 432.

1662.—(In Asam) “they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a mash’alchî [torch-bearer] alive into the vault, to look after the lamp.”—Shihâbuddin Tâlisî, tr. by Blochmann, in J. A. S. B. xli. Pt. i. 82.

[1665.—“They (flambeaux) merely consist of a piece of iron hafted in a stick, and surrounded at the extremity with linen rags steeped in oil, which are renewed. . . by the Masalchis, or link boys, who carry the oil in long narrow-necked vessels of iron or brass.”—Berenger, ed. Constantin, 361.]

1673.—“Trois Massaligis du Grand Seigneur vinrent faire honneur à M. l’Ambassadeur avec leurs feux allumés.”—Journal d’Ant. Galland, ii. 103.

1886. —“After strict examination he chose out 2 persons, the Chout (Chousis), an Armenian, who had charge of watching my tent that night, and my Mossalagee, a person who carries the light before me in the night.”—Hedges, Diary, July 2; [Hak. Soc. i. 282].

[1775.—“. . . Mashargues, Torch-bearers.”—Letter of H. Mackrabbie, in Francis, Letters, i. 227.]
MUSSENDOM, CAPE. 602 MUSSOOLA, MUSSOOLAH.

1791.—"... un masolchi, ou porte-flambeau, pour la nuit."—B. de St. Pierre, La Chauvière Indienne, 16.

1809.—"It is universally the custom to drive out between sunset and dinner. The Massalchees, when it grows dark, go out to meet their masters on their return, and run before them, at the full rate of eight miles an hour; and the numerous lights moving along the esplanade produce a singular and pleasing effect."—Ed. Valentia, i. 240.

1813.—"The occupation of massaulachee, or torch-bearer, although generally allotted to the village barber, in the purgannas under my charge, may vary in other districts."—Forbes, Or. Mem. ii. 417; [2nd ed. ii. 43].

1826.—"After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by Massalchees or torch-bearers."—Pandurang Hari, 557; [ed. 1873, ii. 69].

[1831.—"... a mossolei, or man to light up the place."—Asiatic Journal, N.S. v. 197.]

MUSSENDOM, CAPE, n.p. The extreme eastern point of Arabia, at the entrance of the Persian Gulf. Properly speaking, it is the extremity of a small precipitous island of the name, which protrudes beyond the N.E. horn of 'Omán. The name is written Masándim in the map which Dr. Badger gives with his H. of Oman. But it is Ras Masandam (or possibly Masandum) in the Mohit of Sidi 'Ali Kapudán (J. As. Soc. Beng., v. 459). Sprenger writes Musandum (Alt. Geog. Arabiens, p. 107). [Morier gives another explanation (see the quotation below).]

1516.—"... it (the coast) trends to the N.E. by N. 30 leagues until Cape Mocondon, which is at the mouth of the Sea of Persia."—Barboua, 32.

1553.—"... before you come to Cape Moçandam, which Ptolomy calls Asaboro ('Aras Öw dkarov) and which he puts in 23°, but which we put in 26°; and here terminates our first division" (of the Eastern Coasts).—Barros, I. ix. 1.

1572.—"Olha o cabo Asabóro que chamado
Agora he Moçandão dos navegantes:
Por aqui entrn o lago, que he fechado
De Arábia, e Persias terras abundantes."—Camões, x. 102.

By Burton:

"Behold of Asabón the Head, now hight
Mosandam, by the men who plough the Main:
Here lies the Gulf whose long and lake-like Bight,
parts Araby from fertile Persia's plain."

The fact that the poet copies the misprint or mistake of Barros in Asaboro, shows how he made use of that historian.

1673.—"On the one side St. Jaques (see JASK) his Headland, on the other that of Mussendown appeared, and after Sunset we entered the Straights Mouth."—Fryer, 221.

1727.—"The same Chain of rocky Mountains continue as high as Zear, above Cape Mussenden, which Cape and Cape Jaques begin the Gulf of Persia."—A. Hamilton, i. 71; [ed. 1744, i. 73].

1777.—"At the mouth of the Strait of Mocandon, which leads into the Persian gulf, lies the island of Gombroon" (!)—Raynal, tr. 1777, i. 86.

[1808.—"Musseldom is a still stronger instance of the perversion of words. The genuine name of this head-land is Mama Selemeh, who was a female saint of Arabia, and lived on the spot or in its neighbourhood."—Morier, Journey through Persia, p. 6.]

MUSSOOLA, MUSSOOLAH, BOAT, s. The surf boat used on the Coromandel Coast; of capacious size, and formed of planks sewn together with cowrie-twine; the open joints being made good with a caulkling or wadding of twisted coir. The origin of the word is very obscure. Leyden thought it was derived from "masoula ... the Mahrra term for fish" (Morton's Life of Leyden, 64). As a matter of fact the Mahr. word for fish is məsəl, Konk. məsəl. This etymology is substantially adopted by Bp. Heber (see below); [and by the compiler of the Madras Gloss., who gives Tel. məsələ, Hind. machhə]. But it may be that the word is some Arabic sea-term not in the dictionaries. Indeed, if the term used by C. Federici (below) be not a clerical error, it suggests a possible etymology from the Ar. masul, 'the fibrous bark of the palm-tree, a rope made of it.' Another suggestion is from the Ar. mašul, 'joined,' as opposed to 'dug-out,' or canoes; or possibly it may be from məshaλ, 'tax,' if these boats were subject to a tax. Lastly it is possible that the name may be connected with Masulipatam (q.v.), where similar boats would seem to have been in use (see Fryer, 26). But these are conjectures. The quotation from Gasparo Balbi gives a good account of the handling of these boats, but applies no name to them.

c. 1560.—"Spaventosa cosa è chi nó ha piú visto, l'imbarcare e sbarchar le mercantie e le persone a San Tomè ... adoperano
MUSSOOLA, MUSSOOLAH. 603

MUSULMAN.

certe barchette fatte aposta molto alte e large, ch' essi chiamano Masudi, e sono fatte con taule sottili, e con corde sottili custite insieme via taule con l'altre, &c. (there follows a very correct description of their use).—C. Federici, in Rammuto, iii. 301.

c. 1550.—"... where (Negapastam) they cannot land anything but in the Maçules of the same country."—Primor e Honra, &c., t. 93.

c. 1552.—"... There is always a heavy sea there (San Thome), 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 boatmen pull with great force, and so run a great hazard and being there overtaken by the waves they are carried still further up the beach. And the boats do not break, because they give to the wave, and because the beach is covered with sand, and the boats stand upright on their bottoms."—G. Balbi, f. 59.

1673.—"I went ashore in a Mussoola, a Boat wherein ten Men paddle, the two aftermost of whom are Steer-men, using their Paddles instead of a Rudder. The Boat is not strengthened with Knee-Timbers, as ours are; the bended Planks are sowed together with Rope-Yarn of the Cocoe, and called with Dammar (see DAMMER) (a sort of Resin taken out of the Sea), so artificially that it yields to every ambitious Surf."—Fryer, 37.

[1677.—"Mesulas." See MUCOA.]


1679.—"A Mussoolooe being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatmen were seized and put in prison, one escaping."—Ibid. July 14. In No. ii. p. 16.

[1683.—"This Evening about seven a Clock a Mussula coming ashour... was oversett in the Surf and all four drowned."—Pringle, Diary, Pt. St. Geo. 1st ser. ii. 54.]

1685.—"This morning two Mussolas and two Cattamarans came off to ye Shippe."—Holles, Diary, Feb. 3; [Hak. Soc. i. 182.]

1760.—"As soon as the yaws and pinnaees reached the surf they dropped their grappling, and cast off the masoolas, which immediately rowed ashour, and landed the troops."—Orme, iii. 617.

1762.—"No European boat can land, but the natives make use of a boat of a particular construction called a Mussole." &c.—MS. Letter of James Rennell, April 1.

[1773.—"... the governor ... sent also four Mussolas, or country boats, to accommodate him. ..."—Ives, 182.]

1783.—"The want of Mussola boats (built expressly for crossing the surf) will be severely felt."—In Life of Colebrooke, 9.

1826.—"The masuli-boats (which first word is mere'y a corruption of 'mochuli,' 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."—Iber, ed. 1844, ii. 174.

1879.—"Madras has no harbour; nothing but a long open beach, on which the surf dashes with tremendous violence. Unlucky passengers were not landed there in the ordinary sense of the term, but were thrown violently on the shore, from springy and elastic Musulah boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—Saty. Review, Sept. 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 bhishki (see BHEESTY). Hind. mashak, Skt. maśaka.

[1610.—"Mussocke." See under RUPEE.]

[1751.—"7 hands of Musuk" (probably meaning Bhikist).—In Yule, Hedges Diary, Hak. Soc. II. xi.]

1842.—"Might it not be worth while to try the experiment of having mussocks made of waterproof cloth in England?"—Sir G. Arthur, in Ind. Adm. of Lord Ellenborough, 220.

MUSSULMAN, adj. and s. Mahometan. Muslim, 'resigning' or 'submitting' (sc. oneself to God), is the name given by Mahommed to the Faithful. The Persian plural of this is Musulmân, which appears to have been adopted as a singular, and the word Mussulman or Musulman thus formed. [Others explain it as either from Ar. pl. Muslimân, or from Musulmân, 'like a Muslim,' the former of which is adopted by Platts as most probable.]

1246.—"Intravimus terram Biserimorum. Isti homines lingua Comanicam loquebantur, et adhuc loquentur; sed legem Sarracenorum tenent."—Plano Carpini, in Rec. de Voyages, &c. iv. 750.

c. 1540.—"... disse por tres vezes, Lah, hilah, hilah, lah Mahomed vogal hahah, o Masoleymoos e homes posto da santa ley de Mogiamento."—Pinto, ch. lix.

1559.—"... Although each horde (of Tartars) has its proper name, e.g. particularly the hordes of the Savolheusians... 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 Besermani, and by this name the Turks also desire to be styled."—Herberstein, in Ramusio, ii. ff. 171.

[1568.—"I have noted here before that if any Christian will become a Busorman, and be a Mahumetan of their religion, they give him any gifts."—A. Edcuador, in Hakl. i. 442.]

c. 1580.—"Tutti sopradetti Tartari seguirono la fede de Turchi et alla Turchesca credono, ma si tégono a gran vergogna, e molto si corriciono l'esser detti Turchi, secondo che all' incontro godono d'esser Besermani, cioè gète eletta, chiamati."—Descrittione della Sarmatia Europæa del magn. caval. Aless. Gragnino, in Ramusio, ii. Pt. ii. f. 72.

1619.—"... i Musulmani, cioè i salvati: che cosa pazzamente si chiamano fra di loro i maomettani."—P. della Valle, i. 794.

"The precepts of the Moslemens are first, circumsicion ..."—Gabriel Sionta, in Purchas, ii. 1564.

1653.—"... son infanterie d'Indistannis Mansuilmans, ou Indiens de la secte des Sonnis."—De la Boulaye-le-Gouz, ed. 1657, 283.

1783.—"Yet here are a sort of bold, lusty, and most an end, drunken Beggers of the Muslemen Cast, that if they see a Christian in good clothes, mounted on a stately horse ... are presently upon their Punetillo's with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rags, and this Coffery (see CAFFER) (Unbeliever) to vaunt it thus?"—Fryer, 91.

1788.—"We escape an ambiguous termination by adopting Moslem instead of Musulman in the plural number."—Gibbon, pref. to vol. iv.

MUST, adj. Pers. mast, 'drunk.' It is applied in Persia also, and in India specially, to male animals, such as elephants and camels, in a state of periodical excitement.

[1889.—"Fits of Must differ in duration in different animals (elephants): in some they last for a few weeks, in others for even four or five months."—Sanderson, Thirteen Years, 3rd ed., 59.]

MUSTEES, MESTIZ, &c., s. A half-caste. A corruption of the Port, mestigo, having the same meaning; "a mixling; applied to human beings and animals born of a father and mother of different species, like a mule." (Bluteau); French, mètis et mètiff.

1546.—"The Governor in honour of this great action (the victory at Diu) ordered that all the mestigos 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 mestigo of India should be given pay or subsistence: for, as it was laid down, it was their duty to serve for nothing, seeing that they had their houses and heritages in the country, and being on their native soil were bound to defend it."—Correa, iv. 580.

1552.—"... the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moslems in belief, and Negroes with curly hair in appearance, and some of them only swarthly, as being mistigos."—Barros, i. i. 1.

1586.—"... che se sono nati qua di donne indiane, gli domandano mestizi."—Sassetti, in De Gubernatis, 188.

1588.—"... an Interprete ... which was a Mestizo, that is half an Indian, and half a Portuguese."—Candish, in Hakl. iv. 337.

c. 1610.—"Le Capitaine et les Marchands estoient Mestis, les autres Indiens Christianises."—Pyrard de Lavall, i. 165; [Hak. Soc. i. 78; also see i. 240]. This author has also Mefis (ii. 10; [Hak. Soc. i. 373]), and again: ... qu'ils appellent Mefises, c'est à dire Mefis, meslez" (ii. 23; [Hak. Soc. ii. 38]).

"We see vyn moustre generalle de tous les Habitanz portans armes, tant Portugais que Mefises et indiens, et so tromuerent environ 4000."—Moquot, 352.

[1615.—"A Mestizo came to demand passage in our junck."—Cocke's Diary, Hak. Soc. i. 216.]

1653.—(At Goa) "Les Mestissos sont de plusieurs sortes, mais fort mespris des Reinos et Castissos (see CAStEEs), parce qu'il y a eu vn peu de sang noir dans la generation de leurs ancestres ... la tache d'auoir vn pour ancestrc une Indienne leur demeure rusques à la centiseme generation: ils peuent toutesfoiz estre soldats et Capitaines de forteresses ou de vaissesse, s'ils font profession de suivre les armes, et s'ils se letten du costé de l'Eglise ils peuent estre Ltracteurs, mais non Prouinciaux."—De la Boulaye-le-Gouz, ed. 1657, p. 226.

c. 1665.—"And, in a word, Bengale is a country abounding in all things; and 'tis for this very reason that so many Portugalz, Mestavics, and other Christians are fled thither."—Bernier, E.T. 140; [ed. Constable, 438].

[1673.—"Beyond the Outworks live a few Portugaals Musteroes or Mesterdoes."—Fryer, 57.]

1678.—"Noe Roman Catholick or Papist, whether English or of any other nation shall bear office in this Garrison, and shall have no more pay than 80 fanams per mensem, as private centinals, and the pay of those of the Portuguese nation, as Europeans, Mustees, and Topases, is from 70 to 40 fanams per mensem."—Articles and Orders, 15. of Ft. St. Geo., Madraspatam. In Notes and Extas., i. 88.

1699.—"Wives of Freemen, Mustees."—Census of Company's Servants on the Coast, in Wheeler, i. 356.

1727.—"A poor Seaman had got a pretty Mustice Wife."—A. Hamilton, ii. 10; [ed. 1744, ii. 8].
1781.—"Eloped from the service of his Mistress a Slave Boy aged 20 years, or thereabouts, pretty white or colour of "Musty," tall and slender."—Hicky's Bengal Gazette, Feb. 24.

1799.—"August 13th. . . . Visited by appointment . . . Mrs. Carey, the last survivor of those unfortunate persons who were imprisoned in the Black Hole of Calcutta. . . . This lady, now fifty-eight years of age, as she herself told me, is . . . of a fair Mestiza colour. . . . She confirmed all which Mr. Holwell has said. . . ."—Note by Thomas Boleau (an attorney in Calcutta, the father of Major-Generals John Theophilus and A. H. E. Boleau, R.E. (Bengal)), quoted in Echoes of Old Calcutta, 34.

1834.—"You don't know these Baboos, . . . Most of them now-a-days have their Misteeas Beebees, and their Moosulmaunes, and not a few their Gore Beebees likewise."—The Baboo, &c., 167-168.

1868.—"These Mestizas, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perhaps been mingled with that of their Spanish rulers. They are a very exclusive people . . . and have their own places of amusement . . . and Mestiza balls, to which no one is admitted who does not don the costume of the country."—Collingwood, Rambles of a Naturalist, p. 296.

**MUSTER, s.** A pattern, or a sample. From Port. mostra (Span. muestra, Ital. mostra). The word is current in China, as well as India. See Wells Williams's Guide, 237.

1444.—"Vierão as nossas Galês por comissão sua com algumas amostras de água da Madeira, de Sangue do Dragão, e de outras cousas."—Cedamosta, Navegação primeira, 6.

1563.—"And they gave me a mostra of annomum, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of Dioscorides."—Garcia, f. 15.


1612.—"A Moore came aboard with a muster of Cloves."—Sarté, in Purchas, i. 357.

1612-13. "Mustraes." See under **CORE.**

1673.—"Merchants bringing and receiving Musters."—Fryer, 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 Musters of all my Goods."—A. Hamilton, ii. 200; [ed. 1745].

c. 1760.—"He (the tailor) never measures you; he only asks muster for muster, as he terms it, that is for a pattern."—Ives, 52.

1772.—"The Governor and Council of Bombay must be written to, to send round Musters of such kinds of silk, and silk piece-goods, of the manufacture of Bengal, as will serve the market of Surat and Bombay."—Price's Travels, i. 38.

[1846.—"The above muster was referred to a party who has lately arrived from . . . England. . . ."—J. Agric. Hort. Soc., in Watt, Econ. Dict., vi. pt. ii. 601.]

**MUTLUB, s.** Hind, from Ar. matlab. The Ar. from talab, 'he asked,' properly means a question, hence intention, wish, object, &c. In Anglo-Indian use it always means 'purpose, gist,' and the like. Illiterate natives by a common form of corruption turn the word into matbal. In the Punjab this occurs in printed books; and an adjective is formed, matballi, 'opinionated,' and the like.

**MUTT, MUTH, s.** Skt. mātha; a sort of convent where a celibate priest (or one making such profession) lives with disciples making the same profession, one of whom becomes his successor. Buildings of this kind are very common all over India, and some are endowed with large estates.

[1856.—". . . a Goseeen's Mut in the neighbourhood. . . ."—Rās Māṭā, ed. 1878, p. 527.]

1874.—"The monastic Order is celibate, and in a great degree erratic and mendicant, but has anchorage places and head-quarters in the maths."—Calc. Review, exvii. 212.

**MUTTONGOSHT, s.** (i.e. 'Mutton-flesh.') Anglo-Indian domestic Hind. for 'Mutton.'

**MUTTONGYE, s.** Sea-Hind. mātangai, a (nautical) martingale; a corruption of the Eng. word.

**MUTTRA, n.p.** A very ancient and holy Hindu city on the Jumna, 30 miles above Agra. The name is Mathura, and it appears in Ptolemy as Μάθουρα ή των Θεών. The sanctity of the name has caused it to be applied in numerous new localities; see under **MADURA.** [Tavernier (ed. Ball, ii. 240) calls it Matura, and Bernier (ed. Constable, 66), Maturas.]

**MUXADABAD, n.p.** Ar.—P. Madisadabād, a name that often occurs
in books of the 18th century. It pertains to the same city that has latterly been called Murshedabad, the capital of the Nawabs of Bengal since the beginning of the 18th century. The town Maksudabad is stated by Tiefenthaler to have been founded by Akbar. The Governor of Bengal, Murshid Kuli Khan (also called in English histories Jafier Khan), moved the seat of Government hither in 1704, and gave the place his own name. It is written Muxudavad in the early English records down to 1760 (Sir W. W. Hunter).

[c. 1670.— "Madesou Bazarki," in Tavernier, ed. Bull, i. 192.]

1884.— "Dec. 26.— In ye morning I went to give Bulchand a visit according to his invitation, who rose up and embraced me when I came near him, enquired of my health and bid me welcome to Muxoodavadd. . . ."—Hedges, Diary, Hak. Soc. i. 59.

1703.— "The first act of the Nawab, on his return to Bengal, was to change the name of the city of Makkhososabad to Moorsudabad; 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.— "Moxadabath."—Valentijn, Chorom., &c., 147.

1727.— "Muxad abandonment is but 12 miles from it (Cossimbazar), a Place of much greater Antiquity, and the Mogul has a Mint there; but the ancient name of Muxadabad has been changed for Rajah-nal, for above a Century."—A. Hamilton, ii. 20; [ed. 1744]. (There is great confusion in this.)

1751.— "I have heard that Ram Kissen Seat, who lives in Calcutta, has carried goods to that place without paying the Muxiravadd Syre (see Sayer) 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 Naweb Allyerd Chaw to the Pres't of the Council, dated Muxiravadd, May 20.

1758.— "En omettant quelques lieux de moindre considération, je m'arrête d'abord à Moosudabad. Ce nom signifie ville de la monnaie. Et en effet c'est là où se frappe celle du pays; et un grand faubourg de cette ville, appelé Azingone, est la résidence du Nabab, qui gouverne le Bengale presque souverainement."—D'Anville, 63.

1756.— "The Nabob, irritated by the disappointment of his expectations of immense wealth, ordered Mr. Holwell and the two other prisoners to be sent to Muxiravadd."—Orme, iii. 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 Muxudabad is as far from Madras, as Constantinople is from Glasgow."—T. Munro to his brother William, in Life, &c. iii. 41.

1884.— "It is alleged in a passage introduced in Mrs. C. Mackenzie's interesting memoir of her husband, Storms and Sunshine of a Soldier's Life, that "Admiral Watson used to sail up in his ships to Moorshedabad." But there is no ground for this statement. So far as I can trace, it does not appear that the Admiral's flag-ship ever went above Chandernagore, and the largest of the vessels sent to Hoogly even was the Bridgewater of 20 guns. No vessel of the fleet appears to have gone higher.

MUZBEE, s. The name of a class of Sikhs originally of low caste, vulgo mazbi, apparently mazhab from Ar. mazhab, 'religious belief.' Cunningham indeed says that the name was applied to Sikh converts from Mahommedanism (History, p. 379). But this is not the usual application now. ["When the sweepers have adopted the Sikh faith they are known as Mazhabis. . . . When the Churra is circumcised and becomes a Muselman, he is known as a Musalli or a Kohdā" (Maclagan, Punjāb Census Rep., 1891, p. 202.)] The original corps of Muzbees, now represented by the 32nd Bengal N.I. (Pioneers) was raised among the men labouring on the Baree Dooab Canal.

1858.— "On the 19th June (1857) I advocated, in the search for new Military classes, the raising of a corps of Muzbees. . . . The idea was ultimately carried out, and improved by making them pioneers."—Letter from Col. H. B. Edwards to R. Montgomery, Esq., March 23.

... "To the same destination (Delhi) was sent a strong corps of Muzhubees (low-caste) Sikhs, numbering 1200 men, to serve as pioneers."—Letter from R. Temple, Secretary to Punjab Govt., dd. Lahore, May 26, 1858.

MYDAN, MEI-DUN, s. Hind. from Pers. mādān. 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 chaugun (see CHICANE) ground; a battle-field. In Ar., usually, a hippodrome or race-course.

c. 1330.— "But the brethren were meanwhile brought out to the Medan, i.e., the piazza of the City, where an exceeding great fire had been kindled. And Friar Thomas went forward to cast himself into the fire,
but as he did so a certain Saracen caught him by the hood ..."—Friar Odoric, in 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 meidan, which is always kept clean, watered by a number of men whose business is this, 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. 1665.—"Celui (Quervansera) des Étrangers est bien plus spacieux que l'autre et est quarre, et tous deux font face au Meidan."—Thevenot, v. 214.

1670.—"Before this house is a great square meidan or promenade, planted on all sides with great trees, standing in rows."—Andriesz, 35.

1673.—"The Midan, or open Space before the Caun's Palace, is an Oblong and Stately Plateau, with real not belted Cloisters."—Flyger, 249.

1681.—"All this was done with as much coolness and precision, as if he had been at exercise upon the maidan."—The Kazzilib- bash, i. 223.

[1859. "A 24-pound howitzer, hoisted on to the main-top of the Shannon, was menacing over the Maidan (at Calcutta) ..."]—Oldhamb, Narrative of Lt. Elgin's Mission, i. 60.

**MYNA, MINA.**

A name applied to several birds of the family of starlings. The common *myna* is the Acridotheres tristis of Linn. ; the southern Hill-Myna is the Gracula, also Eulabes religiosa of Linn. ; the Northern Hill-Myna, Eulabes intermedia of Hay (see Jordan's Birds, ii. Pt. i. 325, 337, 339). Of both the first and last it may be said that they are among the most teachable of imitative birds, articulating words with great distinctness, and without Polly's nasal tone. We have heard a wild one (probably the first), on a tree in a field, spontaneously echoing the very peculiar call of the black partridge from an adjoining jungle, with unmistakable truth. There is a curious description in Aelian (De Nat. An, xvi. 2) of an Indian talking bird which we thought at one time to be the Myna; but it seems to be nearer the Shâma, and under that head the quotation will be found. [Mr. M'Crindle (Invasion of India, 186) is in favour of the Myna.]

[1590.—"The Mynah is twice the size of the Shâraḳ, with glossy black plumage, but with the bill, wattles and tail coverts yellow. It imitates the human voice and speaks with great distinctness."—Ānā, ed. Jarrett, iii. 121.]

1631.—Jac. Bontius describes a kind of *Myna* in Java, which he calls *Pica, seu potius Sturnus Indicus.* "The owner, an old Mussulman woman, only lent it to the author to be drawn, after great persuasion, and on a stipulation that the beloved bird should get no swine's flesh to eat. And when he had promised accordingly, the avis perissima immediately began to chant: Orang Nasrani catjor macam bâbi! i.e. 'Dog of a Christian, enter of swine!'"—Lib. v. cap. 14, p. 67.

[1664.—"In the Duke's chamber there is a bird, given him by Mr. Pierce, the surgeon, comes from the East Indys, black the greatest part, with the finest collar of white about the neck; but talks many things and neyes like the horse, and other things, the best almost that ever I heard bird in my life."—Pepys, Diary, April 25, Prof. Newton in Mr. Wheatley's ed. (iv. 118) is inclined to identify this with the Myna, and notes that one of the earliest figures of the bird is by Eleazar Albin (Nat. Hist. of Birds, ii. pl. 38) in 1738.

[1793.—"Among singing birds that which in Bengalla is called the Minaw is the one only that comes within my knowledge."—In Yule, Hodges' Diary, Hak. Soc. ii. ccxxxiv.]

1803.—"During the whole of our stay two minahs were talking almost incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval."—Ed. Valentia, i. 227-8.

1813.—"The myneh is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling."—Forbes, Or. Mem. i. 47; [2nd ed. i. 32.]

1817.—"Of all birds the chiong (miner) is the most highly prized."—Raffles, Java, i. 290.

1875.—"A talking mina in a cage, and a rat-trap, completed the adornments of the veranda."—The Dilemma, ch. xii.

1878.—"The myna has no wit ... His only way of catching a worm is to lay hold of its tail and pull it out of its hole, generally breaking it in the middle and losing the bigger half."—Ph. Robinson, In My Indian Garden, 28.

1879.—"So the dog went to a mainâ, and said: 'What shall I do to hurt this cat!'"—Miss Stokes, Indian Fairy Tales, 18.

"... beneath

Stripped squirrels raced, the mynas perked and picked.

The nine brown sisters chattered in the thorn ...

E. Arnold, The Light of Asia, Book i.

See SEVEN SISTERS in Gloss. Mr. Arnold makes too many!

**MYROBALAN,** s. A name applied to certain dried fruits and kernels of...
The kinds recognised in the Medieval pharmacopoeia were five, viz.:-

(1) The Emblica myrobalan; which is the dried astringent fruit of the Anuvula, anuula of Hind., the Emblica officinalis of Gaertner (Phyllanthus Emblica, L., O. Euphorbiaceae).

The Persian name of this is amlak, but, as the Arabic amlaj suggests, probably in older Persian amlaj, and hence no doubt Emblica. Garcia says it was called by the Arab physicians embeligi (which we should write ambaligi).

(2) The Belleric Myrobalan; the fruit of Terminalia Belleria, Roxb. (N.O. Combretaceae), consisting of a small nut enclosed in a thin exterior rind. The Arabic name given in Ibn Baithar is baltij; in the old Latin version of Avicenna beliteli; and in Persian it is called balti and balita. Garcia says the Arab physicians called it belerigi (balirij, and in old Persian probably baltirij) which accounts for Belleria.

(3) The Chebulic Myrobalan; the fruit of Terminalia Chebula, Roxb. The derivation of this name which we have given under CHEBULI is confirmed by the Persian name, which is Halila-i-Kabuli. It can hardly have been a product of Kabul, but may have been imported into Persia by that route, whence the name, as calicoces got their name from Calicut. Garcia says these myrobalans were called by his Arabs quebulig. Ibn Baithar calls them halilaj, and many of the authorities whom he quotes specify them as Kabiuli.

(4) and (5). The Black Myrobalan, otherwise called 'Indian,' and the Yellow or Citrine. These, according to Royle (Essay on Antig. of Hindoo Medicine, pp. 36-37), were both products of T. Chebula in different states; but this does not seem quite certain. Further varieties were sometimes recognised, and mine are said to be specified in a paper in an early vol. of the Philos. Transactions.* One kind

* This article we have been unable to find. Dr. Hunter in As. Res. (xi. 182) quotes from a Persian work of Mahomed Husain Shirazi, communicated to him by Mr. Colebrooke, the names of 6 varieties of Halita (or Myrobalan) as afforded in different stages of maturity by the Terminalia Chebula.—1. H. Zira, when just set (from Zira, cummin-seed). 2. H. Jowit (from Jao, barley). 3. Zangi or Hindi (The Black M.). 4. H. Chinn. 5. H. Jafar, or Yellow. 6. H. Kabiyl, the mature fruit. [See Dr. Murray's article in Watt, Econ. Dict. vi. pt. iv. 29 seqq.]
called Śītu or Chinese, is mentioned by one of the authorities of Ibn Baithar, quoted below, and is referred to by Garcia.

The virtues of Myrobolans 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 Myrobolan called Tryphera or Tryphala; a fact of great interest. For this is the triphala ("Tree-fruits") of Hindu medicine, which appears in Amarakosa (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 tinepala (tīn-phalin in hind. = "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. [Watt, Econ. Dict. vi. pt. iv. 32 seqq.] The emetic, he says, were not used in medicine there, only in tanning, like sumach. The Myrobolans imported in the Middle Ages seem often to have been preserved (in syrup).

c. B. C. 340.—"διοτι ἡ γένωσις τοῦ καρποῦ ἐν τῇ ἀρχή ἐστὶ χωρὶς γλυκύστος. Τῶν μυραβαλάνων δὲ δένυρον ἐν τῇ ἀρχῇ, ὅταν φαείωσι, οἱ καρποὶ εἰσὶ γλυκεῖς· κοινῶς δὲ εἰσὶ στρυφοὶ καὶ ἐν τῇ κράσει αὐτῶν πικροὶ . . ."—Aristotelis, De Plantis, ii. 10.

c. A.D. 60.—"φῶτες ἐν Διομήτη γίνεται· τριγάται δὲ μετοπορίας τῆς κατὰ τὴν ὁπροφέραν ακμὴν, παρεμψέρων τῇ Ἀραβικῇ μυραβαλανῇ, πῦμα δὲ λέγεται."—Dioscorides, de Mat. Medica, i. exviii.

c. A.D. 70.—"Myrobalanum Troglodytis et Thebaidi et Arabiae quae Iudaean ab Aegypto distributam commune est, nascens unguento, ut ipso nomine appareat, quo item indicatur et glandes esse. Arbor est heliotropica . . . similis folio, fructus magnitudine abellanae nudis," &c.—Pliny, xii. 21 (46).

c. 540.—A prescription of Aëtius of Amida, which will be found transcribed under ZEDOARY, includes myrobalan among a large number of ingredients, chiefly of Oriental origin; and one doubts whether the word may not here be used in the latter sense.

c. 1343.—"Preserved Mirabolanos (mirabolani conditi) should be big and black, and the envelope over the nut tender to the tooth; and the bigger and blacker and tenderer to the tooth (like candied walnuts), the better they are . . . Some people say that in India they are candied when unripe (acerba), just as we candy the unripe tender walnuts, and that when they are candied in this way they have no nut within, but are all through tender like our walnut-comfits. But if this is really done, anyhow none reach us except those with a nut inside, and often very hard nuts too. They should be kept in brown earthen pots glazed, in a syrup made of cassia fistula † and honey or sugar; and they should remain large in the syrup, for they form a moist preserve and are not fit to use dry."—Pogolotti, p. 377.

c. 1345.—(At Alexandria) "are sold by the ten mans (men, see MAUND), . . . amonnum, mirobalans of every kind, camphor, custor . . ."—Ibid. 57.

1487.—". . . Vasi grandi de confectione, mirobalanis e gengivo."—Letter on presents sent by the Sultan to L. de' Medici, in Roscoe's Lorenzo, ed. 1825, ii. 372.

1505.—In Calicut) "li nasce mirabolani, emblici e chebuli, li quali valeno ducafit do' el baar (see BAHAR)."—Lionardo Ca' Maser, p. 27.

1552.—"La campagna de Iericho est entournée de maitignes de tous costez: poignant laquelle, et du costé de midy est la nier morte. . . . Les arbres qui portent le Licio, naissent en ceste plaine, et aussi les arbres qui portent les Myrobalans Citrins, du noyau desquels les habitants font de la huille."—P. Belon, Observations, ed. 1554, f. 144.

1560.—"Mais pourro que le Ben, que les Grecoz appellent Balansus Myrepsica, m'a fait souvenirs des Myrabolans des Arabes, dont y en a cinq especes: et que d'ailleurs, on en vse ordinairement en Medecine, encore que les anciens Grecoz n'en ayent fait aucune mention: il m'a semblé bon d'en toucher mot: car l'euise fait grand tort a ces Commentaires de les priser d'yv

* "Confettiomo," "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 Flückiger (pp. 195, 475) show that some Cassia bark (of the cinnamon kind) was known in the early centuries of our era as κασία σφργώδης and cassia fistularis; whilst the drug now called Cassia Fistula, L., is first noticed by a medical writer of Constantinople towards A.D. 1800. Pogolotti, 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 rind is, the riper and better it is; and it retains its virtue well for 2 years. This is not very decisive, but on the whole we should suppose Pogolotti's cassia fistula to be either a spice-bark, or solid tiges of a like plant (H. & F. 476).
‡ This is probably Balanitis aegyptiaca, Delile, the zik of the Arabs, which is now likely a Myrobalan fruit and yields an oil much used medi-

2 Q
fruits si requis en Medicine. Il y a donques cinq especes de Myrarolans."—Mathioli, Com. on Dioscorides, old Fr. Tr. p. 394.

1610.—
"Kasturi. How know you? Subtle. By inspection on her forehead; And subtility of lips, which must be tasted Often, to make a judgment.

["Kisses her again."

'Slight, she melts Like a Myrarolane."—The Alchemist, iv. 1."

[c. 1665.—"Among other fruits, they preserve (in Bengal) large citrons ... small Mirololans, which are excellent. ..."—Berner, ed. Constable, 438."

1672.—"Speaking of the Glans Unguentaria, otherwise call'd Balanus Miropeca or Ben Arabum, a very rare Tree, yielding a most fragrant and highly esteem'd Oyl; he is very particular in describing the extraordinary care he used in cultivating such as were sent to him in Holland."—Notice of a Work by Abraham Munting, M.D., in Philosoph. Trans. ix. 249.

MYSORE, n.p. Tam. Maisăr, Can. Maisāru. The city which was the capital of the Hindu kingdom, taking its name, and which last was founded in 1610 by a local chief on the decay of the Vijayanagar (see BISNAGAR, NARSINGA) dynasty. C. P. Brown gives the etym. as Maisî-ūr, Maisi being the name of a local goddess like Pomona or Flora; ār, 'town, village.' It is however usually said to be a corruption of Mahish-ōśura, the buffalo demon slain by the goddess Durga or Kali. [Rice (Mysore, i. 1) gives Can. Maisa, from Skt. Mahisha, and āru, 'town.]

[1696.—"Nabob Zulpeear Cawn is gone into the MIZORE country after the Mahrratta army. ..."—Letter in Wilks, Hist. Sketches, Madras reprint, i. 60."

MYSORE THORN. The Caesalpinia sepicaria, Roxb. It is armed with short, sharp, recurved prickles; and is much used as a fence in the Deccan. Hyder Ali planted it round his strongholds in Mysore, and hence it is often called "Hyder's Thorn," Haidar kâ hār.

[1857.—"What may be termed the underwood, consisted of milk bushes, prickly pears, mysore thorn, intermingled in wild confusion. ..."—Lady Falkland, Chow-chow, 2nd ed. i. 300.]

N

NABOB, s. Port. Nabábo, and Fr. Nabob, from Hind. Nawáb, which is the Ar. pl. of sing. Nāyab (see NAB), 'a deputy,' and was applied in a singular sense* to a delegate of the supreme chief, viz. to a Viceroy or chief Governor under the Great Mogul, e.g. the Nawáb of Surat, the Nawáb of Oudh, the Nawáb of Arcot, the Nawáb Náźim of Bengal. From this use it became a title of rank without necessarily having any office attached. It is now a title occasionally conferred, like a peerage, on Mahommedan gentlemen of distinction and good service, as Rāż and Rājā are upon Hindus.

Nabob is used in two ways: (a) simply as a corruption and representative of Nawáb. We get it direct from the Port. nabábo, see quotation from Bluteau below. (b) It began to be applied in the 18th century, when the transactions of Clive made the epithet familiar in England, to Anglo-Indians who returned with fortunes from the East; and Foote's play of 'The Nabob' (Nabob) (1768) aided in giving general currency to the word in this sense.

a.—

1604.—"... delante del Nabão que es justicia mayor."—Guererro, Relacion, 70.

1615.—"There was as Nababo in Surat a certain Persian Mahommedan (Monvo Parsio) called Mocarre Bethiáo, who had come to Goa in the time of the Viceroy Ruy Lourenço de Tavora, and who being treated with much familiarity and kindness by the Portuguese ... came to confess that it could not but be that truth was with their Law, ..."—Bocarro, p. 354.

1616.—"Catechumeni ergo parentes viros aliquot inducunt honestos et assesseors Nauabi, id est, judícis supremi, cui consiliari erant, uti et Proregi, ut libellum famosum adversus Pinermer spargerent."—Jarrie, Thesaurus, iii. 375.

1652.—"The Nahab† was sitting, ac-

* Dozy says (2nd ed. 220) 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. So we have omra, i.e. unara, pl. of amir used singularly and forming a plural smirduin. (See also OMLAH and MEHAUL.)

† The word is so misprinted throughout this part of the English version.
cording to the custom of the Country, barefoot, 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. T. ii. 99; [ed. Ball, i. 291].

1653.—"... il prend la qualité de Nabab qui vault autant à dire que monseigneur."—De la Bouillaye-le-Gonz (ed. 1657), 142.

1666.—"The ill-dealing of the Nabab proceeded from a scurvy trick that was play'd me by three Canary-birds at the Great Mogul's Court. The story whereof was thus in short..."—Tavernier, E.T. ii. 57; [ed. Ball, i. 134].

1673.—"Gaining by these steps a nearer intimacy with the Nabob, he cut the new Business out every day."—Fryer, 153.

1675.—"But when we were purposing next day to depart, there came letters out of the Moorish Camp from the Nabab, the field-marshal of the Great Mogul..."—Heiden Vernuurtijke Schip-Breek, 52.

1682.—"... Ray Nundelall ye Nababs 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 Franks."—Hedges, Diary, Oct. 27; [Hak. Soc. i. 42].

Heddes writes Nabob, Nabab, Navab, Navob.

1716.—"Nababo. Termo do Mogol. He o Titulo do Ministro que he Cabeca."—Blonje, s.v.

1727.—"A few years ago, the Nabob or Vice-Roy of Chorrondel, who resides at Chickakal, and who superintends that Country for the Mogul, for some Disgust he had received from the Inhabitants of the Diu Islands, would have made a Present of them to the Colony of Fort St. George..."—A. Hamilton, i. 374; [ed. 1744].

1742.—"We have had a great man called the Nabob (who is the next person in dignity to the Great Mogul) to visit the Governor. ... His lady, with all her women attendance, came the night before him. All the guns fired round the fort upon her arrival, as well as upon his; he and she are Moors, whose women are never seen by any man upon earth except their husbands."—Letter from Madras in Mrs. Delany's Life, ii. 109.

1743.—"Every governor of a fort, and every commander of a district had assumed the title of Nabob... one day after having received the homage of several of these little lords, Nizam ul muluck said that he had that day seen no less than eighteen Nabobs in the Carnatic."—Orme, Reprint, Bk. i. 51.

1752.—"Agreed... that a present should be made the Nabob that might prove satisfactory."—In Long, 33.

1773.—"And though my years have passed in this hard duty, No Benefit acquired—no Nabob's booty."—Epilogue at Fort Marlborough, by W. Marsden, in Mem. 9.

1787.—"Of armaments by flood and field; Of Nabobs you have made to yield."—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 knickknacks 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.

c. 1858.—"Le vieux Nabab et la Begum d'Arkate..."—Leconte de Lisle, ed. 1872, p. 156.

b. [1764.—"Mogul Pitt and Nabob Bute..."—Horace Walpole, Letters, ed. 1857, iv. 222 (Stanh. Dict.)].

1773.—"I regretted the decay of respect for men of family, and that a Nabob would not carry an election from them. "—Johnson: Why, sir, the Nabob will carry it by means of his wealth, in a country where money is highly valued, as it must be where nothing can be had without money; but if it comes to personal preference, the man of family will always carry it."—Bowdell, Journal of a Tour to the Hebrides, under Aug. 25.

1777.—"In such a revolution... it was impossible but that a number of individuals should have acquired large property. They did acquire it; and with it they seem to have obtained the detestation of their countrymen, and the appellation of nabobs as a term of reproach."—Price's Tracts, i. 13.

1780.—"The Intrigues of a Nabob, or Bengal the Fittest Soil for the Growth of Lust, Injustice, and Dishonesty. Dedicated to the Hon. the Court of Directors of the East India Company. By Henry Fred. Thompson. Printed for the Author." (A base book).

1783.—"The office given to a young man going to India is of trifling consequence. But he that goes out an insignificant boy, in a few years returns a great Nabob. Mr. Hastings says he has two hundred and fifty of that kind of raw material, who expect to be speedily manufactured into the merchantlike quality I mention."—Burke, Speech on Fox's E.I Bill, in Works and Corr., ed. 1832, iii. 506.

1787.—"The speakers for him (Hastings) were Burgess, who has completely done for himself in one day; Nichol's, a lawyer; Mr. Vansittart, a nabob; Alderman Le Mesurier, a smuggler from Jersey; and Dempster, who is one of the good-natured candid men who connect themselves with
every bad man they can find."—*Ld. Minto*, in *Life*, &c., i. 126.

1848. — "Isn't he very rich?" said Rebecca.

"They say all Indian Nabobs are enormously rich."—*Vanity Fair*, ed. 1867, i. 17.

1872.—"Ce train de vie facile... suffit à me faire décerner le surnom de Nabob par les bourgeois et les visiteurs de la petite ville."—*Rev. des Deux Mondes*, xviii. 998.

"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 admission."—*Grekke, Life of Merchison*, i. 197.

1875.—". . . A Tunis?—interrompt le duc. . . . Alors pourquoi ce nom de Nabab?—Bah! les Parisiens n'y regardent pas de si prés. Pour eux tout riche étranger est un Nabab, n'importe d'où il vienne."—Le Nabab, par Alph. Daudet, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense misspelt 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 saved the form of a tax upon paper, and a concession of the Levits to act as Commanders of Regiments of Bashi-Bozouks, with a request to the Generalissimo to place them in as forward a position as Nabob was given in the host of King David, the harp in Peterborough Court would not have twanged long to the tune of a crusade in behalf of the Sultan of Turkey."—*Truth*, April 11, p. 470. In this passage in which the wit is equalled only by the scriptural knowledge, observe that Nabob=Naboth, and Naboth=Uriah.

**NACODA, NACODER,** &c., s. Pers. na-khudd (navis dominus) 'a skipper'; the master of a native vessel. (Perhaps the original sense is rather the owner of the ship, going with it as his own supercargo.) It is hard to understand why Reinaud (Relation, ii. 42) calls this a "Malay word . . ."

* Qu. boroughs? The writer does injustice to his country when he speaks of burghs being bought and sold. The representation of Scotch burghs before 1832 was bad, but it never was purchasable. There are no burghs in England. derived from the Persian," especially considering that he is dealing with a book of the 9th and 10th centuries. [Mr. Skeat notes that the word is sometimes, after the manner of Hobson-Jobson, corrupted by the Malays into Anak kuda, 'son of a horse.']

c. 916.—"Bientôt l'on ne garde pas même des même auges pour les patrons de navires (navishkuda, pl. of nakhudd) Arabes, et les maîtres de batiments marchands furent en butte à des pretensions injustes."—Relation, &c., i. 68.

c. 1348.—"The second day after our arrival at the port of Kailâkûrî, this princess invited the nakhodha, or owner of the ship (sâhib-al-markab), the kawâni (see CRANNY) or clerk, the merchants, the chief people, the tandail (see TINDAL) or commander of the crew, the sipa'wâlar (see SIPAHSELAR) or commander of the fighting men."—*Du Batut*, 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 (see SAMBOOK) the nacodas came to the Captain General."—Correa, i. 302.

1540.—"Whereupon he desired us that the three nacodas of the Junks, so are the commanders of them called in that country ..."—*Pinto*, (orig. cap. xxxv.) in *Cogan*, p. 42.

[c. 1590.—"In large ships there are twelve classes, 1. The Nakhuda, or owner of the ship. This word is evidently a short form of Nâkhudda. He fixes the course of the ship."—Ain, ed. Blockmann, i. 280.]

1610.—"The sixth Nobuda Meolech Ambor, Captaine of a great ship of Dabull (see DABUL), came ashore with him, with a great many of Merchants with him, with the rest were carried about the Towne in pompe."—*Sir H. Middleton*, in *Purchas*, i. 260.

[1616.—"Nohody Chinhoune's voyage for Syam was given over."—Foster, Letters, iv. 187.]

1623.—"The China Nocheda hath too long deluded you through your owne simplitie to give creditt unto him."—*Council of Batavia, to Rich. Cocke*, in his *Diary*, ii. 341.

1625.—*Purchas* has the word in many forms; *Nokaday, Nahoda, Nohuda*, &c.

1638.—"Theirnockado or India Pilot was stab'd in the Gryne twice."—*In Hakti*, iv. 48.

1649.—"In addition to this a receipt must be executed from the Nacodas."—*Secret Instructions in Baldaeus (Germ.),* p. 6.

1758.—"Our Chocarda* (?) assured us they

[* The late Mr. E. J. W. Gibb pointed out that Chocarda is Turkish Chokadar, a name given to a great man's lackey or footman. *]
were rogues; but our Knockaty or pilot told us he knew them."—Ives, 248. This word looks like confusion, in the manner of the poet of the "Shark," between nakhuda and (Hind.) arkat, "a pilot," [so called because many came from Arcot.]

[1822. — "The Knockada was very tentative to Thoughtless and his family. . . ."—Wallace, Fifteen Years in India, 241.

[1831. — "The Roban (Ar. robbâin, 'the master of a ship') and Nockader being afraid to keep at sea all night . . ."—Life and Adventures of Nathaniel Pearce, written by himself, ii. 303.]

1880. — "That a pamphlet should be printed, illustrated by diagrams, and widely circulated, commends itself to the Government of India . . . copies being supplied to Nakhudas and tindals of native craft at small cost."—Resm. of Govt. of India as to Lights for Shipping, 28 Jan.

NAGA, n.p. The name applied to an extensive group of uncivilised clans of warlike and vindictive character in the eastern part of the hill country which divides Assam Proper (or the valley of the Brahmaputra) from Kachâr and the basin of the Surma. A part of these hills was formed into a British district, now under Assam, in 1867, but a great body of the Nâga clans is still independent. The etymology of the name is disputed; some identifying it with the Nâga or Snake Aborigines, who are so prominent in the legends and sculptures of the Buddhists. But it is, perhaps, more probable that the word is used in the sense of 'naked' (Skt. naga, Hind. wanga, Beng. nenâta, &c.), which, curiously enough, is that which Ptolemy attributes to the name, and which the spelling of Shihâbuldin also indicates. [The word is also used for a class of ascetics of the Dâdapanthi sect, whose head-quarters are at Jaypur.]


c. 1662. — "The Râjâ had first intended to fly to the Nâga Hills, but from fear of our army the Nâgâs* would not afford him an asylum. 'The Nâgâs live in the southern mountains of Assâm, have a light brown complexion, are well built, but treacherous. In number they equal the helpers of Yagog and Magog, and resemble, in hardness and physical strength, the 'Adis (an ancient Arabian tribe). They go about naked like beasts. . . Some of their chiefs came to see the Nawâb. They wore dark hip-clothes (lung), ornamented with cowries, and round about their heads they wore a belt of boar's tusks, allowing their black hair to hang down their neck.'—shikâbuldin Tâlibh, tr. by Prof. Blockmann, in J. As. Soc. Beng., xli. Pt. i. p. 84. [See Plate xvi. of Dulton's Descriptive Ethnology of Bengal; Journ. Anthrop. Inst. xxvi. 161 seqq.]

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 etymology of a name several thousand years old.

[Of the ascetic class:

[1879. — "The Nâgâs of Jaipur are a sect of militant devotees belonging to the Dâdî Pânthi sect, who are enrolled in regiments to serve the State; they are vowed to celibacy and to arms, and constitute a sort of military order in the sect."—Rajputana Gazetteer, ii. 147.]

NAGAREE, s. Hind. from Skt. nâgâri. The proper Sanskrit character, meaning literally 'of the city'; and often called deva-nâgâri, 'the divine city character.'

[1623. — "An antique character . . . us'd by the Brahmans, who in distinction from other vulgar Characters . . . call it Nagheri."—P. della Valle, Hak. Soc. i. 75.

[1781. — "The Shankskrit alphabet . . . is now called Diewnâgar, or the Language of Angels. . . ."—Halked, Code, Intro. xxiii.]

[c. 1805. — "As you sometimes see Mr. Wilkins, who was the inventor of printing with Bengali and Nagaree types . . ."—Letter of Colebrooke, in Life, 227.]

NAIB. s. Hind. from Ar. nâyâb, a deputy; (see also under NABOB).

[c. 1610. — In the Maldives, "Of these are constituted thirteen provinces, over each of which is a chief called a Nâybe."—Pyrrad de Laval, Hak. Soc. i. 198.]

1862. — "Before the expiration of this time we were overtaken by ye Flower's Neip, ye Moorbar's (see MEERBAR) deputy, and ye Dutch Director's Yakkil (see VAâEL) (by the way it is observable ye Dutch omit no opportunity to do us all the prejudices that lies in their power)._—Hedges, Diary, Oct. 11; [Hak. Soc. i. 55.]

* The word Nâga is spelt with a nasal n, "Nâgâ" (p. 79).
NAIK, NAIQUE, &c. s. Hind. náyak. A term which occurs in nearly all the vernacular languages; from Skt. náyaka, 'a leader, chief, general.' The word is used in several applications among older writers (Portuguese) referring to the south and west of India, as meaning a native captain or headman of some sort (a). It is also a title of honour among Hindus in the Deccan (b). It is again the name of a Telugu caste, whence the general name of the Kings of Vijayanagara (A.D. 1325-1674), and of the Lords of Madura (1559-1741) and other places (c). But its common Anglo-Indian application is to the non-commissioned officer of Sepoys who corresponds to a corporal, and wears the double chevron of that rank (d).

(a) —
c. 1535. — "Mandou também hú Nayque com vinti Absences, que nos veio guardando dos ladrões." — Pinto, ch. iv.
1548. — "With these four captains there are 12 naiques, who receive as follows—to wit, for 7 naiques who have 37 pardaos and 1 tanga a year ... 11,160 reis. For Cidi naique, who has 30 pardaos, 4 tangas ... and Madguar naique the same ... and Salgy naique 24 pardaos a year, and two naires [Ar. nafar, 'servant'] who have 8 vintens a month, equal to 12 pardaos 4 tangas a year." — S. Botelho, Tombo, 215.
1555. — "To guard against these he established some people of the same island of the Canarese Gentoos with their Naiques, who are the captains of the footmen and of the horsemen." — Barros, Dec. II. Liv. v. cap. 4.
c. 1565. — "Occorse l'anno 1565, se mi ricordo bene, che il Naic cioè il Signore della Città li mandi a domandami certi caunil Arabi." — C. Federici, in Ramusio, iii. 391.
c. 1610. — "Te priay donc ce capitaine ... qu'il me fit bailler vne almadie ou basteau auce des mariniers et vn Naïque pour truchement." — Moquet, 289.
1646. — "Il s'appelle Naique, qui signifie Capitaine, doutant que c'est vn Capitaine du Roy du Narzingue." — Barretto, Rel. du Pror. de Malabar, 255.

(b) —
1598. — "The Kings of Deccan also have a custom when they will honour a man or recompense [recompence] their service done, and rayse him to dignitie and honour. They give him the title of Naygue, which signifies a Capitaine." — Linschoten, 51; [Hak. Soc. i. 173].

1673. — "The Prime Nobility have the title of Naiks or Naiques." — Fryer, 162.
c. 1704. — "Hydur Sâhib, the son of Muhammad Ilias, at the invitation of the Ministers of the Polygar of Mysore, proceeded to that country, and was entertained by them in their service ... he also received from them the honourable title of 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.

(c) —
1616. — "... and that orders should be given for issuing a proclamation at Nagapatam that no one was to trade to Tenna-patam, Porto Novo, or other port belonging to the Naïque of Ginja or the King of Musulapatan." — Rocarro, 619.

1646. — "Le Naïque de Maduré, à qui appartient la coste de la pescherie, a la pesche d'un jour par semaine pour son tribut." — Barrella, 218.

1672. — "The greatest Lords and Naïques of this kingdom (Carnataca) who are subject to the Crown of Valour ... namely Vitipa naïk of Madura, the King's Cuspidore—see CUSPADORE—bearer ... and Cristapa naïk of Chengi, the King's Betol-holder ... the naïk of Tanjower the King's Shield-bearer." — Badianus (Germ.), p. 153.

1809. — "All I could learn was that it was built by a Naïg of the place." — A.M. Valentia, i. 398.

(d) —
c. 1610. — "These men are hired, whether Indians or Christians, and are called Naicles." — Pyrard de Laval, Hak. Soc. ii. 42.
1787. — "A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European serjeant, 1 Subdar, 3 Jemiards, 4 Havildars, 4 Naïques, 1 Trumpeter, 1 Farrier, and 68 Privates." — Regns. for H. Co.'s Troops on the Coast of Coromandel, &c., 6.
1834. — "... they went gallantly on till every one was shot down except the one naik, who continued hacking at the gate with his axe ... at last a shot from above ... passed through his body. He fell, but in dying hurled his axe against the enemy." — Mrs. Mackenzie, Storms and Sunshine of a Soldier's Life, i. 37-38.
NAIR, 615 NAMBOOREE.

We may add as a special sense that in West India Nāïk is applied to the head-man of a hamlet (Kāri) or camp (Tūnda) of Brinjarries (q.v.). [Bhangi and Jhangi Naiks, the famous Banjāra leaders, are said to have had 180,000 bullocks in their camp. See Berar Gazetteer, 196.]

NAIR, s. Malayal. näyār; from the same Skt. origin as Naïk. Name of the ruling caste in Malabar. [The Greek ναύαρα as a tract stood for the country of the Nairs. For their customs, see Logan, Malabar, i. 131.]

1510.—"The first class of Pagans in Calicut are called Brahmins. The second are Naari, who are the same as the gentlefolk amongst us; and these are obliged to bear sword and shield or bows and lances."—Varthema, pp. 141-142.

1516.—"These kings do not marry...only each has a mistress, a lady of great lineage and family, which is called näyre."—Barboos, 165.

1553.—"And as...the Gentiles of the place are very superstitious in dealing with foreign people to their blood, and chiefly those called Brammanes and Naïres."—Barros, Dico. i. liv. iv. cap. 7.

1563.—"The Naïres who are the Knights."—Garcia.

1582.—"The Men of Warre which the King of Calicent and the other Kings have, are Naîres, which be all Gentlemen."—Cassanara (by N. L.), f. 351.

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 Cochim) 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 Naîres, who are his fighting men, and his nobles or gentlemen."—Bocarro, MS., f. 315.

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, 85v).

NALKEE, s. Hind. nālki. A kind of litter formerly used by natives of rank; the word and thing are now obsolete. [It is still the name of the bride’s litter in Behar (Grierson, Behār Peasant Life, 46).] The name was perhaps a fictitious imitation of palki? [Platts suggests Skt. nālka, ‘a tube.’]

1789.—"A naleky is a palky, either opened or covered, but it bears upon two bamboos, like a sedan in Europe, with this difference only, that the poles are carried by four or eight men, and upon the shoulders."—Note by Tr. of Neý Mungahirin, iii. 269.

[1844.—"This litter is called a ‘nali.’ It is one of the three great insignia which the Mogul emperors of Delhi conferred upon independent princes of the first class, and could never be used by any person upon whom, or upon whose ancestors, they had not been so conferred. These were the nali, the order of the Fish, and the fan of peacock’s feathers."—Sleeman, Rambles, ed. V. A. Smith, i. 165.]

NAMBEADARIM, s. Malayal. nambiyattiri, nambiyattiri; a general, a prince. [See Logan, Malabar, i. 121.]

1503.—"Afterwards we were presented to the King called Nambiodara; who received us with no small gladness and kindness."—Grov. du Empoli, in Ramusio, f. 146.

1552.—"This advice of the Nambeadarim was disapproved by the kings and lords."—Costanzada; see also Transl. by N. L., 1582, f. 147.

1557.—"The Nambeadarim who is the principal governor."—D’Albquerque, Hak. Soc. i. 9. The word is, by the translator, erroneously identified with Nambiodiri (see NAMBOORÉE), a Malabar Brahman.

1631.—"Entra em Cochim no thalamo secreto Aonde Nambooré dorme quieto." Malaca Conquist. i. 50.

NAMBOORÉE, Malayal. nambi- diri, Tam. nambru; [Logan (Malabar, ii. Gloss. cxxi.) gives nambētiri, nam- bēri, from Drav. nambūka, ‘to trust,’ tirī, Skt. ərī, ‘blessed.’ The Madras Gloss. has Mal. nambru, ‘the Veda,’ otkur, ‘to teach,’ tiru, ‘holy.’] A Brahman of Malabar. (See Logan, i. 118 seqq.)

1644.—"No more than any of his Nambores (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 Nambouries are the first in both Capacities of Church and State, and some of them are Popes, being sovereign Princes in both."—A. Hamilton, i. 312; [ed. 1744].

[1800.—"The Namburis eat no kind of animal food, and drink no spirituous liquors."—Buchanan, Mysore, ii. 426.]
NANKEEN, s. A cotton stuff of a brownish yellow tinge, which was originally imported from the city of Nanking. It was not dyed, but made from a cotton of that colour, the Gossypium religiosum of Roxb., a variety of G. herbaceum. It was, however,imitated with dyed cotton in England, and before long exports of this imitation were made to China. Nankeen appears to be known in the Central Asia markets under the modified name of Nanka (see below).

1793-4.—"The land in this neighbourhood produces the cloth usually called Nankeens in Europe...in that growing in the province of Kiangman, of which the city of Nan-kin is the capital, the down is of the same yellow tinge which it possesses when spun and woven into cloth."—Staunton's Narr. of Ld. Macartney's Embassy, ii. 425.

1794-5.—"The colour of Name-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 Name-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 Selon-Karr, ii. 935.

c. 1809.—"Cotton in this district (Paraviga or Parnea) is but a trifling article. There are several kinds mentioned. The Kubli 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 India, iii. 244. [See Watt, Econ. Dict. iv. 16, 29.]

1838.—"Nanka is imported in the greatest quantity (to Kabul) from Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to Nankeen cloth that comes to India from China, and is of a strong durable texture."—Report by Baines, in Persian Trade Report, App. p. ix. See also p. clixvii.

1843.—"Don't be trying to depreciate the value of the lot, Mr. Moss," Mr. Hammer- down said; 'let the company examine it as a work of art—the attitude of the gallant animal quite according to nature, the gentleman in a Nankeen-jacket, his gun in hand, is going to the chase; in the distance a banghann tree (see BANYAN-TREE) and a pagody."—Vanity Fair, i. 178.

NANKING, n.p. The great Chinese city on the lower course of the Yangtsi-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on the expulsion of the Mongol family of Chinghiz. The city, previously known as Kin-ling-fu, then got the style of Nan-king, or 'South Court.' Peking ('North Court') was however re-occupied as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since. Nanking is mentioned as a great city called Chilenfu (Kin-ling), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (Chel'un) in the old notices of China translated by R. Willes in Hakluyt (ii. 546).

It appears to be the city mentioned by Conti (c. 1430), as founded by the emperor; "Hinc prope XV. dierum itinere (i.e. from Cambalec or Peking), alia civitas Nenpetai nomine, ab imperatore condita, cujus ambitus patet triginta milliiaribus, eaque est popolosissima omnium." This is evidently the same name that is coupled with Cambalec, in Petis de la Croix's translation of the Life of Timour (iii. 218) under the form Nemmat. The form Lankin, &c., is common in old Portuguese narratives, probably, like Liampo (q.v.), a Fukien form.

c. 1520.—"After that follows Great China, the king of which is the greatest sovereign in the world. The port of this kingdom is called Guantan, and among the many cities of this empire two are the most important, namely Nankin and Comlaka (read Combalak), where the king usually resides."—Pigafetta's Magellan (Hak. Soc.), p. 156.

c. 1540.—"Thereunto we answered that we were strangers, natives of the Kingdom of Siam, and that coming from the port of Liampo to go to the fishing of Nanquin, we were cast away at sea...that we purposed to go to the city of Nanquin there to imbarque ourselves as rowers in the first Lantea (see LANTEAS) that should put to sea, for to pass unto Cantan. ..."—Pinto, E.T. p. 99 (orig. cap. xxxi.).

1553.—"Further, according to the Cosmographies of China...the maritime provinces of this kingdom, which run thereafter in a N.W. direction almost, are these three: Nanqui, Xanton (Shantung), and Quinej (Kingsze or capital, i.e. Pecheli).—Barros, I. ix. 1.

1556.—"Ogni anno va di Persia alla China vna grossa Caruana, che camina sei mesi prima ch'arrivi alla Città de Lanchin, Città nella quale risiede il Re con la sua Corte."—Ces. Federici, in Ramusio, iii. 911v.

[1615.—"678§ Catties China of raw Lan- kine silk."—Foster, Letters, iii. 187.]
NARCONDAM, n.p. The name of a strange weird-looking volcanic cone, which rises, covered with forest, to a height of some 2,330 feet straight out of the deep sea, to the eastward of the Andamans. One of the present writers has observed (Marco Polo, Bk. III. ch. 13, note) that in the name of Narconda... of which the pit was Avith Hell; perhaps Naraka-kundam, "a pit of hell"; adding: "Can it be that in old times, but still contemporary with Hindu navigation, this volcano was active, and that some Brahmin St. Brandon recognised in it the mouth of Hell, congenial to the Rakshasas of the adjacent group" of the Andamans? We have recently received an interesting letter from Mr. F. R. Mallet of the Geological Survey of India, who has lately been on a survey of Narcondam and Barren Island. Mr. Mallet states that Narcondam is "without any crater, and has certainly been extinct for many thousand years. Barren Island, on the other hand, forms a complete amphitheatre, with high precipitous encircling walls, and the volcano has been in violent eruption within the last century. The term 'pit of hell,' therefore, while quite inapplicable to Narcondam, applies most aptly to Barren Island." Mr. Mallet suggests that there may have been some confusion between the two islands, and that the name Narcondam may have been really applicable to Barren Island. [See the account of both islands in Ball, Jungle Life, 397 seqq.] The name Barren Island is quite modern. We are told in Purdy's Or. Navigator (350) that Barren Island was called by the Portuguese Ilha alta, a name which again would be much more apt for Narcondam, Barren Island being only some 800 feet high. Mr. Mallet mentions that in one of the charts of the E.I. Pilot or Oriental Navigator (1781) he finds "Narcondam according to the Portuguese" in 13° 45' N. lat. and 110° 35' E. long. (from Ferro) and "Narcondam or High Island, according to the French," in 12° 50' N. lat. and 110° 55' E. long. This is valuable as showing both that there may have been some confusion between the islands, and that Ilha alta or High Island has been connected with the name of Narcondam. The real positions by our charts are of Narcondam, N. lat.

13° 24', E. long. 94° 12'. Barren Island, N. lat. 12° 16', E. long. 93° 54'.

The difference of lat. (52 miles) agrees well with that between the Portuguese and French Narcondam, but the difference in long., though approximate in amount (18 or 20 miles), is in one case plus and in the other minus; so that the discrepancies may be due merely to error in the French reckoning. In a chart in the E.I. Pilot (1778) "Monday or Barren Island, called also High Island" and "Ayconda or Narcondam," are marked approximately in the positions of the present Barren Island and Narcondam. Still, we believe that Mr. Mallet's suggestion is likely to be well founded. The form Ayconda is nearer that found in the following: 1598.—"... as you put off from the Ilandes of Audtaman towards the Coast... there lyth one in the middle way an Ilande which the inhabitanteres call Viacondam, which is a small Iland having faire ground round about it, but very little fresh water."—Linschoten, p. 328.

The discrepancy in the position of the islands is noticed in D'Anville: 1753.—"Je n'oublierai pas Narcondam, et d'autant moins que ce que j'en trouve dans les Portugais ne repone point à la position que nos cartes lui donnent. Le routier de Gaspar Pereira de los Reys indique l'Ile Narcondo ou Narcondam à 6 lieues des lises Cocos, 12 de la tête de l'Andaman; et le rhumb de vent à l'égard de ce point il le determine, teste quarta du nordeste, neya quarta mais para les nordestes, c'est à dire à peu-près 17 degrés de l'est au nord. Selon les cartes Françaises, Narcondam s'étarit environ 25 lieues marines de la tête d'Andaman; et au lieu de prendre plus du nord, cette ile basse vers le sud d'une fraction de degré plus ou moins considérable selon différentes cartes."—D'Anville, Éclairce, 111-112.

I may add that I find in a French map of 1701 (Carte Marine depuis Surtattte jusqu'au Detroit de Malacca, par le Père P. P. Tachard) we have, in the (approximately) true position of Narcondam, Isle Haute, whilst an islet without name appears in the approximate position of Barren Island.

NARD. s. The rhizome of the plant Nardostachys Satumansi, D.C., a native of the lofty Himalaya (allied to Valerian). This is apparently an Indian word originally, but, as we have it, it has come from the Skt. nalada through Semitic media, whence
the change of \( i \) into \( r \); and in this form it is found both in Hebrew and Greek. [Prof. Skeat gives: "F. nard, L. nardus. Greek νάρδος, Pers. nard (whence Skt. nalada), spikenard. Skt. nanda, a reed."] The plant was first identified in modern times by Sir W. Jones. See in Canticles, i. 12, and iv. 13, 14.

B.C. 25.—
"Car non sub alta vel planato, vel hac
Pinn jacentes sic teremere, et rosā
Canos odorati capillos,
Dum licet, Assyrïâque nardo
Potamus uncti?"

Horace, Odes, II. xi.

A.D. 29.—"Kai òstros autôv ën Bbthâvia, ën ò tòqia òmwovos . . . ἥδε γωνῆ ἕχουσα ἀλαβαστρον μῦρον, νάρδου πιατικῆς πολυτελοῦς. . . ."—St. Mark, xiv. 3.

c. A.D. 70.—"As touching the leafes of Nardus, it were good that we discoursed thereof at large, seeing that it is one of the principal ingredients aromaticall that goe to the making of most costly and precious ointments. . . . The head of Nardus spreadeth into certain spikes and ears, whereby it hath a twofold use both as spike and also as leafe."—Pliny (Ph. Holland), xii. 12.

c. A.D. 90.—"Κατάγεται δὲ δι' αὐτῆς (Ούρνης) καὶ ἀπὸ τῶν ἄνω τῶν, ἡ δὲ Ποκαλάου καταφορομένη νάρδος, ἡ Καστανώρυχη, καὶ ἡ Παρσανάτη, καὶ ἡ Καμάντη, καὶ ἡ δὲ τῆς παρακείμενης Σκιδιάς."—Peripatos, § 48 (corrected by Fabricius).

c. A.D. 545.—". . . also to Sindu, where you get the musk or castorin, and *ndastachy*" (for nardostachys, i.e. spikenard).

—Cosmas, in Cathay, p. cxxviii.

1563.—"I know no other spikenard (espique-nardo) in this country, except what I have already told you, that which comes from Chitor and Mânoud, regions on the confines of Deli, Bengal, and the Decan."—Garcia, f. 191.

1790.—"We may on the whole be assured that the nardus of Ptolemy, the Indian Sumbul of the Persians and Arabs, the Jalâmad of the Hindus, and the spikenard of our shops, are one and the same plant."—Sir W. Jones, in As. Res. ii. 410.

1781.
"My first shews out thieves from your house or your room.
My second expresses a Syrian perfume;
My whole is a man in whose converse is shared
The strength of a Bar and the sweetness of Nard."—Charade on Bishop Barnard by Dr. Johnson.

**NARGEELA, NARGILEH.** s. Properly the coco-nut (Skt. *ndrikera, -kela, or -keli; Pers. nargil; Greek of Cosmas, 'Αργύλα) ; thence the bubble-bubble, or hooka in its simplest form, as made from a coco-nut shell ; and thence again, in Persia, a hooka or water-pipe with a glass or metal vase.

[c. 545.—"Argell." See under SURA.

[1623.—"Narghil, like the palm in the leaves also, and is that which we call *Nyx Indica."—*I. della Valle, Hak. Soc. i. 40.

[1758.—"An Argile, or smoking tube, and coffee, were immediately brought us . . . ."—Ives, 271.

[1813.—". . . the Persians smoked their culloons and nargilla . . . ."—Forbes, *Or. Mem.* 2nd ed. ii. 173.]

**NARROW, THE.** n.p. A name applied by the Hoogly pilots for at least two centuries to the part of the river immediately below Hoogly Point, now known as 'Hoogly Bight.' See Mr. Barlow's note on *Hedges' Diary*, i. 64.

1684.—"About 11 o'clock we met with ye Good-hope, at an anchor in ye Narrows, without Hughly River,* and ordered him upon ye first of ye flood to weigh, and make all haste be could to Hughly . . . ."—Hedges, *Diary*, Hak. Soc. i. 64.

1711.—"From the lower Point of the Narrows on the Starboard-side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, Adogem. . . . 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 Olling lies the Grand middle Ground. . . ."—*English Pilot*, p. 57.

**NARSINGA.** n.p. This is the name most frequently applied in the 16th and 17th centuries to the kingdom in Southern India, otherwise termed Vijayanagara or Bisnagar (q.v.), the latest powerful Hindu kingdom in the Peninsula. This kingdom was founded on the ruins of the Belâla dynasty reigning at Dwâra Samudra, about A.D. 1341 [see *Rice, Mysore*, i. 344 seqq.]. The original dynasty of Vijayanagara became extinct about 1487, and was replaced by Narsinha, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the

*The "Hugly" River was then considered (in ascending) to begin at Hoogly Point, and the confluence of the Kumarnâ K., often called the Genga (see under GODAVERY).*
name of Narsinga, which they learned to apply to the kingdom from his name, continued to be applied to it for nearly two centuries.

1505.—"Hasse notizia della maggiori Re che hanno nell' India, che è el Re de Narsing, indiano zentil; confina in Estremadura con el regno de Conj (qu. regno Deconj), 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."—Lionardo Ca' Masser, 35.

1510.—"The Governor . . . learning of the embassy which the King of Bisnega was sending to Cananore to the Viceroy, to offer firm friendship, he was most desirous to make alliance and secure peace . . . principally because the kingdom of Narsinga extends in the interior from above Calcut and from the Balugate 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. 30.

1513.—"Aderant tune apud nostræ praefectæ a Narsingae rege legati."—Emanuel, Reg. Epist. f. 3e.

1516.—"45 leagues from these mountains inland, there is a very large city which is called Bajumager, very populous. . . . The King of Narsinga always resides there."—Barbossa, 85.

c. 1538.—"And she (the Queen of Onor) swore to him by the golden sandals of her husband that she would rejoice as much as 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."—F. 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 that the King of Narsinga, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him . . ."—Barros, I. viii. 9.

1572.—". . . O Reyno Narsinga poderoso
Mais de ouro e de pedras, que de forte gente."—Caminões, vii. 21.

By Burton:

"Narsinga's Kingdom, with her rich display
Of gold and gems, but poor in martial vein . . ."

1580.—"In the Kingdom of Narsinga to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands' funerals."—Montaigne, by Cotton, ch. xi. (What is here said about priests applies to Lingaita, q.v.).

1611.—". . . the Dutch President on the coast of Choromandel, shewed us a Caul (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 Maurice his Patent, and therefore desired our departure."—P. W. Floris, in Purchas, i. 320.

1681.—"Coromandel. Ciudad muy grande, sujeta al Rey de Narsinga, el qual Reyno e llamado por otro nombre Bismaga."—Martínez de la Puente, Compendio, 16.

NAWSICK, n.p. Näsik; Naśka of Ptolemy (vii. i. 63); an ancient city of Hindu sanctity on the upper course of the Godavery R., and the headquarter of a district of the same name in the Bombay Presidency. A curious discussion took place at the R. Geog. Society in 1867, arising out of a paper by Mr. (afterwards Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India. Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (Cambridge Math. Jour., 1857) have been called by him Nāśik squares, and Nāśik cubes, from his residence in that ancient place (seeEncyc. Briton, 9th ed. xv. 216).

NAT, s. Burmese nāt, [apparently from Skt. nātha, 'lord']; a term applied to all spiritual beings, angels, elves, demons, or what not, including the gods of the Hindus.

[1878.—"Indeed, with the country population of Pegu the worship, or it should rather be said the propitiation of the 'Nāts' or spirits, enters into every act of their ordinary life, and Buddha's doctrine seems kept for sacred days and their visits to the kyoung (monastery) or to the pagoda."—Forbes, British Burma, 222.]

NAUND, s. Hind. nānd. 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.

[1832.—"The ghūrī (see Ghurry), or copper cup, floats usually in a vessel of coarse red pottery filled with water, called a nān."—Wanderings of a Pilgrim, i. 250.

[1899.—"To prevent the crickets from wandering away when left, I had a large earthen pan placed over them upside down. These pans are termed nands. They are
NAUTCH. 620 NAVAIT, NAITEA.

made of the coarsest earthenware, and are very capacious. Those I used were nearly a yard in diameter and about eighteen inches deep."—Thornhill, Haunts and Hobbies of an Indian Official, 79.]

NAUTCH, s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. nàch, from Skt. nritva, dancing and stage-playing, through Prakrit nàcchæa. The word is in European use all over India. [A pogglà nautch (see POGGLE) is a fancy-dress ball. Also see POTTLY NAUTCH.] Browning seems fond of using this word, and persists in using it wrongly. In the first of the quotations below he calls Fifine the 'European nautch,' which is like calling some Hindu dancing-girl 'the Indian ballet.' He repeats the mistake in the second quotation.

[1809.—"You Europeans are apt to picture to yourselves a Nach as a most attractive spectacle, but once witnessed it generally dissolves the illusion."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 142.]

1823.—"I joined Lady Macnaghten and a large party this evening to go to a nàch given by a rich native, Roupall Mullich, on the opening of his new house."—Mrs. Heber, in Heber, ed. 1841, i. 37.

[1829.—"... a dance by black people which they call a Notch. ..."—Oriental Sport. Mag. ed. 1873, i. 129.]

c. 1831.—"Elle (Begum Sumrou) fit entrer vivante une jeune esclave, dont elle était jalouse, et donna a son mari un nautch (bal) sur cette horrible tombe."—Jacquemont, Correspondance, ii. 221.

1872.—"... let there be no worst Of degradation spared Fifine; ordained from first To last, in body and soul, for one life-long debauch, The Parish of the North, the European Nautch!" Fifine at the Fair, 31.

1876.—"... I locked in the swarth little lady—I swear, From the head to the foot of her,—well quite as bare! 'No Nautch shall cheat me,' said I, taking my stand At this bolt which I drew...." Natural Magic, in Pacchiavotto, &c.

NAUTCH GIRL. s. (See BAYADERE, DANCING GIRL.) The last quotation is a glorious jumble, after the manner of the compiler.

[1809.—"Nach Girls are exempted from all taxes, though they pay a kind of voluntary one monthly to a Fuqeer. ..."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 113-4.]

1825.—"The Nach women were, as usual, ugly, huddled up in huge bundles of red petticoats; and their exhibition as dull and insipid to an European taste, as could well be conceived."—Heber, ii. 102.

1836.—"In India and the East dancing-girls are trained called Almeh, and they give a fascinating entertainment called a nautch, for which they are well paid."—In R. Phillips, A Million of Facts, s22.

NAVAIT, NAITEA, NEVOYAT, &c., n.p. A name given to Mahomedans of mixt race in the Konkan and S. Canara, corresponding more or less to Moplabs (q.v.) and Lubbies of Malabar and the Coromandel coast. [The head-quarters of the Navayats are in N. Canara, and their traditions state that their ancestors fled from the Persian Gulf about the close of the 7th century, to escape the cruelty of a Governor of Iran. See Sturrock, Man. of S. Canara, i. 181.] It is apparently a Konkani word connected with Skt. nava, 'new,' and implying 'new convert.' [The Madras Gloss. derives the word from Pers. nātīf, from Nātīf, the name of an Arab clan.]

1552.—"Sons of Moors and of Gentile women, who are called Naiteas...."—Castanheda, iii. 24.

1553.—"Naiteas que são mesticos: quanto aos padres de geração dos Arabios... e perparte das maduras as Gentias."—Barros, i. ix. 3.

... And because of this fertility of soil, and of the trade of these ports, there was here a great number of Moors, natives of the country, whom they call Naiteas, who were accustomed to buy the horses and sell them to the Moors of the Decan. ..."—Ibid. i. viii. 9.

c. 1612.—"From this period the Mahomedans extended their religion and their influence in Malabar, and many of the princes and inhabitants, becoming converts to the true faith, gave over the management of some of the seaports to the strangers, whom they called Nowayits (literally the New Race). ..."—Firishta, by Briggs, iv. 566.

1615.—"... et passim infiniti Mahometani reperiebantur, tum indigenae quos: naiteas vocabunt, tum externi. ..."—Jahir, i. 57.

1626.—"There are two sorts of Moors, one: Mesticos of mixed seed of Moore-fathers and Ethnike-mothers, called Naiteani, Mungrels also in their religion, the other Forreiners: ..."—Purchas, Pilgrimage, 554.
NAZIR, s. Hind, from Ar. nazar, 'inspector' (nazar, 'sight'). The title of a native official in the Anglo-Indian Courts, sometimes improperly rendered 'sheriff,' because he serves processes, &c.

1670.—"The Khan . . . ordered his Nazir, or Master of the Court, to assign something to the servants. . . ."—Andriesz, 41.

1708.—"He especially, who is called Nader, that is the chief of the Mahal . . ."—Catton, II. of the Mogul Dynasty, E.T. 295.

[1826.—"The Nazir is a perpetual sheriff, and executes writs and summonses to all the parties required to attend in civil and criminal cases."—Pandurang Hari, ed. 1873, ii. 118.]

1878.—"The Nazir had charge of the treasury, stamps, &c., and also the issue of summonses and processes."—Life in the Mofussil, i. 204.

In the following the word represents nakhir, 'a kettle-drum.'

1763.—"His Excellency ( Nawab Meer Cossim) had not eaten for three days, nor allowed his Nazir to be beaten."—Diary of a Prisoner at Patna, in Wheeler, Early Records, 223.

NEELAM, LEELAM, s. Hind. nildam, from Port. leilao. An auction or public outcry, as it used to be called in India (corresponding to Scotch rouping; comp. Germ. rufen, and outrou of Linschoten's translator below). The word is, however, oriental in origin, for Mr. C. P. Brown (MS. notes) points out that the Portuguese word is from Ar. ildam (al-ildam), 'proclamation, advertisement.' It is omitted by Dozy and Engelmann. How old the custom in India of prompt disposal by auction of the effects of a deceased European is, may be seen in the quotation from Linschoten.

1515.—"Pero d'Alpoym came full of sorrow to Cochin with all the apparel and servants of Afonso d'Albuquerque, all of which Dom Gracia took charge of; but the Governor (Lopo Soares) gave orders that there should be a leilão (auction) of all the warelode, which indeed made a very poor show. Dom Gracia said to D. Alexio in the church, where they met: The Governor your uncle orders a leilão of all the old warelode of Afonso d'Albuquerque. 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.

1527.—"And should any man die, they at once make a Leylam of his property."—India Office MSS., Corpus Chronologico, vol. i.

Letter of Fernando Nunes to the King, Sept. 7.

[1554.—"All the spoil of Mombasa that came into the general stock was sold by leilão."—Castanheda, Bk. ii. ch. 13.]

1598.—"In Goa there is holden a daylie assembly . . . which is like the meeting upô the burse in Andwarpe . . . and there are all kinds of Indian commodities to sell, so that in a manner it is like a Fare . . . it beginmeth in the morning at 7 of the ecklocke, and continueth till 9 . . . in the principal streets of the citie . . . and is called the Leylon, which is as much as to say, as an outroop . . . and when any man dieth, all his goods are brought theretoe and sold to the last penniworth, in the same outroop, whosoever they be, yea although they were the Vicerooyesgoodes."—Linschoten, ch. xix.; [Hak. Soc. i. 184; and compare Pyrard de Laval, Hak. Soc. ii. 52, who spells the word Leylon.]

c. 1610.—". . . le mary vient frapper à la porte, dont la femme faisant fort l'estonnée, prie le Portuwin de se cacher dans une petite cuve à pourcelaine, et l'ayant fait entrer là dedans, et ferme tres bien à clef, ouvrit la porte a son mary, qui . . . le laissa tremper là jusqu'en lendemain matin, qu'il fit porter ceste cuve au marché, ou lialain 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 menha na Rua direita de Goa." The Portuguese word has taken root at Canton Chinese in the form yelang; but more distinctly betrays its origin in the Amoy form le-lang and Swatow loyiang (see Giles; also Denny's Notes and Queries, vol. i.).

NEELGYE, NILGAUH, &c., s. Hind. nilgâ, nilgai, lîlgâ, i.e. 'blue cow'; the popular name of the great antelope, called by Pallas Antilope tragocamelus (Portax pictus, of Jerdon, [Bosealaphus tragocamelus of Blanford, Mammalia, 517]), given from the slaty blue which is its predominant colour. The proper Hind. name of the animal is rogh (Skt. rîgha, or rîshya).

1663.—"After these Elephants are brought divers tamed Gazelles, which are made to fight with one another; as also some Nil- gaux, or grey oxen, which in my opinion are a kind of Elands, and Rhinoceros, and those great Buffalos of Bengal . . . to combat with a Lion or Tiger."—Bernier, E.T. p. 84; [ed. Constable, 262; in 218 nilgau; in 364, 377, nil-gahaus].

1773.—"Captain Hamilton has been so obliging as to take charge of two deer, a male and a female, of a species which is
called neelgow, and is, I believe, unknown in Europe, which he will deliver to you in my name."—Warren Hastings to Sir G. Colebrooke, in Gleig, i. 288.

1824.—"There are not only neelghaus, and the common Indian deer, but some noble red-deer in the park" (at Lucknow).—Heber, 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 nilgai."—Mem. of General Sir W. E. Baker, p. 11.

NEEM, s. The tree (N.O. Meliaceae) Azadirachta indica, Hind, &c.; Hindi. nimb; (and nib, according to Playfair, Taleef Shereef, 170), Mahr. nimd, from Skt. nimba. It grows in almost all parts of India, and has a repute for various remedial uses. Thus poultices of the leaves are applied to boils, and their fresh juice given in various diseases; the bitter bark is given in fevers; the fruit is described as purgative and emollient, and as useful in worms, &c., whilst a medicinal oil is extracted from the seeds; and the gum also is reckoned medicinal. It is akin to the bakain (see BUCKYNE), on which it grafts readily.

1563.—"R, I beg you to recall the tree by help of which you cured that valuable horse of yours, of which you told me, for I wish to remember it.

"O, You are quite right, for in sooth it is a tree that has a great repute as valuable and medicinal among nations that I am acquainted with; and the name among them all is nimbo. I came to know its virtues in the Balaghat, because with it I there succeeded in curing sore backs of horses that were most difficult to clean and heal; and these sores were cleaned very quickly, and the horses very quickly cured. And this was done entire with the leaves of this tree pounded and put over the sores, mixed with lemon-juice . . ."—Garcia, t. 153.

1578.—"There is another tree highly medicinal . . . which is called nimbo; and the Malabars call it Bepole [Malayali, ekpypp]."—Acosta, 284.

[1812. — " . . . the principal square . . . regularly planted with beautiful nym or lyn-cres."—Forbes, Or. Mem. 2nd ed. ii. 445.

[1856.—"Once on a time Guj Singh . . . said to those around him, 'Is there any one who would leap down from that limb tree into the court?"—Forbes, R̤as Mālā, ed. 1878, p. 465.]

1877.—"The elders of the Clans sat every day on their platform, under the great neem tree in the town, and attended to all complaints."—Meadows Taylor, Story, &c., ii. 85.

NEGAPATAM, n.p. A seaport of Tanjore district in S. India, written Ngai-ppattanam, which may mean 'Snake Town.' It is perhaps the Nypma Mptropholas of Ptolemy; and see under COROMANDEL.

1534.—"From this he (Cunhall Marcar, a Mahommedan corsair) went plundering the coast as far as Negapatão, 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 . . ."—Coretta, iii. 554.

[1598.—"The coast of Choromandel beginneth from the Cape of Negapatan."—Linschoten, Hak. Soc. i. 82.

[1615.—"Two (ships) from Negapatan, one from Cullmat and Messepatan."—Forster, Letters, iv. 6.]

NEGOMBO, n.p. A pleasant town and old Dutch fort nearly 20 miles north of Colombo in Ceylon; formerly famous for the growth of the best cinnamon. The etymology is given in very different ways. We read recently that the name is properly (Tamil) Nîr-Kolombu, i.e. 'Columbo in the water.' But, according to Emerson Tennent, the ordinary derivation is Mi-gamoa, the 'Village of bees'; whilst Burnouf says it is properly Nâya-bhî, 'Land of Naga,' 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 Alvares Teixeira, after weighing, not being able to weather the reef of Negombo, ran into the bay, where the storm compelled them to be beached: but as there were plenty of people there, the vessels were run up by hand and not wrecked."—Bocarro, 42.

NEGRAIS, CAPE, n.p. The name of the island and cape at the extreme south end of Arakan. In the charts, the extreme south point of the mainland is called Pagoda Point, and the seaward promontory, N.W. of this, Cape Negrais. The name is a Portuguese corruption probably of the Arab or Malay form of the native name which
NERBUDDA.

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 times by some name like Nágārāsthtra. Ibn Batuta touched at a continental coast occupied by uncivilised people having elephants, between Bengal and Sumatra, which he calls Baranagor. From the intervals given, the place must have been near Negrais, and it is just possible that the term Barra de Negrais, which frequently occurs in the old writers (e.g. see Balbi, Fitch, and Bocarro below) is a misinterpretation of the old name used by Ibn Batuta (iv. 224-228).

1559.—"Up to the Cape of Negrais, which stands in 16 degrees, and where the Kingdom of Pegu commences, the distance may be 100 leagues."—Barros, I. i. x. 1.

1568.—"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.

1568.—"We entered the barre of Negrais, which is a braue barre," &c. (see COSMIN).

—R. Fitch, in Halkl. ii. 390.

1613.—"Philip de Brito having sure intelligence of this great armament... ordered the arming of seven ships and some sanguiçedas, and appointing as their commodore Paulo de Rego Pinheiro, gave him precise orders to engage the prince of Arracan at sea, before he should enter the Baravand rivers of Negrais, which form the mouth of all those on the kingdom of Pegu."—Dalrymple, 157.

1727.—"The Sea Coast of Arracan reaches from Xatigam (see CHITTAGONG) to Cape Negrais, about 400 Miles in length, but few places inhabited..." (after speaking of 'the great Island of Negrais')... he goes on..."The other Island of Negrais, which makes the Point called the Cape...is often called Diamond Island, because its Shape is a Rhombus... Three Longues 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 Legart, or in English, the Lizard."—A. Hamilton, ii. 29. This reef is the Aigua da, on which a noble lighthouse was erected by Capt. (afterwards Lieut.-Gen.) Sir A. Fraser, C.B., of the Engineers, with great labour and skill. The statement of Hamilton suggests that the original name may have been Legart, but Aigua da, 'overflowed,' is the real origin. It appears in the old French chart of d'Après as Ile Noye. In Dunn it is Negorda or Neijada, or Lequdo, or Sunken Island (N. Dir. 1780, 325).

1759.—"The Dutch by an Inscription in Teutonic Characters, lately found at Negrais, on the Tomb of a Dutch Colonel, who died in 1607 (qu. if not 1627?), appear then to have had Possession of that Island."—Letter in Dalrymple, Or. Rep. i. 98.

1763.—"It gives us pleasure to observe that the King of the Burmahs, who caused our people at Negrais to be so cruelly massacred, is since dead, and succeeded by his son, who seems to be of a more friendly and humane disposition."—Fort William Consns., Feb. 19. In Long, 288.

[1819.—"Negraglia." See under MUN-NEEPORE.]

NELLY, NELE, s. Malayál. nel, 'rice in the husk'; [Tel. and Tam. nelli, 'rice-like?]. This is the Dravidian equivalent of paddy (q.v.), and is often used by the French and Portuguese in South India, where Englishmen use the latter word.

1606.—"... when they sell nele, after they have measured it out to the purchaser, for the seller to return and take out two grains for himself for luck (com superstição), things that are all heathen vanities, which the synod entirely prohibits, and orders that those who practise them shall be severely punished by the Bishop."—Gouvea, Synodo, f. 526.

1651.—"Nili, that is ungrounded rice, which is still in the husk."—Rogerius, p. 93.

1760.—"Champs de nelin." See under JOWAUR.

[1796.—"75 paras Nelly."—List of Export Duties, in Logan, Malabar, iii. 285.]

NELLORE, n.p. A town and district north of Madras. The name may be Tamil. Nall-år, 'Good Town.' But the local interpretation is from nel (see NELLY); and in the local records it is given in Skt. as Dhänya-puram, meaning 'rice-town' (Seshaqirî Sästri). [The Madras Mun. (ii. 214) gives Nall-år, 'Good-town'; but the Gloss. (s.v.) has nello, 'paddy,' ärı, 'village.' Mr. Boswell (Nellore, 687) suggests that it is derived from a nelli chett tree under which a famous lingam was placed.]

c. 1310.—"Ma'bar extends in length from Kulam to Nilawar, nearly 300 parasangs along the sea coast."—Vassäf, in Elliot, iii. 32.

NERBUDDA, R., n.p. Skt. Narmadd, 'causing delight'; Ptol. Námuados; Peripl. L.mvówn (amended by Fabricius to Námuados). Dean Vincent's con-
jectured etymology of *Nahr-Budda*, 'River of Buddha,' is a caution against such guesses.

c. 1020.—'*From Dhaar southwards to the R. Nerbadda nine (parasangs); thence to Maharat-des ... eighteen ...'—*Al-Biruni*, in Elliot, i. 60. The reading of Nerbadda is however doubtful.

c. 1310.—'*There were means of crossing all the rivers, but the Nerbadda was such that you might say it was a remnant of the universal deluge.'—*Amir Khusrâd*, in Elliot, i. 79.

[1616.—"The King rode to the river of Darbadath."—*Sir T. Roe*, Hak. Soc. ii. 413. In his list (ii. 559) he has *Narbahad.*]

1727.—"The next Town of Note for Commerce is Barach ... on the Banks of the River Nerdaba."—*A. Hamilton*, ed. 1744, i. 145.]

**NERCHA.** s. Malayâl. *nercha*; 'a vow,' from verb *nerwa*, 'to agree or promise.'

1606.—"They all assemble on certain days in the porches of the churches and dine together ... and this they call *nercha.*"—*Gouwen, 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*, vulgarly *nirakh*, *nirikh*. A tariff, rate, or price-current, especially one established by authority. The system of publishing such rates of prices and wages by local authority prevailed generally in India a generation or two back, and is probably not quite extinct even in our own territories. [The provincial Gazettes still publish periodical lists of current prices, but no attempt is made to fix such by authority.] It is still in force in the French settlements, and with no apparent ill effects.

1799.—"I have written to Campbell a long letter about the *nerrick* of exchange, in which I have endeavoured to explain the principles of the whole system of *shroffing* (see *SHROFF*). ..."—*Wellington*, i. 56.

1800.—"While I was absent with the army, Col. Sherbrooke had altered the *nerrick* of artificers, and of all kinds of materials for building, at the instigation of Capt. Norris ... and on the examination of the subject a system of engineering came out, well worthy of the example set at Madras."—*Ibid.* i. 67.

[","Here is established a *niruc*, or regulation, by which all coins have a certain value affixed to them; and at this rate they are received in the payment of the revenue; but in dealings between private persons attention is not paid to this rule."—*F. Buchanan, Myore*, ii. 279.]

1878.—"On expressing his surprise at this, the man assured him that it was really the case that the bazar *nerik* or market-rate, had so risen."—*Life in the Mofussil*, i. p. 33.

**NGAPEE.** s. The Burmese name, *ngâpê*, 'pressed fish,' of the odorous delicacy described under *BALACHONG.*

[See *Forbes, British Burma*, 83.]

1855.—"Makertich, the Armenian, assured us that the jars of *ngâpê* at Amarpooora exhibited a flux and reflux of tide with the changes of the moon. I see this is an old belief. De la Loubère mentions it in 1688 as held by the Siamese."—*Yule, Mission to Ava*, p. 160.

**NICOBAR ISLANDS,** n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the *Bâravoara* of Ptolomy, and the Lankha Balus of the oldest Arab Relation. [Sir G. Birdwood identifies them with the Island of the Bell (Nâkâs) to which Sindbad, the Seaman, is carried in his fifth voyage. (Report on Old Records, 108; Burton, *Arabian Nights*, iv. 368.)] The Danes attempted to colonize the islands in the middle of the 18th century, and since, unsuccessfully. An account of the various attempts will be found in the *voyage of the Novara*. Since 1869 they have been partially occupied by the British Government, as an appendage of the Andaman settlement. Comparing the old forms Lankha and Nakkavarâm, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (nâgâ). [Mr. Man (Journ. Anthrop. Institute, xviii. 359) writes: 'A possible derivation may be suggested by the following extract from a paper by A. de Candolle (1885) on 'The Origin of Cultivated Plants': 'The presence of the coconut in Asia three or four thousand years ago is proved by several Sanskrit names. . . . The Malays have a name widely diffused in the Archipelago, kalupa, klapa, klopo. At Sumatra and Nicobar we find the name *vjoer*, *vnero*, in the Philippines *vioj*, at Bali, *vioh*, *vjo* . . .']

While the Nicobars have long been famed for the excellence of their coconuts, the only words which bear any resemblance to the forms above given
are ngat, 'a ripe nut,' and nî-nâu, 'a half-ripe nut.'"

c. 1050.—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 Lombok, you sail north about 150 miles, and then you come to two Islands, one of which is called Nucuveran. In this island they have no king nor chief, but live like beasts. . . ."—Marco Polo, Bk. III. ch. 12.
c. 1300.—'Opposite Lâmiri is the island of Lûkwâram (probably to read Nákâwâram), which produces plenty of red amber. Men and women go naked, except that the latter cover the pudenda with cocoanut leaves. They are all subject to the Kiân.—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, where among others was one called Nicoeveran, both the men and women there have faces like dogs, etc. . . ."—Friar Odoric, in Cathay, &c., 97.

1510.—'In front of the before named island of Samatra, across the Gulf of the Ganges, are 5 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called Niconvar (Nacabar in Lisbon ed.), and they find in them 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 Cochín. . . . The natives of this country had sight of us and suddenly came forth in great boats full of people. . . . They were all Caffres, with fish-bones inserted in their lips and chin: big men and frightful to look on; having their boats full of bows and arrows poisoned with herbs."—Giov. da Empoli, in Archiv. Stor. pp. 71-72.

**NIGGER.** s. It is an old brutality of the Englishman in India to apply this title to the natives, as we may see from Ives quoted below. The use originated, however, doubtless in following the old Portuguese use of negros for "the blacks" (q.v.), with no malice prepense, without any intended confusion between Africans and Asians.

1539.—See quot. from Pinto under COBRA DE CAPELLO, where negros is used for natives of Sumatra.

1548.—"Moreover three blacks (negros) in this territory occupy lands worth 3000 or 4000 pardoos of rent; they are related to one another, and are placed as guards in the outlying parts."—S. Botelho, Cartas, 111.

1582.—"A nigroe of John Courbages, Pilot to Paulo da Gama, was that day run away to the Moores."—Costaúnda, by N. L., f. 19.

[1608.—"'The King and people niggers.'—Danvers, Letters, i. 10.]

1622.—Ed. Grant, purser of the Diamond, reports capture of vessels, including a junk "with some stoor of neger, which was devised bytwick the Duch and the English."—Sainsbury, iii. p. 78.

1755.—"You cannot affront them (the natives) more than to call them by the name of negro, as they conceive it implies an idea of slavery."—Ives, Voyage, p. 28.

1757.—"Gli Gesuiti sono missionari e parochie de' negri detti Malabar."—Della Tomba, 3.

1760.—"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 16l. a Pr. each of which will last two months with care."—M. S. Letter of James Kennell, Sept. 30.

1866.—"Now the political creed of the frequenter of dawk bungalow is too uniform . . . it consists in the following tenets . . . that Sir Mordant Wells is the greatest judge that ever sat on the English bench; and that when you hit a nigger he dies on purpose to spite you."—The Dawk Bungalow, p. 225.

**NILGHERY, NEILGHERY, &c., n.p.** The name of the Mountain Peninsula at the end of the Mysore table land (originally known as Malai-nâlu, 'Hill country'), which is the chief site of hill sanatoria in the Madras Presidency. Skt. Nilagiri, 'Blue Mountain.' The name Nila or Nilâdri (synonymous with Nilagiri) belongs to one of the mythical or semi-mythical ranges of the Puranic Cosmography (see Vishnu Purâna, in Wilson's Works, by Hall, ii. 102, 111, &c.), and has been applied to several ranges of more assured locality, e.g. in Orissa as well as in S. India. The name seems to have been fancifully applied to the Ootacamund range about 1829, by some European. [The name was undoubtedly applied by natives to the range before the appearance of Europeans, as in the Konjû-deôa Rajâkal, quoted by Grigg (Nilagiri Man. 363), and the name appears in a letter of Col. Mackenzie of about 1816 (Ibid. 278). Mr. T. M. Horsfall writes:
"The name is in common use among all classes of natives in S. India, but when it may have become specific I cannot say. Possibly the solution may be that the Nilgiris being the first large mountain range to become familiar to the English, that name was by them caught hold of, but not \textit{coined}, and stuck to them by mere priority. It is on the face of it improbable that the Englishmen who early in the last century discovered these Hills, that is, explored and shot over them, would call them by a long Skt. name.")"

Probably the following quotation from Dampier refers to Orissa, as does that from Hedges:

"One of the English ships was called the \textit{Neldegree}, the name taken from the \textit{Nellegree} Hills in Bengal, as I have heard."—

\textit{Dampier}, ii. 145.

1683.—"In ye morning early I went up the \textit{Nillgree} Hill, where I had a view of a most pleasant fruitfull valley."—

\textit{Hedges, Diary}, March 2 ; [Hak. Soc. i. 67].

The following also refers to the Orissa Hills:

1769.—"Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Maharratts, who, 600 in number, after plundering Balasore, had gone to the \textit{Nellgree} Hills."—In \textit{Long}, 42.

\textbf{NIPA}, s. Malay \textit{nipeah}.

\textbf{a.} The name of a stemless palm (\textit{Nipa fruticans}, Thunb.), which abounds in estuaries from the Ganges delta eastwards, through Tenasserim and the Malay countries, to N. Australia, and the leaves of which afford the chief material used for thatch in the Archipelago. "In the \textit{Philippines}," says Crawford, "but not that I am aware of anywhere else, the sap of the \textit{Nipa} . . . is used as a beverage, and for the manufacture of vinegar, and the distillation of spirits. On this account it yields a considerable part of the revenue of the Spanish Government." (\textit{Desp. Dict.} p. 301). But this fact is almost enough to show that the word is the same which is used in sense b; and the identity is placed beyond question by the quotations from Teixeira and Mason.

\textbf{b.} Arrack made from the sap of a palm tree, a manufacture by no means confined to the Philippines. The Portuguese, appropriating the word \textit{Nipa} to this spirit, called the tree itself \textit{nipiera}.

\textbf{a.—}

1611.—"Other wine is of another kind of palm which is called \textit{Nipa} (growing in watery places), and this is also extracted by distillation. It is very mild and sweet, and clear as pure water; and they say it is very wholesome. It is made in great quantities, with which ships are laden in Pegu and Tenasserim, Malaca, and the Philippines or Manilla; but that of Tenasserim exceeds all in goodness."—\textit{Teixeira, Relaciones}, i. 17.

1613.—"And then on from the marsh to the \textit{Nypeiras} or wild-palms of the rivulet of Paret China."—\textit{Godoio de Eredia}, 6.

"And the wild palms called \textit{Nypeiras} . . . from those flowers is drawn the liquor which is distilled into wine by an alembic, which is the best wine of India."—\textit{Ibid.} 166.

[1817.—"In the maritime districts, \textit{apat}, or thatch, is made almost exclusively from the leaves of the \textit{nipa} or \textit{bûyu}."—\textit{Raffles, H. of Java}, 2nd ed. i. 185.]

1848.—"Steamimg amongst the low swampy islands of the Sunderbunds . . . the paddles of the steamer tossed up the large fruits of the \textit{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."—\textit{Hooker, Himalayan Journals}, i. 1-2.

1860.—"The \textit{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."—\textit{Mason's Burmah}, p. 506.

1874.—"It (sugar) is also got from \textit{Nipa fruticans}, Thunb., a tree of the low coast-regions, extensively cultivated in Tavoy."—\textit{Hanbury and Flückiger}, 655.

These last quotations confirm the old travellers who represent Tenasserim as the great source of the \textit{Nipa} spirit.

\textbf{b.—}


1583.—"I Portoghesi e noi altri di queste bande di quà non mangiamo nel Regno di Pegù pane di grano . . . ne si beve vino;
ma una certa acqua lambiccata da vn albero detto Annippa, ch'è alla bocca assai gustevole; ma al corpo giova e nuoce, secondo le complessioni de gli huomini."—G. Balbi, f. 127.

1591.—"Those of Tanaseri are chiefly freighted with Rice and Nipar wine, which is very strong."—Barker's Account of Lancaster's Voyage, in Hakt. ii. 592.

In the next two quotations wipe is confounded with coco-nut spirit.

1598.—"Likewise there is much wine brought thither, which is made of Cocus or Indian Nuttes, and is called Nype de Tanassariva, that is Aquis Composita of Tanassariva."—Linschoten, 30; [Hak. Soc. i. 108.

"The Sura, being distilled, is called Futa (see FOOL'S RACK) or Nipe, and is an excellent Aquis Vitae as any is made in Dort."—Ibid. 101; [Hak. Soc. ii. 49].

[1616.—"One jar of Nepee."—Foster, Letters, iv. 162].

1623.—"In the daytime they did nothing but talk a little with one another, and some of them got drunk upon a certain wine they have of raisins, or on a kind of aqua vitæ with other things mixt in it, in India called nippa, which had been given them."—P. della Valle, ii. 669; [Hak. Soc. ii. 272].

We think there can be little doubt that the slang word nip, for a small dram of spirits, is adopted from nippa. [But compare Dutch nippen, 'to take a dram.' The old word nippitatun was used for 'strong drink'; see Stanf. Dict.]

NIRVÁNA, s. Skt. nirvīnā. The literal meaning of this word is simply 'blown out,' like a candle. It is the technical term in the philosophy of the Buddhists for the condition to which they aspire as the crown and goal of virtue, viz. the cessation of sentient existence. On the exact meaning of the term see Childer's Pali Dictionary, s.v. nibbāna, an article from which we quote a few sentences below, but which covers ten double-column pages. The word has become common in Europe along with the growing interest in Buddhism, and partly from its use by Schopenhauer. But it is often employed very inaccurately, of which an instance occurs in the quotation below from Dr. Draper. The oldest European occurrence of which we are aware is in Purchas, who had met with it in the Pali form common in Burma, &c., nibban.

1626.—"After death they (the Talapoyis) beleevve three Places, one of Pleasure Sceṇa (perhaps sukha) like the Mahumitan Paradise; another of Torment Nācæ (read Nitra); the third of Annihilation which they call Nība."—Purchas, Pilgrimage, 506.

c. 1815.—"... the state of Nīban, which is the most perfect of all states. This consists in an almost perpetual extacy, in which those who attain it are not only free from troubles and miseries of life, from death, illness and old age, but are abstracted from all sensation; they have no longer either a thought or a desire."—Nisangermano, Burmese Empire, p. 6.

1858.—"... Transience, Pain, and Unreality... these are the characters of all existence, and the only true good is exemption from these in the attainment of nirvāna, whether that be, as in the view of the Brahmin or the theistic Buddhist, absorption into the supreme essence; or whether it be, as many have thought, an absolute mental oblivion, or whether it be, as Mr. Hodgson quaintly phrases it, the sū or the modū in which the infinitely attenuated elements of all things exist, in this last and highest state of abstraction from all particular modifications such as our senses and understandings are cognisant of."

—Yule, Mission to Ava, 206.

"When from between the sāl trees at Kusinārā he passed into nirvāna, he (Buddha) ceased, as the extinguished fire ceases."—Ibid. 239.

1869.—"What Bishop Bigandet and others represent as the popular notion of the Nirvāna, 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. But the Buddhist Nirvāna suggests rather a kind of Mohanmedan Paradise or of blissful Elysian fields to the minds of the larger masses."—Prof. Max Müller, Lecture on Buddhistic Nīlabām, in Trübner's Or. Record, Oct. 16.

1875.—"Nīlabām. Extinction; destruction; annihilation; annihilation of being, Nirvāna; annihilation of human passion, Arhatship or final sanctification. . . . In Trübner's Record for July, 1870, I first proposed a theory which meets all the difficulties of the question, namely, that the word Nirvāna is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends."—Childers, Pali Dictionary, Ph. 203-206.

"But at length reunion with the universal intellect takes place; Nirwana 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."
Sir E. Arnold, Light of Asia, 237.

NIZAM, THE, n.p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizam,' in English official phraseology. This in its full form, Nizām-ul-Mulk, was the title of Aśaf Jāh, the founder of the dynasty, a very able soldier and minister of the Court of Aurangzīb, who became Sūbadār (see SOUBADAR) of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of Nizamaluco. And the circumstances originating the Hyderabad dynasty were parallel. At the death of Aśaf Jāh (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabad, and with dominions in a general way corresponding to those still held by his descendant.

NIZAMALUCO, n.p. Izam Maluco is the form often found in Correa. One of the names which constantly occur in the early Portuguese writers on India. It represents Nizām-ul-Mulk (see NIZAM). This was the title of one of the chiefs at the court of the Bāhmāni king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednagar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese Nizamaluco. Their own title was Nizām Shāh, and this also occurs as Nizamuzza. [Linschoten’s etymology given below is an incorrect guess.]

1521.—"Meanwhile (the Governor Diego Lopes de Sequeira) . . . sent Fernão Camello as ambassador to the Nizamaluco, Lord of the lands of Choul, with the object of making a fort at that place, and arranging for an expedition against the King of Cymbaya, which the Governor thought the Nizamaluco would gladly join in, because he was in a quarrel with that King. To this he made the reply that I shall relate hereafter."—Correa, ii. 623.

1539.—"Treludo do Contrato que o Viso Rey Dom Garcia de Noronha fez com ku Niza Muxua, que d'antes se chamava Hu Niza Malucuo."—Tombo, in Subsidios, 115.

1543.—"Izam maluco." See under COTAMALUCO.

1553.—"This city of Chaul . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the Nizamaluco, one of the twelve Captains of the Kingdom of Deccan (which we call Deccan). The Nizamaluco being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally in order to be closer to the Kingdom of the Deccan, held his residence in the interior in other cities of his dominion; instructing his governors in the coast districts to aid our fleets in all ways and content their captains; and this was not merely out of dread of them, but with a view to the great revenue that he had from the ships of Malabar. . . ."—Barros, ii. ii. 7.

1563.—". . . This King of Dely conquered the Deccan (see DECCAN) and the Cunam (see CONCAM); and retained the dominion a while; but he could not rule territory at so great a distance, and so placed in it a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Ramiis, Coraçois, and Arabs, and he divided his kingdom into capitancies, bestowing upon Adelbach (whom we call Idaloom—see IDALCAN) the coast from Angediva to Cifardam . . . and to Nizamaluco the coast from Cifardam to Negotana. . . ."—Garcia, f. 34v.

1594.—"E. Let us mount and ride in the country; and by the way you shall tell me who is meant by Nizamuxa, as you often use that term to me.

1598.—"Maluco is a Kingdome, and Nisa a Lance or Speare, so that Nisa Maluco is as much as to say as the Lance or Speare of the Kingdom."—Linschoten, Hak. Soc. i. 172. As if Nea-ul-mulk, 'spear of the kingdom.'

NOKAR, s. A servant, either domestic, military, or civil, also pl. Nokar-logue, 'the servants.' Hind. naukar, from Pers. and naukar-lag. Also naukar-chakar, 'the servants,' one of those jingling double-barrelled phrases in which Orientalists delight even more than Englishmen (see LOOTY). As regards Englishmen, compare hugger-mugger, hurdy-gurdy,
tip-top, high
light-
fully, piggledy,
hocus-pocus,
tit for tat,
topsy-turvy,
harum-searum, roly-poly,
"fiddle-faddle, rump and stumpy, slip-
slop. In this case chokar (see CHAKUR) is also Persian. Naukar would seem to be a Mongol word introduced into Persia by the hosts of Chinghiz. According to I. J. Schmidt, Forschungen im Gebiete der Volker Mittel Asiens, p. 96, nikur is in Mongol, 'a comrade, dependent, or friend.'

c. 1407.—"L'Emir Khodaia'dad fit partir
avec ce député son serviteur (naukar) et
celui de Mirza Djihanghir. Ces trois per-
sonnages joignent la cour auguste. . . ."—
Abdurrazdk, in Notices et Estroges, XIV. i. 146.

c. 1690.—"Mahmûd Sultân . . . under-
stood accounts, and could reckon very well
by memory the sums which he had to receive
from his subjects, and those which he had
to pay to his 'naukar' (apparently armed
followers)."—Abulghazi, by Desmaisons, 271.

[1810.—"Nôker." See under CHAKUR.

[1834. — "Its (Balkh) present population
does not amount to 2000 souls; who are
chiefly . . . the remnant of the Kara
Noukur, a description of the militia estab-
lished here by the Afghans."—Burnes,
Travels into Bokhara, i. 238.]

1840.—"Nôker, 'the servant'; this title
was borne by Tuli the fourth son of Chchengh
Khan, because he was charged with the
details of the army and the administration."
—Hammer, Golden Horde, 460.

NOL-KOLE, s. This is the usual
Anglo-Indian name of a vegetable
a good deal grown in India, perhaps
less valued in England than it deserves,
and known here (though rarely seen)
as Kol-ralbi, kokol-ralbi, 'cabbage-turnip,'
It is the Brassica oleracea, var. caulo-
rapa. The stalk at one point expands into
a globular mass resembling a
turnip, and this is the edible part.
I see my friend Sir G. Birdwood in
his Bombay Products spells it Knollikol.
It is apparently Dutch, 'knollkool'
'Turnip-cabbage; Chou rave of the
French.'

NON-REGULATION, adj. The
style of certain Provinces of British
India (administered for the most part
under the more direct authority of
the Central Government in its Foreign
Department), in which the ordinary
Laws (or Regulations, as they were
formerly called) are not in force, or
are in force only so far as they are
specially declared by the Government
of India to be applicable. The
original theory of administration in
such Provinces was the union of
authority in all departments under
one district chief, and a kind of
paternal despotism in the hands of
that chief. But by the gradual re-
striction 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 a-peu-près la même chose que
l'Intervention.'

Our friend Gen. F. C. Cotton, R.E.,
tells us that on Lord Dalhousie's visit
to the Neilgherry Hills, near the close
of his government, he was riding with
the Governor-General to visit some
new building. Lord Dalhousie said to
him: "It is not a thing that one must
say in public, but I would give a great
deal that the whole of India should
be Non-regulation.'

The Punjab was for many years the
greatest example of a Non-regulation
Province. The chief survival of that
state of things is that there, as in
Burma and a few other provinces,
military men are still eligible to hold
office in the civil administration.

1860.—"... Nowe what ye ffloke of
Bengala worschypen Sir Jhonie discourseth
lyt. This moche wey gadere. Some wors-
chesypen ane Idolc yelept Regulacions, and
some worschypen Non-regulasen (zelui
Cog et Ragag). . . ."—Ext. from a MS.
of The Travels of Sir John Mandevill in the
E. Indies, lately discovered.

1867.—"... 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 Lt. Lawrence, i. 44.

NORIMON, s. Japanese word. A
sort of portable chair used in Japan.

[1615. — "He kept himselfe close in a
neremon."—Cocks's Diary, i. 164.]
and horses, they would not make me way to passe, but fell a quarrelling with my neremoners, and offered me great abuse.

1768-71. "Sedan-chairs are not in use here (in Batavia). The ladies, however, sometimes employ a conveyance that is somewhat like that, and is called a norimon."—Stevorius, E.T. i. 324.

NOR'-WESTER, s. A sudden and violent storm, such as often occurs in the hot weather, bringing probably a 'dust-storm' at first, and culminating in hail or torrents of rain. (See TYPHOON.)

1810.—"... 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.

1827.—"A most frightful nor wester had come on in the night, every door had burst open, the peals of thunder and torrents of rain were so awful. ..."—Mrs. Fenton, Diary, 98.

NOWBEHAR, n.p. This is a name which occurs in various places far apart, a monument of the former extension of Buddhism. Thus, in the early history of the Mahommedans in Sind, we find repeated mention of a temple called Nawshdar (Nava-vihdra, 'New Monastery'). And the same name occurs at Bakh, near the Oxus. (See VIHARA).

NOWROZE, s. Pers. nau-roz, 'New (Year's) Day'; i.e. the first day of the Solar Year. In W. India this is observed by the Parsees. [For instances of such celebrations at the vernal equinox, see Frazer, Pausanius, iv. 75.]

c. 1590.—"This was also the cause why the Nauruz i Jalali 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 (Forward)."—Ains, ed. Blockman, i. 183, 276.

1614. — "Their Noroose, which is an annual feast of 20 days continuance kept by the Moors, with great solemnity."—Foster, Letter, iii. 65.

1615. — "The King and Prince went a hunting ... that his house might be fitted against the Norose, which began the first Newe Moon in March."—Sir T. Roe, Hak. Soc. i. 188; also see 142.

1638. — "There are two Festivals which are celebrated in this place with extraordinary ceremonies; one whereof is that of the first day of the year, which, with the Persians, they call Nauros, Nauros, or Norose, which signifies nine days, though now it lasts eighties at least, and it falls at the moment that the Sun enters Aries."—Mandelstho, 41.

1673. — "On the day of the Vernal Equinoct. we returned to Gomboon, when the Moores in Aria their New-Year Jlede (see EED) or Noe Rose, with Banqueting and great Solemnity."—Fryer, 306.

1712. — "Restat Nauros, i.e. vertens anni initium, incidens in diem aequinocii verni. Non legalis est, sed ab antiquis Persis haereditate accepta festivitas, omnium caeterarum maxima et solennissima."—Kaeuenyer, Am. Ecdot. 162.

1815. — "Jemsheed also introduced the solar year; and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. It is called Nauroze, or new year's day, and is still the great festival in Persia."—Malcolm, H. of Persia, i. 17.

1832. — "Nowroz (new year's day) is a festival or eed of no mean importance in the estimation of Mussulman society. The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days' previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for now-roze."—Mrs. Meer Hassan Ali, Obser. on the Mussulmans of India, 283-4.

NOWSHADDER, s. Pers. naushadad (Skt. nasastra, but recent), Sal-ammoniaci, i.e. chloride of ammonium.

c. 1300.—We find this word in a mediaeval list of articles of trade contained in Capmany's Memorias de Barcelona (ii. App. 74) under the form nozadro.

1343. — "Salarmoniaci, sicut lisciadro, e non si dà nè sacco no cassa con essa."—Pegolotti, p. 17; also see 57, &c.

1384. — "Sal ammoniaci (nonchadur) is found in its native state among the hills near Juzzak."—Burnes, Travels into Bukhara, ii. 166.

NUDDDEEA RIVERS, n.p. See under GOOGLY RIVER, of which these are branches, intersecting the Nadīqī District. In order to keep open navigation by the directest course from the Ganges to Calcutta, much labour is, or was, annually expended, under a special officer, in endeavouring during the dry season to maintain sufficient depth in these channels.
NUJEEB.

This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab Himalaya which we now usually know by the name of Kotkāngra, both being substantially the same name, Nagarkot, 'the fortress town,' or Kot-ki-nagara, 'the town of the fortress.' [If it be implied that Kāngra is a corruption of Kot-ki-nagara, the idea may be dismissed as a piece of folk-etymology. What the real derivation of Kāngra is is unknown. One explanation is that it represents the Hind. khaukhara, 'dried up, shrivelled.'] In yet older times, and in the history of Muhīmd of Ghazni, it is styled Bām-nagar. The name Nagarkot is sometimes used by older European writers to designate the Himalayan mountains.

1008.—"The Sultan himself (Muhīm) joined in the pursuit, and went after them as far as the fort called Bhām-nagar, which is very strong, situated on the promontory of a lofty hill, in the midst of impasable waters."—Al-'Udī, in Elliot, i. 34.

1337.—"When the sun was in Cancer, the King of the time (Mohammed 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 impregnable that neither Sikander nor Dara were able to take it."—Badr-i-cha,h, ibid. iii. 570.
c. 1370.—"Sultan Firoz . . . marched with his army towards Nagarkot, and passing by the valleys of Nākhach-nuhgargh, he arrived with his army at Nagarkot, which he found to be very strong and secure. This idol Dādāmūnkhī (Jawāulla Mookhī), much worshiped by the Hindus, was situated in the road to Nagarkot. . . ."—Sha ms-i-Sirāj, ibid. iii. 317-318.

1398.—"When I entered the valley on that side of the Siwālik, information 'was brought to me about the town of Nagarkot, which is a large and important town of Hindustān, and situated in these mountains. The distance was 30 kos, but the road lay through jungles, and over lofty and rugged hills.'—Autobiog. of Timur, ibid. 465.

1533.—"But the sources of these rivers (Indus and Ganges) though they burst forth separately in the mountains which Ptolemy calls Imaus, and which the natives call Dhalangar and Nangrācot, yet are these mountains so closely joined that it seems as if they sought to hide these springs."—Barros, l. iv. 7.
c. 1590.—"Nagarkote is a city situated upon a mountain, with a fort called Kangara. In the vicinity of this city, upon a lofty mountain, is a place called Mahamaey (Māhamāyā), which they consider as one of the works of the Divinity, and come in pil-
grimage 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. . . ."—Ayeen, ed. Ghudevin, i. 119; [ed. Farrett, ii. 312].

1609.—"Bordering to him is another great Rāwā called Tuli be Chand, whose chief City is Negrcoot, 80 c. from Lahor, and as much from Syrinian, in which City is a famous Pagod, called Je or Durgā, unto which worlds of People resort out of all parts of Indus. . . . Diners Moore also resort to this Peer. . . ."—W. Finch, in Purchas, i. 438.

1616.—"27. Nagra Cutt, the chiefe Citie so called. . . ."—Terry, in Purchas, ii.; [ed. 1777, p. 82].
c. 1617.—"Nakarkutt."—Sir T. Roe, Hak. Soc. ii. 534.
c. 1676.—"The caravan being arriv'd at the foot of the Mountains which are call'd at this day by the name of Nanngrocot, abundance of people come from all parts of the Mountain, the greatest part whereof are women and maids, who agree with the Merchants to carry them, their Goods and provisions cross the Mountains. . . ."—Tavernier, E.T. ii. 183; [ed. Ball, ii. 269].

1788.—"Kote Kangrah, the fortress belonging to the famous temple of Nagrocote, is given at 49 royal cosses, equal to 99 G. miles, from Sirhind (northward)."—Rennell, Memoir, ed. 1793, p. 107.

1809.—"At Patancote, where the Padshah (so the Sikhs call Ranjeet) is at present engaged in preparations and negotiations for the purpose of obtaining possession of Cote Caungrah (or Nagar Cote), which place is besieged by the Raja of Nepaul. . . ."—Elphinston, in Life, i. 217.

NUJEEB. s. Hind. from Ar. najib, 'noble.' A kind of half-disciplined infantry soldiers under some of the native Governments; also at one time a kind of militia under the British; receiving this honorary title as being gentlemen volunteers.

[c. 1790.—"There were 1000 men, nujeeves, sword men. . . ." Evidence of Sheikh Mohammed, quoted by Mr. Plumer, in Trial of W. Hastings, in Bond, iii. 393.]

1796.—"The Nezibs are Matchlock men."—W. A. Tone, A Letter on the Mahratta People, Bombay, 1798, p. 50.]

1813.—"There are some corps (Mahratta) styled Njeeb or men of good family. . . . These are foot soldiers invariably armed with a sabre and matchlock, and having adopted some semblance of European discipline are much respected."—Forbes, Or. Mem. ii. 46; [2nd ed. i. 343].

[i. , "A corps of Njeebs, or infantry with matchlocks. . . ."—Broughton, Letters from a Mahratta Camp, ed. 1892, p. 11.]
NULLAH, s. Hind. nullā. A watercourse; not necessarily a dry watercourse, though this is perhaps more frequently indicated in the Anglo-Indian use.

1776.—"When the water falls in all the nullahs..."—Halded's Code, 52.

c. 1785.—"Major Adams had sent on the 11th Captain Hebbert...to throw a bridge over Shinga nullah."—Curvaccoli, Life of Olive, i. 93.

1789.—"The ground which the enemy had occupied was entirely composed of sandhills and deep nullahs..."—Monro, Narrative, 224.

1790.—"I think I can show you a situation where two embrasures might be opened in the bank of the nullah with advantage."—Wellington, Despatches, i. 26.

1817.—"On the same evening, as soon as dark, the party which was destined to open the trenches marched to the chosen spot, and before daylight formed a nullah...into a large parallel."—Mill's Hist. v. 377.

1843.—"Our march tardy because of the nullahs. Watercourses is the right name, but we get here a slip-slop way of writing quite contemptible."—Life of Sir G. Napier, ii. 310.

1860.—"The real obstacle to movement is the depth of the nullahs hollowed out by numerous rivulets, when swollen by the rains."—Tennent's Ceylon, i. 574.

NUMDA, NUMNA. s. Hind. namda, namdē, from Pers. namad, [Skt. namata]. Felt; sometimes a woollen saddle-cloth, properly made of felt. The word is perhaps the same as Ar. namat, 'a coverlet,' spread on the seat of a sovereign, &c.

[1774.—"The apartment was full of people seated on Nameta (felts of camel hair) spread round the sides of the room..."

Hawway, Hist. Account of British Trade, i. 226.]

1815.—"That chief (Temengin or Chingiz), we are informed, after addressing the Khans in an eloquent harangue, was seated upon a black felt or numud, and reminded of the importance of the duties to which he was called."—Malcolm, H. of Persia, i. 410.

[1819.—"A Kattie throws a numda on his mare."—Trina. Lit. Soc. Bo. i. 279.]

1828.—"In a two-plied tent of a great size, and lined with yellow woollen stuff of Europe, sat Nader Koolee Khan, upon a coarse numud..."—The Kuzzilbash, i. 254.

[1850.—"The natives use (for their tents) a sort of woolen stuff, about half an inch thick, called 'numbda.'...By the bye, this word 'numbda' is said to be the origin of the word nomade, because the nomade tribes used the same material for their tents"

(1)—Letter in Notes and Queries, 1st ser. i. 342.]

NUMERICAL AFFIXES, COEFFICIENTS, or DETERMINATIVES.* What is meant by these expressions can perhaps be best elucidated by an extract from the Malay Grammar of the late venerable John 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. Alai, of which the original meaning has not been ascertained, is applied to such tenuous objects as leaves, grasses, &c.; Batang, meaning 'stem,' or 'trunk,' to trees, logs, spears, and javelins; Bantak, of which the meaning has not been ascertained, to such objects as rings; Bidang, which means 'spreading' or 'spacious,' to mats, carpets, thatch, sails, skins, and hides; Biji, 'seeds,' to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks," and so on. Crawford names 8 or 9 other terms, one or other of which is always used in company with the numeral, in enumerating different classes of objects, as if, in English, idiom should compel us to say 'two stems of spears,' 'four spreads of carpets,' 'six corns of diamonds.' As a matter of fact we do speak of 20 head of cattle, 10 jile of soldiers, 100 sail of ships, 20 pieces of cannon, a dozen stand of rifles. But still the practice is in none of these cases obligatory, it is technical and exceptional; insomuch that I remember, when a boy, in old Reform-Bill days, and when disturbances were expected in a provincial town, hearing it stated by a well-informed lady that a great proprietress in the neighbourhood was so alarmed that she had ordered from town a whole stand of muskets!

To some small extent the idiom occurs also in other European languages.

* Other terms applied have been Numeratio, Quantitative Auxiliaries, Numeral Auxiliaries, Segregatives, &c.
including French and German. Of French I don't remember any example now except tête (de betail), nor of German except Stück, which is, however, almost as universal as the Chinese piecëy. A quaint example dwells in my memory of a German courier, who, when asked whether he had any employer at the moment, replied: 'Ja freilich! dreizehn Stück Amerikaner!'

The same peculiar idiom that has been described in the extract from Crawford as existing in Malay, is found also in Burmese. The Burmese affixes seem to be more numerous, and their classification to be somewhat more arbitrary and sophisticated. Thus oos, a root implying 'chief' or 'first,' is applied to kings, divinities, priests, &c.; Yaw, 'a male,' to rational beings not divine; Gaung, 'a brute beast,' to irrational beings; Pya implying superficial extent, to dollars, countries, dishes, blankets, &c.; Loo, implying rounduity, to eggs, loaves, bottles, cups, toes, fingers, candles, bamboo, hands, feet, &c.; Tseng and Gyaung, 'extension in a straight line,' to rods, lines, spears, roads, &c.

The same idiom exists in Siamese, and traces of it appear in some of the vocabularies that have been collected of tribes on the frontier of China and Tibet, indicated by the fact that the numerals in such vocabularies in various instances show identity of origin in the essential part of the numeral, whilst a different aspect is given to the whole word by a variation in what appears to be the numeral-affix* (or what Mr. Brian Hodgson calls the 'servile affix'). The idiom exists in the principal vernaculars of China itself, and it is a transfer of this idiom from Chinese dialects to Pigeon-English which has produced the piecëy, which in that quaint jargon seems to be used as the universal numerical affix ("Two piecëy cooly," "three piecëy dollar," &c.).

This one pigeon phrase represents scores that are used in the vernaculars. For in some languages the system has taken what seems an extravagant development, which must form a great difficulty in the acquisition of colloquial use by foreigners. Some approximate statistics on this subject will be given below.

The idiom is found in Japanese and Corean, but it is in these cases possibly not indigenous, but an adoption from the Chinese.

It is found in several languages of C. America, i.e. the Quiché of Guatemala, the Nahualt of Mexico Proper; and in at least two other languages (Tep and Pirinda) of the same region. The following are given as the coefficients or determinatives chiefly used in the (Nahualt or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Tell (a stone) used for roundish or cylindrical objects; e.g. eggs, beans, cacao beans, cherries, prickly-pears, Spanish loaves, &c., also for books, and fowls:

Pantli (?) for long rows of persons and things; also for walls and furrows:

Tlamantli (from mana, to spread on the ground), for shoes, dishes, basins, paper, &c., also for speeches and sermons:

Oloti (maize-grains) for ears of maize, cacao-pods, bananas: also for flint arrow-heads (see W. v. Humboldt, Kawi-Sprache, ii. 265).

I have, by the kind aid of my friend Professor Terrien de la Couperie, compiled a list of nearly fifty languages in which this curious idiom exists. But it takes up too much space to be inserted here. I may, however, give his statistics of the number of such determinatives, as assigned in the grammars of some of these languages in Chinese vernaculars, from 33 in the Shanghai vernacular to 110 in that of Fuchau. In Corean, 12; in Japanese, 16; in Annamite, 106; in Siamese, 24; in Shan, 42; in Burmese, 40; in Malay and Javanese, 19.

If I am not mistaken, the propensity to give certain technical and appropriated titles to couples of certain beasts and birds, which had such an extensive development in old English sporting phraseology, and still partly survives, had its root in the same state of mind, viz. difficulty in grasping the idea of abstract numbers, and a dislike to their use. Some light to me was, many years ago, thrown upon this feeling, and on the origin

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of the idiom of which we have been speaking, by a passage in a modern
book, which is the more noteworthy as the author does not make any
reference to the existence of this idiom in any language, and possibly
was not aware of it:

"On entering into conversation with the
(Red) Indian, it becomes speedily apparent
that he is unable to comprehend the idea of
abstract numbers. They exist in his mind
only as associated ideas. He has a distinct
conception of five dogs or five deer, but he
is so unaccustomed to the idea of number
as a thing apart from specific objects, that
I have tried in vain to get an Indian to
admit that the idea of the number five, as
associated in his mind with five dogs, is
identical, as far as number is concerned,
with that of five fingers."—(Wilson's Pre-
historic Man, 1st ed. ii. 470.) [Also see
Tylor, Primitive Culture, 2nd ed. i. 252 seqq.]

Thus it seems probable that the use of
the numerical co-efficient, whether in the Malay idiom or in our old
sporting phraseology, is a kind of survival of the effort to bridge
the difficulty felt, in identifying abstract
numbers as applied to different objects,
by the introduction of a common
concrete term.

Traces of a like tendency, though
probably grown into a mere fashion
and artificially developed, are common
in Hindustani and Persian, especially
in the official written style of munshis,
who delight in what seemed to me,
bettering my attention was called to
the Indo-Chinese idiom, the wilful sur-
plusage (e.g.) of two 'sheets' (fard)
of letters, also used with quilts, carpets,
&c.; three 'persons' (nafir) of bar-
kandazes; five 'rope' (ras) of buffaloes;
ten 'chains' (zenjur) of elephants;
twenty 'grips' (kabza) of swords, &c.
But I was not aware of the extent of
the idiom in the munshi's repertory
till I found it displayed in Mr.
Carnegy's Kachahri Technicalities,
under the head of Mahawara (Idioms or
Phrases). Besides those just quoted,
we there find 'adad ('number') used
with coins, utensils, and sleeveless
garments; dana ('grain') with pearls
and coral beads; dost ('hand') with
falcons, &c., shields, and robes of
honour; jilk ('volume, lit. 'skin')
with books; mulah ('nose-bit') with
camels; kita ('portion, piecey') with
precious stones, gardens, tanks, fields,
letters; mansil ('a stage on a journey,
an alighting place') with tents, boats,
houses, carriages, beds, howdas, &c.;
sit ('an instrument') with guitars,
&c.; silk ('thread') with necklaces
of all sorts, &c. Several of these, with
others purely Turkish, are used also
in Osmanli Turkish.*

NUNCATIES, s. Rich cakes made
by the Mahommedans in W. India
chiefly imported into Bonbay from
Surat. [There is a Pers. word, nan-
khatai, 'bread of Cathay or China,' with
which this word has been connected.
But Mr. Weir, Collector of Surat,
writes that it is really nankhatai, Pers.
naan, 'bread,' and Mahr. khat, shat,
'six'; meaning a special kind of cake
composed of six ingredients—wheat-
flour, eggs, sugar, butter or ghee,
leaven produced from toddy or grain,
and almonds.]

[NUT, s. Hind. nath, Skt. nastā,
'the nose.' The nose-ring worn
by Indian women.

[1819.—"An old fashioned nath or nose-
ing, stuck full of precious or false stones."
—Trans. Lit. Soc. Bo. i. 284.

[1832.—"The nut (nose-ring) of gold wire,
which is strung a ruby between
the two pearls, worn only by married women."
—Mrs. Meer Hassan Ali, Oibs. i. 45.]

NUT PROMOTION, s. From its
supposed indigestible character, the
kernel of the cashew-nut is so called
in S. India, where, roasted and hot,
it is a favourite dessert dish. [See
Linschoten, Hak. Soc. ii. 28.]

NUZZER, s. Hind. from Ar. nazar
or nasur (prop. naddir), primarily 'a
vow or votive offering'; but, in
ordinary use, a ceremonial present,
properly an offering from an inferior
to a superior, the converse of inām.
The root is the same as that of Naza-
rite (Numbers, vi. 2).

[1765.—"The congratulatory nazirs, &c.,
shall be set opposite my ordinary expenses;
and if ought remains, it shall go to Poplar,
or some other hospital."—Letter of Ld.
Cteve, Sept. 30, in Verelst, View of Bengal, 127.

* Some details on the subject of these deter-
matives, in reference to languages on the eastern
border of India, will be found in Prof. Max Müller's
letter to Bunsen in the latter's Outlines of the Phil.
of Universal History, i. 390 seqq. ; as well as in W.
von Humboldt, quoted above. Prof. Max
Müller refers to Humboldt's Complete Works, vi.
402: but this I have not been able to find, nor,
in either writer, any suggested rationale of the
idiom.
635 OLD STRAIT.

[c. 1775.—"The Governor lays before the board two bags... which were presented to him in nuzzers... "]—Pros. of Council, quoted by Fox in speech against W. Hastings, in Bond, iv. 201.]

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 nuzzier (a few silver rupees, or perhaps a gold mohor) always presented by country gentlemen, according to their rank... "]—Prie's Tracts, ii. 61.

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 Pondichery, 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 nuzzir."—Select Letters of Tippoo, 377.

1809.—"The Aumil himself offered the nuzzir of fruit."—Id. Valentina, i. 458.

1832.—"I... looked to the Meer for explanation; he told me to accept Mackabeg's 'nuzzar.'"—Mrs. Meer Hassan Ali, Observ. i. 193.]

1876.—"The Standard has the following curious piece of news in its Court Circular of a few days ago:—'Sir Salar Jung was presented to the Queen by the Marquis of Salisbury, and offered his Muggur as a token of allegiance, which her Majesty touched and returned.'"—Punch, July 15.

For the true sense of the word so deliciously introduced instead of Nuzzzer, see MUGGUR.

O

OART, s. A coco-nut garden. The word is peculiar to Western India, and is a corruption of Port. orta (now more usually horta). "Any man's particular allotment of coco-nut trees in the groves at Mahim or Girgaum is spoken of as his oart." (Sir G. Birdwood.)

1564.—"... e me praz de fazer merce a dita cidade enfatiosa para sempre que a ortaliza das ortas dos moradores Portuguezes o cristãos que nesta cidade de Goa e ilha te... possão vender." &c.—Proclamation of Dom Sebastian, in Archiv. Port. Orient. fase. 2, 157.

[Oebans—"... as well Vargems (Port. vergem, 'a field') lands as Hortas."—Letter in Logan, Malabar, iii. 487. 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. 12.

OBANG, s. Jap. Oh'o-hon, 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, Tavennier has a representation of one.

[1662.—"A thousand Oebans of gold, which amount to forty seven thousand Thayls, or Crowns."—Mandelslo, E. T. Bk. ii. 147 (Stavn. Dict.).

[1859.—"The largest gold coin known is the Obang, a most inconvenient circulating medium, as it is nearly six inches in length, and three inches and a half in breadth."—Elephant, Narrative of Mission, ii. 292.]

OLD STRAIT, n.p. This is an old name of the narrow strait between the island of Singapore and the mainland, which was the old passage followed by ships passing towards China, but has long been abandoned for the wider strait south of Singapore and north of Bintang. It is called by the Malays Salat Tambru, from an edible fish called by the last name. It is the Strait of Singapura of some of the old navigators; whilst the wider southern strait was known as New Strait or Governor's Straits (q.v.).

1727.—"... Johore Lami, which is sometimes the Place of that King's Residence, and has the Benefit of a fine deep large River, which admits of two Entrances into it. The smallest is from the Westward, called by Europeans the Straights of Singapure, but by the Natives Salleta de Breu" (i.e. Salat Tambru, as above).—A. Hamilton, ii. 92; [ed. 1744].
1860.—“The Old Straits, through which formerly our Indians passed on their way to China, are from 1 to 2 miles in width, and except where a few clearings have been made... with the shores on both sides covered with dense jungle... doubtless, in old times, an isolated vessel... must have kept a good look out against attack from piratical prahus darting out from one of the numerous creeks.”—Cavenough, Rem. of an Indian Official, 255-6.

OLLAH, s. Tam. olari, Mal. ola. A palm-leaf; but especially the leaf of the Palmyra (Borassus flabellifer) as prepared for writing on, often, but incorrectly, termed cadjan (q.v.). In older books the term ola generally means a native letter; often, as in some cases below, a written order. A very good account of the royal scribes at Calicut, and their mode of writing, is given by Barbosa as follows:—

1516.—“The King of Calicut keeps many clerks constantly in his palace; they are all in one room, separate and far from the king, sitting on benches, and there they write all the affairs of the king’s revenue, and his alms, and the pay which is given to all, and the complaints which are presented to the king, and, at the same time, the accounts of the collectors of taxes. All this is on broad stiff leaves of the palm-tree, without ink, with pens of iron; they write their letters in lines drawn like ours, and write in the same direction as we do. Each of these clerks has great bundles of these written leaves, and wherever they go they carry them under their arms, and the iron pen in their hands... and amongst these are 7 or 8 who are great confidants of the king, and men held in great honour, who always stand before him with their pens in their hand and a bundle of paper under their arm; and each of them has always several of these leaves in blank but signed at the top by the king, and when he commands them to despatch any business they write it on these leaves.”—Pp. 110-111, Hak. Soc., but translation modified.

1533.—“All the Gentiles of India... when they wish to commit anything to written record, do it on certain palm-leaves which they call ola, of the breadth of two fingers.”—Barros, I. ix. 3.

“... All the rest of the town was of wood, thatched with a kind of palm-leaf, which they call ola.”—Ibid. I. iv. vii.

1561. —“All this was written by the king’s writer, whose business it is to prepare his olas, which are palm-leaves, which they use for writing-paper, scratching it with an iron point.”—Correa, 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.

1560.—“... in the Maldives... they make a kind of vessel which with its nails, its sails, and its cordage is all made of palm; with the fronds (which we call olla in Malavar) they cover houses and vessels.”—Garcia, f. 67.

1586.—“I answered that I was from Venice, that my name was Gasparo Balbi... and that I brought the emeralds from Venice expressly to present to his majesty, whose fame for goodness, courtesy, and greatness flew through all the world... and all this was written down on an olla, and read by the aforesaid ‘Master of the Word’ to his Majesty.”—G. Balbi, f. 104.

“... But to show that he did this as a matter of justice, he sent a further order that nothing should be done till they received an olla, or letter of his sign manual written in letters of gold; and so he (the King of Pegû) 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.”—Ibid. f. 112-113.

[1598.—“Sayles which they make of the leaves, which leaves are called Ollas.”—Linschoten, Hak. Soc. ii. 45.

[1611.—“Two Ollahs, one to Gimp Baya...”—Dawers, Letters, i. 154.]

1626. —“The writing was on leaves of Palmyra, which they called Olla.”—Purchas, Pilgrimage, 554.

1673.—“The houses are low, and thatched with ollas of the Cocoe-Trees.”—Fryer, 66.

c. 1690.—“... Ola peculiariter Malabaris dieta, et inter alia Papyri loco adhibetur.”—Rumphius, i. 2.

1718.—“... Damulian Leaves, commonly called Oles.”—Prop. of the Gospel, &c., iii. 37.

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, Or. Rep. i. 377.

1806.—“... Many persons had their Ollahs in their hands, writing the sermon in Tamil shorthand.”—Buchanan, Christian Res. 2nd ed. 70.

1860.—“The books of the Singhalese are formed to-day, as they have been for ages past, of ollas, or strips taken from the young leaves of the Talipot or the Palmyra palm.”—Tennent, Ceylon, i. 512.

1870.—“... Un manuscrit sur ollas...”—Recue Critiq., June 11, 374.

OMEDWAUR, s. Hind. from Pers. ummedevwar (ummed, umed, ‘hope’); literally, therefore, ‘a hopeful one’; i.e. “an expectant, a candidate for employment, one who awaits a favourable answer to some representation or request.” (Wilson.)
OMLAH. s. This is properly the Ar. pl. 'analat, 'amalā, of āmid (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. R. Lindsay, in Lives of the Lindsays, iii. 167.

1866.—"At the worst we will hint to the Omlahs to discover a fast which it is necessary they shall keep with great solemnity."

—Trevelyan, The Dawk Bungalow, in Fraser, lxiii. 390.

The use of an English plural, omalas, 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 Ar. pl. (Umārā, pl. of Amīr—see AMEER), and should be applied collectively to the higher officials at a Mahomedan Court, especially that of the Great Mogul. But in old European narratives it is used as a singular for a lord or grandee of that Court; and indeed in Hindustani the word was similarly used, for we have a Hind. plural umardān, 'omrahs.' From the remarks and quotations of Blochmann, it would seem that Mansabdārs (see MUNSUB-DAR), from the commandant of 1000 upwards, were styled umārā-i-kabār, or umārā-i-ızām, 'Great Amirs'; and these would be the Omrahs properly. Certain very high officials were styled Amīr-ul-Umārā (Aīn, i. 239-240), a title used first at the Court of the Caliphs.

1616.—"Two Omrahs who are great Commanders."—Sir T. Roe.

[", "The King lately sent out two Vmbras with horse to fetch him in."—Ibid. Hak. Soc. ii. 417; in the same page he writes Vmrees, and in ii. 445, Vmrees.]

c. 1630.—"Howbeit, out of this prodigious rent, goes yearly many great payments: to his Lieutenants of Provinces, and Vmbrayes of Townes and Forts."—Sir T. Herbert, p. 55.


1653.—"Il y a quantité d'éléphants dans les Indes... les Omras s'en servent par grandeur."—De la Boullaye-le-Gouz, ed. 1657, p. 250.

c. 1664.—"It is not to be thought that the Omrahs, or Lords of the Mogul’s Court, are sons of great Families, as in France... these Omrahs then are commonly but Adventurers and Strangers of all sorts of Nations, some of them slaves; most of them without instruction, which the Mogul thus raiseth to Dignities as he thinks good, and degrades them again, as he pleaseth."—Beranger, E. T. 66; [ed. Constable, 211].

c. 1666.—"Les Omras sont les grand seigneurs du Roaume, qui sont pour la plupart Persans ou fils de Persans."—Therestot, v. 307.

1763.—"The President... has a Noise of Trumpets... an Horse of State led before him, a Mirchall (see MORCHAL) (a Fan of Ostrich Feathers) to keep off the Sun, as the Omrahs or Great Men have."—Fryer, 86.

1766.—"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 Ammaras Enay Ullah Chan (k.) to take care of our interests."—Valentijn, iv. Suratte, 284.

1727.—"You made several complaints against former Governors, all of which I have here from several of my Umbras."—Firman of Aurengzib, in A. Hamilton, ii. 227; [ed. 1744, i. 231].

1791.—"... les Omrahs ou grands seigneurs Indiens..."—B. de St. Pierre, La Chauviere Indienne, 92.

OMUM WATER, s. A common domestic medicine in S. India, made from the strong-smelling carminative seeds of an umbrelliferous plant, Carum coticum, Bent. (Psychotis coticica, and Pzych. Ajowan of Decand), called in Tamil omam, [which comes from the Skt. amand, yavant, in Hind. ajwān.] See Hanbury and Buckeiger, 269.

OJOYNE, n.p. Ujjayani, or, in the modern vernacular, Ujjan, one of the most ancient of Indian cities, and one of their seven sacred cities. It was the capital of King Vikramaditya, and was the first meridian of Hindu astronomers, from which they calculated their longitudes.
The name of Ujjain long led to a curious imbroglio in the interpretation of the Arabic geographers. Its meridian, as we have just mentioned, was the zero of longitude among the Hindus. The Arab writers borrowing from the Hindus wrote the name apparently *Azīn*, but this by the mere omission of a diacritical point became *Aрин*, 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 *Aрин* or *Arym*," or the "Cupola of the Earth" (*Al-kuвba al-ardhb*) 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 *Aрин* bisected this habitable hemisphere. But as the western limit extended to the Fortunate Isles, it became manifest to the Arabs that the central meridian could not be so far east as the Hindu meridian of *Aрин* (or of Lanka, i.e. Ceylon). (See quotation from the *Arjabhatta*, under JAVA.) They therefore shifted it westward, but shifted the mystic *Aрин* along the equator westward also. We find also among medieval European students (as with Roger Bacon, below), a confusion between *Aрин* and Syene. This Reinaud supposes to have arisen from the *Essiva emvdrarn* of Ptolemy, a place which he locates on the Zanzibar coast, and approximating to the shifted position of *Aрин*. But it is perhaps more likely that the confusion arose from some survival of the real name *Azīn*. Many conjectures were vainly made as to the origin of *Arym*, and M. Sedillot was very positive that nothing more could be learned of it than he had been able to learn. But the late M. Reinaud completely solved the mystery by pointing out that *Aрин* was simply a corruption of *Ujжain*. Even in Arabic the mistake had been thoroughly ingrained, insomuch that the word *Aрин* had been adopted as a generic name for a place of medium temperature or qualities (see *Jorjdm*, quoted below).

—<ref>OOJYNE. 638</ref>—

**c. A.D. 150.—** "*Ὀξινί βασιλείων Τιαταρων*."—*Ptol. VII.* i. 63.

**c. 930.—** "The Equator passes between east and west through an island situated between Hind and Habash ( Abyssinia), and a little south of these two countries. This point, half way between north and south is cut by the point ( meridian ) half way between the Indian Islands and the extremity of China; it is what is called *The Cupola of the Earth*."—*Maъad al*, i. 180-181.

**c. 1020.—** "Les Astronomes . . . ont fait correspondre la ville d'Odjein avec le lieu qui dans le tableau des villes inscrite dans les tables astronomiques a reçu le nom d'*Aрин*, et qui est supposé situé sur les bords de la mer. Mais entre *Odjein* et la mer, il y a près de cent milles.—*Al-Biruni*, quoted by Reinaud, *Intro. to Arab. Geo.*, p. ccxiv.

**c. 1267.—** "Meridiano vero latus Indiae descendit a tropico Capricorni, et sed aequinoctiali circumul quod Montem Maleim et regiones ei adiungendas transit per Syeneam, quae nunc *Arym* vocatur. Nam in libro cursum planetarum dictur quod duplex est Syene; una sub solstitio . . . alia sub aequinoctiali circulo, de quâ nunc est sermo, distans per xe gradus ab occidente, sed magnis ab oriente elongatur propter hoc, quod longitudo habitabilis major est quam medietas coeli vel terrae, et hoc versus orientem."—Roger Bacon, *Opus Majus*, ed. London, 1683, p. 136.

**c. 1300.—** "Sous la ligne équinoxiale, au milieu du monde, là où il n'y a de latitude, se trouve le point de la corrélation servant de centre aux parties que se coupent entre elles . . . Dans cet endroit et sur ce point se trouve le lieu nommé *Coupole de Azin* ou *Coupole de Aрин*. Là est un château grand, élevé et d'un accès difficile. Suivant Ibn-Alaraby, c'est le séjour des démons et la trêne d'Eblis . . . Les Indiens parlent également de ce lieu, et débuent des faits à son sujet "—*Arabic Cosmography*, quoted by Reinaud, p. ccciii.

**c. 1400.—** "*Aрин* (al-arín). Le lieu d'une proportion moyenne dans les choses . . . un point sur la terre à une hauteur égale des deux pôles, en sorte que la nuit n'y empêche point sur la durée du jour, ni le jour sur la durée de la nuit. Ce mot a passé dans l'usage ordinaire, pour signifier d'une manière générale un lieu d'une température moyenne."—*Livre de Definitions du Seul Scherif Zeineddin* . . . fils de Mohammed Djordjani, traduit de l'Arab., *Not. et Ectr. x.* 381.

**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 *Aрин*, which is under the equinoctial line, between the Arabian Gulf and the Gulf of Persia."—*Letter of Columbus*, on his Third Voyage, to the King and Queen. *Major's Transl.*, Hakl. Soc. 2nd ed. 1835.

**[c. 1583.—** "From thence we went to *Vigini* and Serringe . . ."—*R. Fitch*, in *Hakl. ii.* 385.
[1616. — "Vgen, the Cheefe Cityt of Malwa."—Sir T. Roe, Hak. Soc. ii. 379.]

c. 1659.—"Dara having understood what had passed at Eugenes, fell into that choler against Kaseem Khan, that it was thought he would have cut off his head."—Berner, E.T. p. 13; [ed. Constable, 41].

1785.—"The City of Ugen is very ancient, and said to have been the Residence of the Prince Bicker Majit, whose Era is now Current among the Hindus."—Sir C. Mulet, in Dalrymple, Or. Rep. i. 208.

OOLOOBALLONG, s. Malay, Ulubalang, a chosen warrior, a champion. [Mr. Skeat notes: "hulu or ulu certainly means 'head,' especially the head of a Raja, and balang probably means 'people'; hence ulu-balang, 'men of the head,' or 'body-guard.'].

c. 1546.—"Four of twelve gates that were in the Town were opened, thorough each of the which sailed forth one of the four Captains with his company, having first sent out for Spies into the Camp six Orobalons of the most valiant that were about the King. . . ."—Pinto (in Cogan), p. 260.

1688.—"The 500 gentlemen Orobalang were either slain or drowned, with all the Janizaries."—Dryden, Life of Xaverie, 211.

1784.—(At Acheen) "there are five great officers of state who are named Maha Rajah, Laxamana (see LAXIMANA), Raja Oolah, Ooolo Ballang, and Parkah Rajah."—Forrest, V. to Magrej, 111.

1811.—"The ulu balang are military officers, forming the body-guard of the Sultan, and prepared on all occasions to execute his orders."—Marden, H. of Sumatra, 3rd ed. 351.

OOPLAH, s. Cow dung putted into cakes, and dried and stacked for fuel. Hind. upld. It is in S. India called bratty (q.v.).

1672.—"The allowance of cowdung and wood was—for every basket of cowdung, 2 cakes for the Gento Pagoda; for Pedi-nagg the watchman, of every basket of cowdung, 5 cakes."—Orders at Ft. St. Geo., Notes and Esks, i. 56.

[Another name for the fuel is kundal.

[1809.—". . . small flat cakes of cow-dung, mixed with a little chopped straw and water, and dried in the sun, are used for fuel; they are called kundbas. . . ."—Broughton, Letters from a Maharatta Camp, ed. 1892, p. 158.]

This fuel which is also common in Egypt and Western Asia, appears to have been not unknown even in England a century ago, thus:

1799.—"We rode about 20 miles that day (near Woburn), the country . . . is very open, with little or no wood. They have even less fuel than we (i.e. in Scotland), and the poor burn cow-dung, which they scrape off the ground, and set up to burn as we do divots (i.e. turf)."—Lord Minto, in Life, i. 301.

1863.—A passage in Mr. Marsh's Man and Nature, p. 242, contains a similar fact in reference to the practice, in consequence of the absence of wood, in France between Grenoble and Briançon.

[For the use of this fuel, in Tartary under the name of argols, see Huc, Travels, 2nd ed. i. 23. Numerous examples of its use are collected in 8 ser. Notes and Queries, iv. 226, 277, 377, 417.]

[c. 1590.—"The plates (in refining gold) having been washed in clean water, are . . . covered with cowdung, which in Hindi is called uplah."—Im, ed. Blochmann, i. 21.

1828.—"We next proceeded to the Ooplee Wallee's Bastion, as it is most erroneously termed by the Mussulmans, being literally in English a 'Brattee,' or 'dried cowdung—Woman's Tower.' . . ." (This is the Upi Burj, or 'Lofty Tower' of Bijapur, for which see Bombay Gazetteer, xxii. 428.)—Welsh, Military Reminiscences, ii. 318 seq.]

[OORD, OORUD, s. Hind. urad. A variety of dal (see DHAL) or pulse, the produce of Phaseolus radiatus.

"Urd is the most highly prized of all the pulses of the genus Phaseolus, and is largely cultivated in all parts of India." (Watt, Econ. Dict. vi. pt. i. 102, seqq.)

[1792.—"The stalks of the oord are hispid in a lesser degree than those of moong."—Asiat. Res. vi. 47.

[1814.—"Oord." See under POPPER.

[1857.—"The Oordh Dal is in more common use than any other throughout the country."—Chevers, Man. of Medical Jurisprudence, 309.]

OORDOO, s. The Hindustani language. The (Turki) word urdu means properly the camp of a Tartar Khan, and is, in another direction, the original of our word horde (Russian orda), [which, according to Schuyler (Turkistan, i. 30, note), "is now commonly used by the Russian soldiers and Cossacks in a very amusing manner as a contemptuous term for an Asiatic."]. The 'Golden Horde' upon the Volga was not properly (pace Littré) the name of a tribe of Tartars, as is often supposed, but was the style of the Royal Camp, eventually Palace, of the Khans of the House of Batu at
OORDOO. 640 OPIUM.

Sarai. Horde is said by Pihan, quoted by Dozy (Oosterl. 43) to have been introduced into France by Voltaire in his Orphelin de la Chine. But Littré quotes it as used in the 16th century. Urdu is now used in Turkistan, e.g. at Tashkend, Khokhand, &c., for a 'citadel' (Schreyler, loc. cit. i. 30). The word urdū, in the sense of a royal camp, came into India probably with Baber, and the royal residence at Delhi was styled urdā-i-mu'talā, 'the Sublime Camp.' The mixt language which grew up in the court and camp was called zabīn-i-urdā, 'the Camp Language,' and hence we have elliptically Urdā. 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 uxoribus suis; et quia nondum videramus Imperatorem, noluerint nos vocare nec intromittere ad ordam ipsins."—Plut. Carpin., p. 762.

1254.—"Et sicut populus Israel sciebat, unusquisque ad quam regionem tabernaculi debebet figere tentoria, ita ipsi sciant ad quod latus curie debeat se collocare. Unde dicitur curia Orda lingua eorum, quod sonant medium, quia semper est in medio hominum suorum. ..."—William of Rubruck, p. 267.

1404.—"And the Lord (Timour) was very wroth with his Mirasses (Mirzas), because he did not see the Ambassador at this feast, and because the Truximan (Interpreter) had not been with them. They were 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 your always being ready, we order your nostrils to be bored, and a cord put through them, and that you be led through the whole Ordo as a punishment.'"—Claviyo, § exi. c. 1440.—"What shall I saie of the great and innumerable multitude of beasts that are in this Lordo? ... if you were disposed in one daie to bee a thousande or ij. mil. horses you shuld finde them to sell in this Lordo, for they goe in heards like sheepe. ..."—Josefa Barbero, old E.T. Hak. Soc. 20.

c. 1540.—"Sono diuii i Tartari in Horde, e Horda nella lor lingua significa ragunata di popolo vinto e concorde a similitudine d'una città."—P. Jovio, delle Cose della Moscovia, in Rasmusio, ii. f. 193.

1545.—"The Tartars are divided into certain groups or congregations, which they call hordes. Among which the Savola horde or group is the first in rank."—Herberstein, in Rasmusio, ii. 171.

[1560.—"They call this place (or camp) Ordu bazaar."—Teneiro, ed. 1829, ch. xvii. p. 45.]

1673.—"L'Ourdy sortit d'Andrinople pour aller au camp. Le mot ourdy signifie camp, et sous ce nom sont compris les metsiers que sont necessaires pour la commodite du voyage."—Journal d'Ant. Galland, i. 117.

[1753.—"That part of the camp called in Turkish the Ordubazar or camp-market, begins at the end of the square fronting the guard-rooms. ..."—Hawway, Hist. Account, i. 247.]

OORIAL, Pauj. ārul, Ovis cycloceros, Hutton. [Ovis vignei, Blanford (Mammalia, 497), also called the Shā:] the wild sheep of the Salt Range and Sulmānī Mountains.

OORIYA, n.p. The adjective 'pertaining to Orissa.' (native, language, what not); Hind. Uriya. The proper name of the country is Odra-desa, and Or-deśa, whence Or-īya and Ur-īya. ["The Ooryah bearers were an old institution in Calcutta, as in former days palankeens were chiefly used. From a computation made in 1776, it is stated that they were in the habit of carrying to their homes every year sums of money sometimes as much as three lакhs made by their business" (Carey, Good Old Days of Honble. John Company, ii. 148).]

OOTACAMUND, n.p. The chief station in the Neilgherry Hills, and the summer residence of the Governor of Madras. The word is a corruption of the Badaga name of the site of 'Stone-house,' the first European house erected in those hills, properly Hottaga-mand (see Metz, Tribes of the Neilgherries, 6). [Mr. Grigg (Man. of the Nilagiris, 6, 1859), followed by the Madras Gloss., gives Tam. Ottamainandu, from Can.OTTAM, 'dwarf bamboo,' Tam. kany, 'fruit,' mandu, 'a Toda village.']

OPAL, s. This word is certainly of Indian origin: Lat. opalus, Greek ὀπάλιος, Skt. upala, 'a stone.' The European word seems first to occur in Pliny. We do not know how the Skt. word received this specific meaning, but there are many analogous cases.

OPIUM, s. This word is in origin Greek, not Oriental. [The etymology accepted by Platts, Skt. ahīphena, 'snake venom' is not probable.] But from the Greek ἀθίφā the Arabs took ʿafṣūn, which has sometimes reacted on old spellings of the word. The
quantity as is expended, and how much may be eaten every day?

"O... that which I call of Cambaia come for the most part from one territory which is called Malvi (Malay)... I knew a secretary of Nizamoxa (see NIZAMALUCO), a native of Coraçon, who every day eat three tollas (see TOLÁ), or a weight of 10l cruzados... though he was a well educated man, and a great scribe and notary, he was always dozing or sleeping; yet if you put him to business he would speak like a man of letters and discretion; from this you may see what habit will do."—Garcia, 1535 to 1560.

1568.—"I went then to Cambaya... and there I bought 60 parcels of Opium, which cost me two thousand and a hundred ducquets, every ducquet at foure shillings two pence."—Master C. Frederike, in Hakl. ii. 371. The original runs thus, showing the looseness of the translation: "... compral sessanta man d'Amfion, che ni costò 2100 ducati sansemente (see XERAFINE), che a nostro conto valsero valore 5 lire l'uno."—In Rammusi, iii. 396v.

1598.—"Amfion, so called by the Portingales, is by Arabicans, Mores, and Indians called Affion, in latine Opio or Opium... The Indians use much to eat Amfion... Hee that useth to eate it, must eate it dayly, otherwise hee dieth and consumeth himselfe... likewise hee that hath never eaten it, and will venture at the first to eate as much as those that dayly use it, it will surely kill him..."—Linschoten, 124; [Hak. Soc. ii. 112].

[c. 1610.—"Opium, or as they (in the Maldives) call it, Aphion."—Pyrard de Laval, Hak. Soc. i. 195.]

1614.—"The waster washer who get Affanam hires them (the cloths) out a month."—Foster, Letters, ii. 127.

1615.—"... Coarse chintz, and ophyan."—Ibid. iv. 107.

1638.—"Turcae opium experiment, etiam in bona quantitate, innoxium et conformativum; adeo ut etiam ante praelia ad fortitudinem illud sumant; nobis vero, nisi in parva quantitate, et cum bonis correctionibus lethale est."—Bacon, H. Vitae et Mortis (ed. Montague) x. 158.

1644.—"The principal cause that this monarch, or rather say, this tyrant, is so powerful, is that he holds in his territories, and especially in the kingdom of Cambaya, those three plants of which are made the Anfiam, and the anil (see ANILE), and that which gives the Algoudam" (Cotton).—Bocarro, MS.

1694.—"This people, that with amphioen or opium, mixed with tobacco, drink themselves not merely drunk but mad, are wont to fall furiously upon any one whom they meet, with a masked kris or dagger in the hand, and to stab him, though it be but a child, in their mad passion, with the cry of Amock (see A MUCK), that is 'strike dead,' or 'fall on him.'..."—Valentijn, iv. (China, kc.) 124.
ORANGE. 642

1726.—"It will hardly be believed . . . that Java alone consumes monthly 350 packs of opium, each being of 136 oatis (see CATTY), though the E. I. Company make 145 oatis out of it. . . ."—Valentijn, iv. 61.

1727.—"The Chiefs of Calecut, for many years had vended between 500 and 1000 chests of Bengal Opium yearly up in the inland Countries, where it is very much used."—A. Hamilton, i. 315; [ed. 1744, i. 317 seq.].

1770.—"Patna . . . is the most celebrated place in the world for the cultivation of opium. Besides what is carried into the inland parts, there are annually 3 or 4000 chests exported, each weighing 300 lbs. . . . An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison."—Raynal (tr. 1777), i. 424.

ORANGE, s. A good example of plausible but entirely incorrect etymology is that of orange from Lat. aurantium. The latter word is in fact an ingenious medieval fabrication. The word doubtless came from the Arab, nārānī, which is again a form of Pers. nārang, or naranjī, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Skt. nāgawrāṇa, and nārāṇa, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanscritized from some southern term. Sir W. Jones, in his article on the 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 nárakaṇu, to yield an odour; nártum pillei, lemon-grass; nártei, citron; nārta manum (read mārum), the wild orange-tree; nārum panei, the Indian jasmine; nārum alleri, a strong smelling flower; and nārtu, which is put for naēd in the Tamil version of our scriptures." (See As. Res. vol. ii. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam naru is 'fragrant.' See, also, on the subject of this article, A. E. Pott, in Lassen's Zeitschrift f. d. Kunde des Morgenlandes, vii. 114 seqq.

The native country of the orange is believed to be somewhere on the northern border of India. A wild orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwal and Sikkim, as well as in the Kásia (see COSSYA) country, the valleys of which last are still abundantly productive of excellent oranges. [See Watt, Econ. Dict. ii. 336 seqq.] It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see Hambury and Flückiger, 111-112).

From the Arabic, Byzantine Greek got ἔπωφρησις, the Spaniards naranja, old Italian narancia, 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. arancia, L. Latin aurantium, French orange, the modification of these two being shaped by aurum and or. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like al-arangi may have been current in Syria. Perhaps, however, his phrase ab indigenis nuncupatur may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first place from Hênh, who gives a most interesting history of the introduction of the various species of citrus into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (Citrus aurantium dulce) into Europe from China, c. 1548. No doubt there may have been a re-introduction of some fine varieties at that time.* But as early as the beginning of the 14th century we find Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lisbonne est la ville de Schintara ; à Schintara on receuille des pommes admirablez pour la grosseur et le gout." (244 f). That these pommes were the famous Cintra oranges can hardly be

* There seems to have been great oscillation of traffic in this matter. About 1878, one of the present writers, then resident at Palermo, sent, in compliance with a request from Laboro, a collection of plants of many (about forty) varieties of citrus cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Todaro, in charge of the Royal Botanic Garden at Palermo.

† In Reiske's version "poma stupendae mollis et excellentissima."—Disching's Magazin, iv. 520.
doubted. For Baber (Autoj/.og. 328) describes an orange under the name of Sangatarah, which is, indeed, a recognised Persian and Hind. word for a species of the fruit. And this early propagation of the sweet orange in Portugal would account not only for such wide diffusion of the name of Cintra, but for the persistence with which the alternative name of Portugals has adhered to the fruit in question. The familiar name of the large sweet orange in Sicily and Italy is porgalmo, and nothing else; in Greece πορτογαλια, in Albanian protokole, among the Kurds portoghul, whilst even colloquial Arabic has burukān. The testimony of Ṣaṣūdī 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 sangutarah might be interpreted as sansutar, ‘green stones’ (or in fact ‘moist pipes’); but we hardly think he would have started this had the passage in Abulfeda been brought to his notice. [In the Ain (ed. Gladwin, 1800, ii. 20) we read: ]

"Sircar Silhet. ... Here grows a delicious fruit called Soontara, in colour like an orange, but of an oblong form.” This passage reads in Col. Jarrett’s translation (ii. 124): “There is a fruit called Sansutarah in colour like an orange but large and very sweet.” Col. Jarrett disputes the derivation of Sangatarah from Cintra, and he is followed by Mr. H. Beveridge, who remarks that Humayun calls the fruit Soontra. Mr. Beveridge is inclined to think that Sansa is the Indian hill name of the fruit, of which Sangatarah is a corruption, and refers to a village at the foot of the Bhutan Hills called Santra-bārī, because it had orange groves.

A.D. c. 930.—“The same may be said of the orange-tree (Shajr-ul- māna) and of the round citron, which were brought from India after the year (A.H.) 300, and first sown in ‘Oman. They were transplanted to Basra, to Trāk, 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.”—Maṣūdī, ii. 483-9.

C. 1220.—“In parvis arboribus quae sanum crescent alia poma citrina, minoris quantitatis frigida et acidri seu pontici (bitter) saporis, qua et poma oran-ge separa ab indigenis nuncupatur.”—Jacobus Vitriacius, in Bongars. These were apparently our Seville oranges.

c. 1290.—“In the 18th of Edward the first a large Spanish ship came to Portsmouth; out of the cargo of which the Queen bought one frail (see FRASOLA) 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 oranje).”—Mawers and Household Expenses of England in the 13th and 15th Centuries, Roxb. Club, 1841, p. xlviii. The Editor deigns only to say that ‘the MS. is in the Tower.’ [Prof. Skeat writes (9 ser. Notes and Queries, v. 321): ‘The only known allusion to oranges, previously to 1400, in any piece of English literature (in household documents) is in the ‘Alternative Poems,’ edited by Dr. Morris, ii. 1044. The next reference, soon after 1400, is in Lydgate’s ‘Minor Poems,’ ed. Halliwell, p. 15. In 1440 we find ·orange in the ‘Promptorium Parvulorum,’ and in 1470 we find oranges in the ‘Poston Letters,’ ed. Gairdner, ii. 394.’]

1481.—‘I tem to the galeman (galley man) brought the lampreis and oranges ... ilijd.’—Household Book of John D. of Norfolk, Roxb. Club, 1844, p. 38.

c. 1526.—“They have besides (in India) the nāranj (or Seville orange, Tr.) and the various fruits of the orange species. ... I always struck me that the word nāranj was accentuated in the Arab fashion; and I found that it really was so; the men of Bajour and Siwād call nāranj nārānk” (or perhaps rather nārang).—Baber, 328. In this passage Baber means apparently to say that the right name was nārang, which had been changed by the usual influence of Arabic pronunciation into nāranj.

1583.—“Sometimes the foreign products thus east up (on Shetland) at their doors were a new revelation to the islanders, as when a cargo of oranges was washed ashore on the coast of Delting, the natives boiled them as a new kind of potatoes.”—Saty. Revicr, July 14, p. 57.

ORANG-OTANG, ORANG-OUTAN, &c. s. The great man-like ape of Sumatra and Borneo; Simiu Satyrus, L. This name was first used by Bontius (see below). It is Malay, ḍorang-ātun, ‘homo sylvaticus.’ The proper name of the animal in Borneo is mius. Crawford says that it is never called orang-utan by the natives. But that excellent writer is often too positive—especially in his negatives! Even if it be not (as is probable) anywhere a recognised specific name, it is hardly possible that the name should not be sometimes
applied popularly. We remember a tume hooluck belonging to a gentleman in E. Bengal, which was habitually known to the natives as jangli adin, literally = orang-utan. [There seems reason to believe that Crawfurd was right after all. Mr. Scott (Malayan Words in English, p. 87) writes: "But this particular application of orang utan to the ape does not appear to be, or ever to have been, familiar to the Malays generally; Crawfurd (1852) and Swettenham (1889) omit it, Pijnappel says it is 'Low Malay,' and Klinkert (1893) denies the use entirely. This uncertainty is explained by the limited area in which the animal exists within even native observation. Mr. Wallace could find no natives in Sumatra who had ever heard of such an animal, and no 'Dutch officials who knew anything about it.' Then the name came to European knowledge more than 260 years ago; in which time probably more than one Malay name has faded out of general use or wholly disappeared, and many other things have happened." Mr. Skeat writes: "I believe Crawfurd is absolutely right in saying that it is never called orang-utan by the natives. It is much more likely to have been a tailor's mistake or joke than an error on the part of the Malays who know better. Throughout the Peninsula orang-utan is the name applied to the wild tribes, and though the mawas or mixas is known to the Malays only by tradition, yet in tradition the two are never confused, and in those islands where the mawas does exist he is never called orang-utan, the word orang being reserved exclusively to describe the human species."


1668. — "Erat autem hic satyros quadrupes: sed ab humana specie quam prae se fert, vocatur India Ourang-outang: sive homo silvestris." —Lecitae de Monstris, 398.

[1701. — "Orang-outang sive Homo Sylvstris: or the Anatomy of a Pygmy compared with that of a Monkey, an Ape, and a Man..." —Title of work by E. Tyson (Scott).]

1727. — "As there are many species of wild Animals in the Woods (of Java) there is one in particular called the Ouran-Outang." —A. Hamilton, ii. 131; [ed. 1744, ii. 136].

1783. — "Were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by any thing better than the Ourang-outang or the Siger." —Crawfurd, Op. cit., p. 137.

1802. — "Man, therefore, in a state of nature, was, if not the Ourang-outang of the forests and mountains of Asia and Africa at the present day, at least an animal of the same family, and very nearly resembling it." —Ritson, Essay on Absurdism from Animal Food, pp. 13-14.

1811. — "I have one slave more, who was given me in a present by the Sultan of Pontiana... This gentleman is Lord Monboddo's genuine Ourang-outang, which in the Malay language signifies literally wild man... Some people think seriously that the Ourang-outang was the original patriarch and progenitor of the whole Malayan race." —Lord Minto, Diary in India, 268-9.

1865. — "One of my chief objects... was to see the Ourang-outang... in his native haunts." —Wallace, Malay Archip., 39.

In the following passage the term is applied to a tribe of men:

1854. — "The Jacoos 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 kayâ. In the Archipelago, 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 authors. [Mr. Skeat notes that the terminal o in arangkaio represents a dialectical form used in Sumatra and Java. The Malay leader of the Pahang rising in 1891-2, who was supposed to bear a charmed life, was called by the title of Orang Kayâ Pahlawan (see PULWAUN).]


1613. — "The nobler Orancayas spend their time in pastimes and recreations, in music and in cock fighting, a royal sport..." —Godinho de Eredia, f. 31v.
1613.—"An Oran Caya came aboard, and told me that a Cuapa Curra (see CARACOA) of the Flanmings had searched three or foure Praws or Canoas comming aboard vs with Cloues, 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 Lughio and Cambello in the hills among the bushes: their reverence for the King and the honourable Company."—Sainsbury, i. 420.

"... gave him the title of Oran-caya Pute, which is white or clear hearted lord."—Donners, Letters, i. 270.

1711.—"Two Pieces of Callico or Silk to the Shabander (see SHABUNDER), and head Orankoy or Minister of State."—Lockyer, 36.

1727.—"As he was entering at the Door, the Orankay passed a long Lance through his Heart, and so made an end of the Beast."—A. Hamilton, ii. 97; [ed. 1744, ii. 96].

However, the reigning King not expecting that his Customs would meet with such Opposition, sent an Orangkaya aboard of my Ship, with the Linguist, to know why we made War on him."—Ibid. 106; [ed. 1744].

1811.—"From amongst the orang kayas the Sultan appoints the officers of state, who as members of Council are called ma mistr (see MUNTREE, MANDARIN)."—Masden, H. de Sumatra, 350.

"An Oriental form of mitrailleuse. Steingass (Dict. 38) has Pers. arghan, arghon, from the Greek όργανον, 'an organ.'

1790.—"A weapon called an organ, which is composed of about thirty-six gun barrels so joined as to fire at once."—Letter from De Boigne's Camp at Mairtha, dated Sept. 13, in H. Compton, A particular Account of the European Military Adventurers of Hindoos, from 1754 to 1803, p. 61.

"A land of the Odras" (see ORIYA). The word is said to be the Prakrit form of uttara, 'north,' as applied to the N. part of Kalinga.] The name of the ancient kingdom and modern province which lies between Bengal and the Coromandel Coast.

1516.—"Kingdom of Orisa. Further on towards the interior there is another kingdom which is conterminous with that of Narasunga, and on another side with Bengal, and on another with the great Kingdom of Dely. ..."—Barbou, in Lisbon ed. 306.

1568.—"Orisa fu già vn Regno molto bello e sereno ... sina che regnò il suo Re legittimo, qual era Gentile."—Ces. Federici, Ramusio, iii. 392.

[ed. 1746.—"Vdeza, the Chefe City called Iekanat (Juggurnaut)."—Sir T. Roe, Hak. Soc. ii. 538.

ORMESINE, s. A kind of silk texture, which we are unable to define. The name suggests derivation from Ormus. [The Draper's Dict. defines "Armozeen, a stout silk, almost invariably black. It is used for hant-bands and scarfs at funerals by those not family mourners. Sometimes sold for making clergy-men's gowns." The N.E.D. s.v. Armozeen, leaves the etymology doubtful. The Stanf. Dict. gives Ormuzeine, "a fabric exported from Ormus."]

1566.—"... a little Island called Tana, a place very populous with Portugals, Moores and Gentiles: these have nothing but Rice; they are makers of Armesie and weavers of girdles of wool and bumbast."—Caes. Fredericks, in Hadel. ii. 344.

1726.—"Velvet, Damasks, Armosyn, Sattyn."—Valentijn, v. 183.

ORMUS, ORMUZ, n.p. Properly Hurmus or Hurmuz, 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 Abbâs or Gombroon (q.v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of Gerân or Jerûn, which may be identified with the Orjana of Nearchus, about 12 m. westward, and five miles from the shore, and this was the seat of the kingdom when first visited and attacked by the Portuguese under Albuquerque in 1506. It was taken by them about 1515, and occupied permanently (though the nominal reign of the native kings was maintained), until wrested from them by Shâh Abbâs, with the assistance of an English
squadron from Surat, in 1622. The place was destroyed by the Persians, and the island has since remained desolate, and all but uninhabited, though the Portuguese citadel and water-tanks remain. The islands of Hormuz, Kishm, &c., as well as Bandar 'Abbās and other ports on the coast of Kerman, had been held by the Sultans of Oman as fiefs of Persia, for upwards of a century, when in 1854 the latter State asserted its dominion, and occupied those places in force (see Badger's *Imams of Oman*, &c., p. xciv.).

B.c. c. 325.—"They weighed next day at dawn, and after a course of 100 stadia anchored at the mouth of the river Anamis, in a country called Harmozea."—*Arrian*, *Voyage of Nearchus*, ch. xxxiii., tr. by M'Crimie, p. 202.

c. A.D. 150.—(on the coast of Carmania)

1503.—"Habitant autem ex eorum (Francorum) gente homines fere viginti in urbe Cananoro: ad quos profecti, postquam ex Hormuzda urbe ad eam Indorum civitatem Cananorum venimus, significavimus illis nos esse Christianos, nostramque conditionem et gradum indicavimus; et ab illis magni cum gaudio suscepi sumus. . . . Eorundem autem Francorum regio Portugalus vocat, una ex Francorum regionibus; eorumque Rex Emanuel appellatur; Emanuelum oramus ut illum custodiat."—Letter from *Nestorian Bishops* on Mission to India, in *Assemani*, iii. 591.

1505.—"In la bocha de questo mare (di Persia) è vn altra insula chiamata Agramuzo dove son perle infinit; (e) causali che per tutte quelle parti sono in gran precio."—Letter of K. Emanuel, p. 14.

1572.—

"Mas vê a illa Gerum, como discobre O que fazem do tempo os intervallos; Que da cidade Armuza, que ali esteve Ella o nome depois, e gloria teve."

*Cambes*, x. 103.

By Burton: 

"But see yon Gerum's 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 Ormus, il est moderne, et luy a esté imposé par les Portugais, le nom venant de l'accident de ce qu'ils cherchoient que c'estoit que l'Or; 

tellement qu'Estant arrivez là, et voyans le trafic de tous biens, auquel le paiz abonde, 

ils dirent Visi esta Or mucho, c'est à dire, Il y a force d'or; et pource ils doneret le nom d'Ormucio à la dite ile."—*A. Thevet*, *Cosmographie Univ.*, liv. x. i. 329.

1623.—"Non volli lasciar di andare con gli Inglesi in Hormus a veder la forteza, la città, e ciò che ve en in fine di notabile in quell'isola."—*P. della Valle*, ii. 483. Also see ii. 61.

1667.—

"High on a throne of royal state, which far

Outshone the wealth of Ormus and of Ind, 

Or where the gorgeous East with richest hand

Shower on her kings barbaric pearl and gold."—

*Paradise Lost*, ii. 1-44.

**ORMBARROS.**

s. This odd word seems to have been used as griffin (q.v.) now is. It is evidently the Malay orang-baharu, or orang bharu, 'a new man, a novice.' This is interesting as showing an unquestionable instance of an expression imported from the Malay factories to Continental India. [Mr. Skeat remarks that the form of the word shows that it came from the Malay under Portuguese influence.]
1711.—At Madras . . . "refreshments for the men, which they are presently supply'd with from Country Boats and Cattamarans, who make a good Pong at the first coming of Orobarros, as they call those who have not been there before."—Lockyer, 28.

ORTOLAN, s. This name is applied by Europeans in India to a small lark, Calandrella brachyactyla, Temn., in Hind. barget and bager; [Skt. varga, 'a troop']. Also sometimes in S. India to the finch-lark, Pyrrhaluda grisea, Scopoli.

OTTA, OTTER, s. Corruption of āṭā, 'flour,' a Hindi word having no Skt. original; [but Platts gives Skt. ādrā, 'soft']. Popular rhyme:

"At terti Shekhawati
Ādhā āṭā ādhā mati!"

"Confound this Shekhawati land,
My bread's half wheat-meal and half sand."

Boileau, Tour through Rajpura, 1837, p. 274.

[1853.—"After travelling three days, one of the prisoners bought some ottah. They prepared bread; some of which was given him; after eating it he became insensible. . . ."—Law Report, in Chevres, Ind. Med. Jurispr. 166.]

OTTO, OTTER, s. Or usually 'Otto of Roses;' or by imperfect purists 'Attar of Roses,' an essential oil obtained in India from the petals of the flower, a manufacture of which the chief seat is at Ghāzipur on the Ganges. The word is the Arab. īṭr, 'perfume.' From this word are derived āṭṭār, a 'perfumer or druggist,' āṭṭārī, adj., 'pertaining to a perfumer.' And a relic of Saracen rule in Palermo is the Via Lattineri, 'the street of the perfumers' shops.' We find the same in an old Spanish account of Fez:

1573.—"Issuing thence to the Caizerle by a gate which faces the north there is a handsome street which is called of the Atarim, which is the Spicery."—Marmol, Africa, ii. 7. 88.

[Īṭr of roses is said to have been discovered by the Empress Nur-jahān on her marriage with Jahāngīr. A canal in the palace garden was filled with rose-water in honour of the event, and the princess, observing a scum on the surface, caused it to be collected, and found it to be of admirable fragrance, whence it was called āṭṭār-i-Jahāngīr.]

1712.—Kaempfer enumerating the departments of the Royal Household in Persia names: "Pharmacopoeia . . . Athaahr chowd, in quæ medicamenta, et praesertim variae virtutis opiata, pro Majestate et aliis praeparantur. . . ."—Am. Exot. 124. 1759.—"To presents given, &c."

1 otter box set with diamonds
"Sicca Rs. 3000 . . . . . 3222 3 6."

Accts. of Entertainment to Jugger Set, in Long, 89.

c. 1790.—"Elles ont encore une prédilection particulière pour les huiles odoriférantes, surtout pour celle de rose, appelée otta."—Haafner, ii. 122.

1824.—"The attar is obtained after the rose-water is made, by setting it out during the night and till sunrise in the morning in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top."—Heber, ed. 1844, i. 164.

OUDH, OUDE, n.p. Awadh; properly the ancient and holy city of Ayodhýa (Skt. 'not to be warred against'), the capital of Ráma, on the right bank of the river Sarayu, now commonly called the Gogra. Also the province in which Ayodhya was situated, but of which Lucknow for about 170 years (from c. 1732) has been the capital, as that of the dynasty of the Nawás, and from 1814 kings, of Oudh. Oudh was annexed to the British Empire in 1856 as a Chief Commissionership. This was re-established after the Mutiny was subdued and the country reconquered, in 1858. In 1877 the Chief Commissionership was united to the Litté.-Governorship of the N.W. Provinces. (See JUDEA.)

B. C. a.—"The noble city of Ayodhýa crowned with a royal highway had already cleaned and besprinkled all its streets, and spread its broad banners. Women, children, and all the dwellers in the city eagerly looking for the consecration of Ráma, waited with impatience the rising of the morrow's sun."—Rāmâyana, Bk. iii. (Ayodhýa Ránda), ch. 3.

636. —"Departing from this Kingdom (Kaypákhyo or Kanapà) he (Hen писание) traveled about 600 li to the S.E., crossed the Ganges, and then taking his course southerly he arrived at the Kingdom of Oyut'ó (Ayódhýa)."—Pélérins Bouddh. ii. 267.

1255,—"A peremptory command had been issued that Malik Kutlugh Khan . . . should leave the province of Awadh, and proceed to the fief of Bharájí, and he had not obeyed. . . ."—Tabakât-i-Nasiri, E.T. by Raverty, 107.

1289.—"Mu'izzu-d din Kai-Kubód, on his arrival from Delhi, pitched his camp at
OUTCRY.

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 (uncanta) in Cyprus, the buyer pays the crier (gridatore) a quarter oxcat per bezant on the price bid for the thing bought through the crier, and the seller pays nothing except," &c.—Pegolotti, 74.


[1700.—"The last week Mr. Proby sold a outcry of lace."—In Yule, Hedges‘ Diary, Hak. Soc. ii. colix.]

1782.—"On Monday next will be sold by Public outcry . . . large and small China silk Kittisals (KITTYSOL). . . ."—India Gazette, March 31.

1787.—"Having put up the Madras Galley at Outcry and nobody offering more for her than 2300 Rupees, we think it more for the Company’s Int. to make a Sloop of Her than let Her go at so low a price."—Pt. William MS. Reports, March.

1841.—"When a man dies in India, we make short work with him; . . . an ‘out-cry’ is held, his goods and chattels are brought to the hammer. . . ."—Society in India, ii. 227.

OVERLAND.

OVERLAND. Specifically applied to the Mediterranean route to India, which in former days involved usually the land journey from Antioch or thereabouts to the Persian Gulf; and still in vogue, though any land journey may now be entirely dispensed with, thanks to M. Lesseps.

1612.—"His Catholic Majesty the King Philip III. of Spain and II. of Portugal, our King and Lord, having appointed Dom Hieronymo de Azedo to succeed Ruy Lourenço de Tavira . . . in January 1612 ordered that a courier should be despatched overland (por terru) to this Government to convey these orders and he, arriving atOrmuz at the end of May following. . . ."—Boccaro, Decada, p. 7.

1629.—"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 Pinsks that were fitting for India may be gone without an account of my Concern for the Death of Nuno Alvarez Botello, an Express shall immediately be sent by Land with advice."—Parsia y Sousa (Stevens), iii. 373.

1673.—"French and Dutch Jewellers coming overland . . . have made good Purchase by buying Jewels here, and carrying them to Europe to Cut and Set, and returning thence sell them here to the Ombrabs (see OMRAH), among whom were Monsieur Tavernier. . . ."—Freyer, 89.

1675.—"Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you."—Letter from Court to Pt. St. Geo. In Notes and Exts. No. i. p. 5.

1676.—"Docket Copy of the Company’s General Overland. . . . Our Agent and Counsel Fort St. George. . . ."

1684.—"That all endeavors would be used to prevent my going home the way I intended, by Persia, and so . . . overland."—Hedges, Diary, Aug. 19; [Hak. Soc. i. 155].

1686.—"Those Gentleman’s Friends in the Committee of the Company in England, acquainted them by Letters over Land, of the Danger they were in, and gave them Warning to be on their guard."—A. Hamilton, i. 196; [ed. 1744, i. 195].

1737.—"Though so far apart that we can only receive letters from Europe once a year, while it takes 18 months to get an answer, we Europeans get news almost every year over Land by Constantinople, through Arabia or Persia . . . A few days
ago we received the news of the Peace in Europe; of the death of Prince Eugene; of the marriage of the P. of Wales with the Princess of Saxe-Gotha. . . . —Letter of the Germ. Missionary Sutorius, from Madras, Feb. 18. In Notice of Madras, and Cuddalore, &c. 1858, p. 150.

1763.—"We have received Overland the news of the taking of Havannah and the Spanish Fleet, as well as the defeat of the Spaniards in Portugal. We must surely make an advantageous Peace, however I'm no Politician."—MS. Letter of James Rennell, June 1, fr. Madras.

1774.—"Les Marchands to Bengal envoyèrent un Vaisseau à Suez en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. Holford entreprit encore ce voyage, réussit cette fois, et fut ainsi le premier Anglois qui eut conduit un vaisseau à Suez. . . . On s'est déjà servi plusieurs fois de cette route comme d'un chemin de poste; car le Gouvernement actuel des Indes envoie ordinairement dans les cas d'importance ses Courriers par Suez en Angleterre, et peut presqu'avoir plutôt reponse de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne esperance."—Nieuhof, Voyage, ii. 10.

1778.—"We had advices long ago from England, as late as the end of May, by way of Suez. This is a new Route opened by Govr. Hastings, and the Letters which left Marseilles the 3rd June arrived here the 20th August. This, you'll allow, is a ready communication with Europe, and may be kept open at all times, if we choose to take a little pains."—MS. Letter from James Rennell, Oct. 16, "from Islamabad, capital of Chittogong."

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 Caravans of Bengal Goods under his and the other Gentlemen's care between Suez and Grand Cairo."—India Gazette, March 7.

1782.—"When you left England with an intention to pass overland and by the route of the Red Sea into India, did you not know that no subject of these kingdoms can lawfully reside in India . . . without the permission of the United Company of Merchants? . . ."—Price, Treats, i. 130.

1783.—". . . Mr. Paul Benfield, a gentleman whose means of intelligence were known to be both extensive and expeditious, publicly declared, from motives the most benevolent, that he had just received overland from England certain information that Great Britain had finally concluded a peace with all the belligerent powers in Europe."—Moore's Narrative, 317.

1786.—"The packet that was coming to us overland, and that left England in July, was cut off by the wild Arabs between Aleppo and Bussora."—Lord Cornwallis, Dec. 28, in Correspondence, &c. i. 217.

1793.—"Ext. of a letter from Poonama ee, dated 7th June.
'The dispatch by way of Suez has put us all in a commotion.'—Bombay Courier, June 29.


OVIDORE, s Port. Ouvidor, i.e. 'auditor,' an official constantly mentioned in the histories of Portuguese India. But the term is also applied in an English quotation below to certain Burmese officials, an application which must have been adopted from the Portuguese. It is in this case probably the translation of a Burmese designation, perhaps of Nekhan-dau, 'Royal Ear,' which is the title of certain Court officers.

1500.—"The Captain-Major (at Melinde) sent on board all the ships to beg that no one when ashore would in any way misbehave or produce a scandal; any such offence would be severely punished. And he ordered the mariners of the ships to land, and his own Provost of the force, with an Ouvidor that he had on board, that they might keep an eye on our people to prevent mischief."—Corre, i. 185.

1507.—"And the Viceroy ordered the Ouvidor General to hold an inquiry on this matter, on which the truth came out clearly that the Holy Apostle (Sanetiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that our Lord took thought of them and sent them a Helper from Heaven."—Ibid. i. 717.

1698.—(At Syriam). "Ovidores (Persons appointed to take notice of all passages in the Runaday (office of administration) and advise them to Ava . . . Three Ovidores that always attend the Runaday, and are sent to the King, upon errands, as occasion obliges."—Fleetwood's Diary, in Dalrymple, Or. Rep. i. 355, 360.

[OWL. s Hind. aul, 'any great calamity, as a plague, cholera,' &c.
PADDY, s. Rice in the husk; but the word is also, at least in composition, applied to growing rice. The word appears to have in some measure, a double origin.

There is a word batty (see BATT) used by some writers on the west coast of India, which has probably helped to propagate our uses of paddy. This seems to be the Canarese batta or bhatta, 'rice in the husk,' which is also found in Mahr. as bhatt with the same sense, a word again which in Hind. is applied to 'cooked rice.' The last meaning is that of Skt. bhatita, which is perhaps the original of all these forms.

But in Malay padsi [according to Mr. Skeat, usually pronounced padi] Javan, pâri, is 'rice in the straw.' And the direct parentage of the word in India is thus apparently due to the Archipelago; arising probably out of the old importance of the export trade of rice from Java (see Raffles, Java, i. 239-240, and Crawford's Hist. iii. 345, and Descript. Dict., 368). Crawford, (Journ. Ind. Arch., iv. 187) seems to think that the Malayo-Javanese word may have come from India with the Portuguese. But this is impossible, for as he himself has shown (Des. Dict., u.s.), the word pâri, more or less modified, exists in all the chief tongues of the Archipelago, and even in Madagascar, the connection of which last with the Malay regions certainly was long prior to the arrival of the Portuguese.

1580.—"Certaine Wordes of the naturall language of Jana ... Paree, ryce in the huske."—Sir F. Drake's Voyage, in Hakl. iv. 246.

1598.—"There are also divers other kinds of Rice, of a lesse price, and slighter than the other Ryce, and is called Batte ..."—Linschoten, 79; [Hak. Soc. i. 246].

1600.—"In the fields is such a quantity of rice, which they call bate, that it gives its name to the kingdom of Calou, which is called on that account Batesalou."—Lucena, Vida do Padre F. Xavier, 121.

1615.—"... oryzae quoque agri feraces quam Batum incolae dicunt."—Jarric, Theaurae, i. 461.

1673.—"The Ground between this and the great Breach is well ploughed, and bears 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 oats, in loose spikes."—Staurois, tr. i. 231.

1837.—"Parrots brought 900,000 loads of hill-paddy daily, from the marshes of Chandata,—nice husking the hill-paddy, without breaking it, converted it into rice."—Turnour's Mahawanso, 22.

1871.—"In Ireland Paddy makes riots, in Bengal raiyats make paddy; and in this lies the difference between the paddy of green Bengal, and the Paddy of the Emerald Isle."—Gorcina Samanta, ii. 25.

1878.—"Il est établi un droit sur les riz et les paddy exportés de la Colonie, excepté pour le Cambodge par la voie du fleuve."—Courrier de Saigon, Sept. 20.

PADDY-BIRD, s. The name commonly given by Europeans to certain baser species of the family Ardeidæ or Herons, which are common in the rice-fields, close in the wake of grazing cattle. Jerdon gives it as the European's name for the Ardea leucoptera, Boddaert, andhâ baugâ ('blind heron') of the Hindus, a bird which is more or less coloured. But in Bengal, if we are not mistaken, it is more commonly applied to the pure white bird—Herodias alba, L., or Ardea Torra, Buch. Ham., and Herodias argenteola, Temminck, or Ardea putea, Buch. Ham.

1727.—"They have also Store of wild Fowl; but who have a Mind to eat them must shoot them. Flamingoes are large and good Meat. The Paddy-bird is also good in their season."—A. Hamilton, i. 161; [ed. 1744, i. 162-3].

1868.—"The most common bird (in Formosa) was undoubtedly the Padi bird, a species of heron (Ardea prasinoscelis), which was constantly flying across the padi, or rice-fields."—Collingwood, Rambles of a Naturalist, 44.

PADDY-FIELD, s. A rice-field, generally in its flooded state.

1759.—"They marched onward in the plain towards Preston's force, who, seeing them coming, halted on the other side of a long morass formed by paddy-fields."—Orme, ed. 1803, iii. 430.

1800.—"There is not a single paddy-field in the whole county, but plenty of cotton
PADRE. 651 PADRE.

ground (see REGUR) swamps, which in this wet weather are delightful."—Wellington to Munro, in Despatches, July 3.

1809.—"The whole country was in high cultivation, consequently the paddy-fields were nearly impassable."—J. Valentin, 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 Roman Catholic priests only. But even in that respect there was a peculiarity in its Indian use among the Portuguese. For P. della Valle (see below) notices it as a singularity of their practice at Goa that they gave the title of Padre to secular priests, whereas in Italy this was reserved to the religiosi or regulars.

In Portugal itself, as Bluteau's explanation shows, the use is, or was formerly, the same as in Italy; but, as the first ecclesiastics who went to India were monks, the name apparently became general among the Portuguese there for all priests.

It is a curious example of the vitality of words that this one which had thus already in the 16th century in India a kind of abnormally wide application, has now in that country a still wider embrace, embracing all Christian ministers. It is applied to the Protestant clergy at Madras early in the 18th century. A bishop is known as Lord (see LAT) padre. See LAT Sodih.

According to Leland the word is used in China in the form pa-ti-li.

1541.—"Chegando á Porta da Igreja, o sahirão a receber oito Padres."—Pinto, ch. lix. (see Cogan, p. 85).

1584.—"It was the will of God that we found there two Padres, the one an Englishman, and the other a Fleming."—Fitch, in Hakl. ii. 381.

1609.—"... had it not pleased God to put into the minds of the archbishop and other two Padres of Jesuits of S. Paul's Colledge to stand our friends, we might have rotted in prison."—Newborough, ibid. ii. 380.

1659.—"Learned monks also come from Europe, who go by the name of Padre. They have an infallible head called Papd. He can change any religious ordinances as he may think advisable, and kings have to submit to his authority."—Baddoni, in Blockmann's Aout, i. 182.

c. 1606.—"Et ut adesse Patres comperint, minor exulant Padrigi, Padrigi, id est Domine Pater, Christianus sum."—Jurie, iii. 165.

1614.—"The Padres make a church of one of their Chambers, where they say Masse twice a day."—W. Whittington, in Purchas, i. 486.

1616.—"So seeing Master Terry whom I brought with me, he (the King) called to him, Padre you are very welcome, and this house is yours."—Sir T. Roe, in Purchas, i. 564; [Hak. Soc. ii. 385].

1623.—"I Portoghesi chiamano anche i preti secolari padri, come noi i religiosi ..."—P. della Valle, ii. 586; [Hak. Soc. i. 142].

1665.—"They (Hindu Jogis) are importent 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 Francois knows who we are, he hath been a great while in the Indies, he knows that we are the Padrys of the Indians. A fine comparison, said I, within myself, made by an importent and idolatrous rabble of Men!"—Bernier, E.T. 104; [ed. Constable, 523].

1675.—"The Padre (or Minister) complains to me that he hath not that respect and place of preferrence at Table and elsewhere that is due unto him. ... At his request I promised to move it at ye next meeting of ye Counsell. What this little Sparke may enkindle, especially should it break out in ye Pulpit, I cannot foresee further than the inflaming of ye dyning Room with sometimes is made almost intolerable hot upon other Accts."—Mr. Puckle's Diary at Metchlapatanm, MS. in India Office.

1676.—"And whilsts the French have no settlement near hand, the keeping French Padrys here instead of Portugueses, destroys the encroaching growth of the Portugall interest, who used to entail Portugaliast as well as Christianity on all their converts."—Madras Cons., Feb. 29, in Notes and Ext. i. p. 46.

1680.—"... where as at the Dedication of a New Church by the French Padrys and Portuguez in 1675 guns had been fired from the Fort in honour thereof, neither Padry nor Portuguez appeared at the Dedication of our Church, nor as much as gave the Governor a visit afterwards to give him joy of it."— Ibid. Oct. 28. No. III. p. 37.

1692.—"But their greatest act of tyranny (at Goa) is this. If a subject of these misbelievers dies, leaving young children, and no grown-up son, the children are considered wards of the State. They take them to their places of worship, their churches ... and the padris, that is to say the priests, instruct the children in the
Christian religion, and bring them up in their own faith, whether the child be a Mussulman swayed or a Hindu brâhman."—Khâlí Khán, in Elliot, vii. 345.

1711.—"The Danish Padre Bartholomew Ziegenbalgh, requests leave to go to Europe in the first ship, and in consideration that he is head of a Protestant Mission, espoused by the Right Reverend the Lord Archbishop of Canterbury ... we have presumed to grant him his passage."—In Wheeler, ii. 177.

1726.—"May 14. Mr. Leeke went with me to St. Thomas's Mount ... We conversed with an old Padre from Silesia, who had been 27 years in India ... "—Diary of the Missionary Schultze (in Notices of Madras, &c., 1558), p. 13.

"May 17. The minister of the King of Pegu called on me. From him I learned, through an interpreter, that Christians of all nations and professions have perfect freedom at Pegu; that even in the Capital two French, two Armenian, and two Portuguese Patres, have their churches. ..."—Ibid. p. 15.

1803.—"Lord Lake was not a little pleased at the Begum's loyalty, and being a little elevated by the wine ... he gallantly advanced, and to the utter dismay of her attendants, took her in his arms, and kissed her ... 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 Mil. Mem. i. 298.

1809.—"The Padre, who is a half cast Portuguese, informed me that he had three districts under him."—Ed. Valenta, i. 329.

1830.—"Two fat naked Brahmins, daubed with paint, had been importing me for money ... upon the ground that they were padres."—Mem. of Col. Moun- tain, 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. xlii.

PADSHAW, PODSHAW, s. Pers. —Hind. padishâh (Pers. pâd, pât 'throne,' shâh, 'prince'), an emperor; the Great Mogul (q.v.); a king.

[1553.—"Pâtishah." See under POORUB.

[1612.—"He acknowledges no Paden-shawe or King in Christendom but the Portugals' King."—Dawers, Letters, i. 175.]

c. 1630.—" ... round all the roome were placed tacite Mirzoes, Chauns, Sultans, and Beglerbegs, 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 to one another, sneeze, cough, spat, or the like, it being held in the Potshaw's presence a shame of too great presumption."—Sir T. Herbert, ed. 1668, p. 169. At p. 171 of the same we have Potshaugh; and in the edition of 1677, in a vocabulary of the language spoken in Hindustan, we have "King, Patchaw."

And again: "Is the King at Agra? ..."


1673.—"They took upon them without control the Regal Dignity and Title of Pedeshaw."—Freyer, 166.

1727.—"Aureng-zeb, who is now saluted Pautshaw, or Emperor, by the Army, not-withstanding his Father was then alive."—A. Hamilton, i. 175, [ed. 1744].

PAGAR, s.
a. This word, the Malay for a 'fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702.—"Some other out-pagars or Factories, depending upon the Factory of Ben-coolen."—Charters of the E.I. Co. p. 324.

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind.—Arab. word iðâta, 'a fence, enclosure,' in the sense of Presidency: Bombay ki [ka] iðâta, Bangâl ki [ka] iðâta, a sense not given in Shakespeare or Forbes; [it is given in Fallon and Platts. Mr. Skeat points out that the Malay word is pâgar, 'a fence,' but that it is not used in the sense of a 'factory' in the Malay Peninsula. In the following passage it seems to mean 'factory stock':

[1615.—"The King says that at her arrival he will send them their house and pâgar upon rafts to them."—Foster, Letters, iii. 151.]

b. (pâjâr). This word is in general use in the Bombay domestic dialect for wages, Mahr. pâjâr. It is obviously the Port. verb pâgar, 'to pay,' used as a substantive.

[1875.—" ... the heavy-browed sultana of some Gangetic station, whose stern look palpably interrogates the amount of your monthly pâgar."—Wilson, Abode of Snow, 46.]

PAGODA, s. This obscure and remarkable word is used in three different senses.
a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical. In the 17th century we find the word sometimes misapplied to places of Mahommedan worship, as by Faria-y-Sousa, who speaks of the "Pagoda of Mecca."
b. An idol.
c. A coin long current in S. India. The coins so called were both gold and silver, but generally gold. The gold pagoda was the varada or hân of the natives (see HOON); the former name (fr. Skt. for 'boar') being taken from the Boar avatar of Vishnu, which was figured on a variety of ancient coins of the South; and the latter signifying 'gold,' no doubt identical with sōna, and an instance of the exchange of h and s. (See also PARDÃO.)

Accounts at Madras down to 1818 were kept in pagodas, fanams, and kâs (see CASH); 8 kâs = 1 fanam, 42 fanams = 1 pagoda. In the year named the rupee was made the standard coin.* The pagoda was then reckoned as equivalent to 33 rupees.

In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deducible from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. Pao-fah, 'precious pile,' and Poh-kuh-fah ('white-bones-pile').† Anything can be made out of Chinese monosyllables in the way of etymology; though no doubt it is curious that the first at least of these phrases is actually applied by the Chinese to the polygonal towers which in China foreigners specially call pagodas. Whether it be possible that this phrase may have been in any measure formed in imitation of pagoda, so constantly in the mouth of foreigners, we cannot say (though it would not be a solitary example of such borrowing—see NEELAM); but we can say with confidence that it is impossible pagoda should have been taken from the Chinese. The quotations from Corsali and Barboza set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese pagão, 'a pagan.' It is possible that this word may have helped to facilitate the Portuguese adoption of pagoda; it is not possible that it should have given rise to the word. A third theory makes pagoda a transposition of da- goba. The latter is a genuine word, used in Ceylon, but known in Continental India, since the extinction of Buddhism, only in the most rare and exceptional way.

A fourth suggestion connects it with the Skt. bhagavat, 'holy, divine,' or Bhagavati, applied to Durgā and other goddesses; and a fifth makes it a corruption of the Pers. but-kadah, 'idol-temple'; a derivation given below by Ovington. There can be little doubt that the origin really lies between these two.

The two contributors to this book are somewhat divided on this subject:—

(1) Against the derivation from bhagavat, 'holy,' or the Mahr. form bhagavant, is the objection that the word pagode from the earliest date has the final e, which was necessarily pronounced. Nor is bhagavant a name for a temple in any language of India. On the other hand but-kadah is a phrase which the Portuguese would constantly hear from the Mahommedans with whom they chiefly had to deal on their first arrival in India. This is the view confidently asserted by Reinaud (Mémoires sur l'Inde, 90), and is the etymology given by Littré.

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 Prînsep, pl. xliv. But in fact coins with this impress were first struck at Ikkeri at a date after the word pagode was already in use among the Portuguese. However, nearly all bore on one side a rude representation of a Hindu deity (see e.g. Krishparaja's pagoda, c. 1520), and sometimes two such images. Some of these figures are specified by Prînsep (Useful Tables, p. 41), and Varthema speaks of them: "These pardai. . . have two devils stamped upon one side of them, and certain letters on the other" (115-116). Here the name may have been appropriately taken from bhagavat (A. B.).

On the other hand, it may be urged that the resemblance between but-kadah and pagode is hardly close enough, and that the derivation from but-kadah does not easily account for all the uses of the word. Indeed, it seems admitted in the preceding para-

* Prînsep's Useful Tables, by E. Thomas, p. 19.
† Giles, Glossary of Reference, s. v.
the goddess Vallur Bhagavati.” The term Bhagavati seems thus to have been very commonly attached to objects of worship in Malabar temples (see also Fra Paolino, p. 79 and p. 57, quoted under c. below). And it is very interesting to observe that, in a paper on “Coorg Superstitions,” Mr. Kittel notices parenthetically that Bhadrā Kāli (i.e. Durgā) is “also-called Pogōdi, Pavodi, a tadbhavs of Bagavati” (Ind. Antiq. ii. 170)—an incidental remark that seems to bring us very near the possible origin of pagode. It is most probable that some form like pogodi or pagode was current in the mouths of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between Bagavati and but-kadah which shaped the new word. It is no sufficient objection to say that bhagavati is not a term applied by the natives to a temple; the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term?—(H. Y.)

Since the above was written, Sir Walter Elliot has kindly furnished a note, of which the following is an extract:—

“I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz., Bhagavati, ‘god’; bhagavati, ‘goddess.’

“Thus, the Hindu temple with its lofty gopura or propylon at once attracts attention, and a stranger enquiring what it was, would be told, ‘the house or place of Bhagavat.’ The village divinity throughout the south is always a form of Durga, or, as she is commonly called, simply ‘Devi’ (or Bhagavati, ‘the goddess’). . . . In like manner a figure of Durga is found on most of the gold Hunus (i.e. pagoda coins) current in the Dakhan, and a foreigner inquiring what such a coin was, or rather what was the form stamped upon it, would be told it was ‘the goddess,’ i.e., it was ‘Bhagavati’.

As my friend, Dr. Burnell, can no longer represent his own view, it seems right here to print the latest remarks

graph that bhagavat may have had to do with the origin of the word in one of its meanings.

Now it is not possible that the word in all its applications may have had its origin from bhagavat, or some current modification of that word? We see from Marco Polo that such a term was currently known to foreign visitors of S. India in his day—a term almost identical in sound with pagoda, and bearing in his statement a religious application, though not to a temple.* We thus have four separate applications of the word pacawada, or pagoda, picked up by foreigners on the shores of India from the 13th century downwards, viz. to a Hindu ejaculatory formula, to a place of Hindu worship, to a Hindu idol, to a Hindu coin with idols represented on it. Is it not possible that all are to be traced to bhagavat, ‘sacred,’ or to Bhagavat and Bhagavati, used as names of divinities—of Buddha in Buddhist times or places, of Krishna and Durga in Brahminical times and places? (uses which are fact). How common was the use of Bhagavatī 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. xcvi. (vol. ii.) note of an account “of a temple of Bhagavati”; at p. ci.ii. “Temple of Mannadi Bhagavati goddess . . .”; at p. civ. “Temple of Mangombu Bhagavati . . .”; “Temple of Paddeparkave Bhagavati . . .”; “Temple of the goddess Pannāyennar Kave Bhagavati. . .”; “Temple of the goddess Patāli Bhagavati. . .”; “Temple of Bhagavati . . .”; p. cvii. “Account of the goddess Bhagavati at, &c. . . .”; p. cviii. “Acc. of the goddess Yalanga Bhagavati,” “Acc. of

* “The prayer that they say daily consists of these words: ‘Pacawada! Pacawada! Pacawada!’ And this they repeat 104 times.”—(18k. iii. ch. 17.) The word is printed in Ramusio pacoaua; but no one familiar with the constant confusion of c and t in medieval manuscript will reject this correction of M. Panthier. Bishop Caldwell observes that the word was probably Bajaqi, or Pacawa; the Tamil form of Bhagavata, “Lord”; a word reiterated in their sacred formula by Hindus of all sorts, especially Vaishnava devotees. The words given by Marco Polo, if written “Pagoda! Pagoda! Pagoda!” would be almost undistinguishable in sound from Pacawada.
of his on the subject that I can find. They are in a letter from Tanjore, dated March 10, 1880:

"I think I overlooked a remark of yours regarding my observation that the e in Pagode was pronounced, and that this was a difficulty in deriving it from Bhagavat. In modern Portuguese e is not sounded, but verses show that it was in the 16th century. Now, if there is a final vowel in Pagoda, it must come from Bhagavati; but though the goddess is and was worshipped to a certain extent in S. India, it is by other names (Amma, &c.). Gundert and Kittel give 'Pogodi' as a name of a Durga temple, but assuredly this is no corruption of Bhagavati, but Pagoda! Malayalam and Tamil are full of such adopted words. Bhagavati is little used, and the goddess is too insignificant to give rise to pagoda as a general name for a temple.

"Bhagavat can only appear in the S. Indian languages in its (Skt.) nominative form bhagavän (Tamil paṟavaṇ). As such, in Tamil and Malayalam it equals Vishnu or Siva, which would suit. But pagoda can't be got out of bhagavän; and if we look to the N. Indian forms, bhagavant, &c., there is the difficulty about the e, to say nothing about the n."

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 Cuværan [Kushavan, Logaη, Malabar, i. 115]. Their business is to work at baked clay, and tiles for covering houses, with which the temples and Royal buildings are roofed. Their idolatry and their idols are different from those of the others; and in their houses of prayer they perform a thousand acts of worship and mer­c­mancy; they call their temples pagodes, and they are separate from the others."—Barbosa, 135. This is from Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: "nelle loro orazioni fanno molte strigherie e necromìtice, le quali chiamano Pagodes, differenti assai dall' altre" (Ramusio, i. f. 308c.). 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 build­nings 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 Corradi to Giuliano de Mediçi, in Ramusio, i. t. 177.

1543.—"And with this fleet he anchored at Coaño (see QUILON) and landed there with all his people. And the Governor (Martim Afonso de Sousa) went thither because of information he had of a pagode which was quite near in the interior, and which, they said, contained much treasure. ... And the people of the country seeing that the Governor was going to the pagode, they sent to offer him 50,000 pardaos not to go."—Correa, iv. 325-326.

1554.—"And for the monastery of Santa Fee 845,000 reis yearly, besides the revenue of the Pagudios which His Highness bestowed upon the said House, which gives 600,000 reis a year."—Botelho, Tombo, in Subsidios, 78.

1563.—"They have (at Baçaim) in one part a certain island called Salsete, where there are two pagodes or houses of idolatry."—Correa, f. 211r.

1582.—"... Pagode, which is the house of prayers to their Idols."—Cunæveda (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 pagodas and mosques (pagodes e mesquitas), which the Gentiles and the Moors possess in the fortified places of this State. ..." (The King goes on to enjoin the Viceroy to treat this matter carefully with some theologians and canons of those parts, but not to act till he shall have reported to the King).—Letter from the K. of Portugal to the Viceroy, in Arch. Port. Orient., Fasc. 3, p. 417.

1598.—"... houses of Divos [Divels] which they call Pagodes."—Linekochen, 22; [Hak. Soc. i. 70].

1606.—Gouvea uses pagode both for a temple and for an idol, e.g., see f. 460, f. 47.

1630.—"That he should erect pagodes for God's worship, and adore images under green trees."—Lord, Display, &c.

1638.—"There did meet us at a great Pagodo or Pagod, which is a famous and sumptuous Temple (or Church)." — W. Bruton, in Hakt. v. 49.

1674.—"Thus they were carried, many flocking about them, to a Pagod or Temple" (pagode in the orig.).—Steven's Paria y Saura, i. 45.
1674.—"Pagod (quasi Pagan - God), an Idol or false god among the Indians; also a kind of gold coin among them equivalent to our Angel."—Glossographia, &c., by T. S.

1689.—"A Pagoda . . . borrows its Name from the Persian word Pont, which signifies Idol; thence Pont-Ghoda, a Temple of False Gods, and from thence Pagode."—Ovington, 159.

1696. — " . . . qui eussent élevé des pagodes au milieu des villes."—La Bruyère, Caractères, ed. Jouast, 1881, ii. 306.

[1710.—"In India we use this word pagoda (pagodes) indiscriminately for idols or temples of the Gentiles."—Oriente Conquistado, vol. i. Cong. i. Div. i. 53.]

1717.—" . . . the Pagods, or Churches."—Phillips's Account, 12.

1727.—"There are many ancient Pagods or Temples in this country, but there is one very particular which stands upon a little Mountain near Vizagapatam, where they worship living Monkeys."—A. Hamilton, i. 389 [ed. 1744].

1736.—"Págó (incorrect, etym.), an idol's temple in China."—Bailey's Diet. 2nd ed.

1763.—"These divinities are worshipped in temples called Pagodas in every part of Hindostan."—Orme, Hist. i. 2.

1781.—"During this conflict (at Chil-umbeam), all the Indian females belonging to the garrison were collected at the summit of the highest pagoda, singing in a loud and melodious chorus hallelujahs, or songs of exhortation, to their people below, which inspired the enemy with a kind of frantic enthusiasm. This, even in the heat of the attack, had a romantic and pleasing effect, the musical sounds being distinctly heard at a considerable distance by the assailants."—Murray's Narrative, 222.

1809.—"In front, with far stretch'd walls, and many a tower, Turret, and dome, and pinnacle elate, The huge Pagoda seemed to load the land."—Kekama, viii. 4.

[1830.—". . . pagodas, which are so termed from paung, an idol, and ghoda, a temple (!). . . ."—Mrs. Elwood, Narrative of a Journey Overland from England, ii. 27.]

1855.—". . . Among a dense cluster of palm-trees and small pagodas, rises a colossal Gaudama, towering above both, and, Memnon-like, gloowering before him with a placid and eternal smile."—Letters from the Banks of the Irrawaddy, Blackwood's Mag., May, 1856.

b.

1498.—"And the King gave the letter with his own hand, again repeating the words of the oath he had made, and swearing besides by his pagodes, which are their idols, that they adore for gods. . . ."—Correa, Lendas, i. 119.

1582.—"The Divell is oftentimes in them, but they say it is one of their Gods or Pagodes."—Castaneda (tr. by N. L.), f. 37.

[In the following passage from the same author, as Mr. Whiteway points out, the word is used in both senses, a temple and an idol:

"In Goa I have seen this festival in a pagoda, that stands in the island of Divar, which is called Capatun, where people collect from a long distance; they bathe in the arm of the sea between the two islands, and they believe . . . that on that day the idol (pagode) comes to that water, and they cast in for him much betel and many plantains and sugar-canes; and they believe that the idol (pagode) eats those things."—Castaneda, ii. ch. 34. In the orig., pagode when meaning a temple has a small, and when the idol, a capital, P."

1584.—"La religion de queste genti non si intende per esser differenti sette fra loro; hanno certi lor pagodi che son gli idoli. . . ."—Letter of Sassetti, in De Gubernatis, 155.

1587.—"The house in which his pagode or idol standeth is covered with tiles of silver."—R. Pitch. in Hakl. ii. 391.

1598.—". . . The Pagodes, their false and divelish idols."—Linschoten, 26; [Hak. Soc. i. 86.]

1630.—". . . so that the Braumans 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 Demons which they represent."—Sir T. Herbert, ed. 1665, p. 375.

1661.—"Their classic model proved a maggott, Their Directory an Indian Pagod."—Huddbras. Pt. II. Canto i.

1693.—". . . For, say they, what is the Pagoda? it is an image or stone. . . ."—In Wheeler, i. 269.

1727.—". . . the Girl with the Pot of Fire on her Head, walking all the Way before. When they came to the End of their journey . . . where was placed another black stone Pagod, the Girl set her Fire before it, and run stark mad for a Minute or so."—A. Hamilton, i. 274 [ed. 1744].

C. 1737.—"See thronging 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.—". . . Nell"s sceir poi li cauali Arabi di Goa, si paga di datio quaranta due pagodi per cauallo, et ogni pagodo val ottto lire alla nostra moneta; e sono monete d'oro; de modo che li cauali Arabi sono in gran prezio in quei paesi, come sarebbe trecento quattro cento, cinque cento, e fina mille ducenti l'uno."—C. Fiderici, in Rambus, iii. 398.
At 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?) conformable to the first issue, which is called of Agra, and which is of the same value as that of the San Tomes, which were issued in its likeness."—Dict of the King, in Arch. Port. Oriental, iii. 782.

1598. — "There are yet other sorts of money called Pagodes. . . . They are Indian and Hanethenish money with the picture of a Dueil upon them, and therefore are called Pagodes."—Linschoten, 54 and 69; [Hak. Soc. i. 187. 242].

1602.—"And he caused to be sent out for the Kings of the Deccan and Canara two thousand horses from those that were in Goa, and this brought the King 80,000 pagodes, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the ports of Arabia and Persia; in entering Goa they are free and uncharged, but on leaving that place they have to pay these duties."—Conto, iv. vi. 6.

[1597.—"with a sum of gold pagodes, a coin of the upper country (Balagat), each of which is worth 500 reis (say 11s. 3d.; the usual value was 300 reis)."—Ibid. VII. 11.

1623.—"An Indian Gentle Lord called Rama Rau, who has no more gold than 2000 pagod [pagoda] of annual revenue, of which again he pays about 800 to Venkapat Naieka, whose tributary he is. . . ."—P. della Valle, ii. 692; [Hak. Soc. ii. 306].

1673.—"About this time the Rajah. . . . was weighed in Gold, and poised about 16,000 Pagods."—Fryer, 80.

1676.—"For in regard these Pagods are very thick, and cannot be elipt, those that are Masters of the trade, take a Piercer, and pierce the Pagod through the side, halfway or more, taking out of one piece as much Gold as comes to two or three Sols."—Tuomniss. E.T. 1654. ii. 4; [Bailly, ii. 92].

1780.—"Sir Thomas Rumbold, Bart., reigned the Government of Fort St. George on the M. of the 9th inst., and immediately went on board the General Barker. It is confidently reported that he has not been able to accumulate a very large fortune, considering the long time he has been at Madras; indeed people say it amounts to only 17 Laacks and a half of Pagodas, or a little more than £600,000 sterling."—Hicky's Bengal Gazette, April 15.

1795.—"Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many laces of pagoda."—Nabob of Arcot, in Burke's Speech on the Nabobs Debts, Works, ed. 1852, iv. 18.

1796.—"La Bhagavadi, moneta d'oro, che ha l'immagine della dea Bhagavadi, nome corretto in Pagodi o Pagode dagli Européi, è moneta rotonda, convessa in una parte . . ."—Fra Paolino, 57.

1863.—"It frequently happens that in the bazaar, the star pagoda exchanges for 4 rupees, and at other times for not more than 3."—Wellington, Dep., ed. 1837, ii. 375.

PAGODA-TREE. A slang phrase once current, rather in England than in India, to express the openings to rapid fortune which at one time existed in India. [For the original meaning, see the quotation from Ryklof Van Goens under FO TREE. Mr. Skewet writes: It seems possible that the idea of a coin tree may have arisen from the practice, among some Oriental nations at least, of making cash in moulds, the design of which is based on the plan of a tree. On the E. coast of the Malay Peninsula the name cash-tree (poko' pitis) is applied to cash cast in this form. Gold and silver tributary trees are sent to Siam by the tributary States: in these the leaves are in the shape of ordinary tree leaves.]

1787.—"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.

PAHLAVI, PEHLAVI. 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 Pahluvi was adopted by Europeans from the Parsi use. The language of Western Persia in the time of the Achaemenian kings, as preserved in the cuneiform inscriptions of Persepolis, Behistun, and elsewhere, is nearly akin to the dialects of the Zend-Avesta, and is characterised by a number of inflections agreeing with those of the Avesta and of Sanskrit. The dissolution of inflectional terminations is already indicated as beginning in the later Achaemenian inscriptions, and in many parts of the Zend-Avesta but its course cannot be traced, as there are no inscriptions in Persian.
language during the time of the Arsa-
cidae; and it is in the inscriptions on
rocks and coins of Ardakshir-i-
Papâkân (A.D. 226-240)—the Ardâshir
Babâgân 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 representa-
tives 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 repre-
sentatives, or logograms, of the Persian
words which were spoken. Thus, the
Persians would write malkân malkâ,
'King of Kings,' but they would read
shâhân shâh. . . . 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 dis-
appeared 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 con-
fined to those of the Parsis, transla-
tions from the Avesta, and others
almost entirely of a religious character.
Where the language is transcribed,
either in the Avesta characters, or in
those of the modern Persian alphabet,
and freed from the singular system
indicated above, it is called Pazand
(see PAZEND); a term supposed to be
derived from the language of the
Avesta, paâtizânti, 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 pâhlav and pâhlavan, &c.,
have become the appellation of a
warrior or champion in both Persian
and Armeanian, originally derived from
that most warlike people the Parthians.
(See PULWAUN.) Whether there was
any identity between the name thus
used, and that of Pahlava, which is
applied to a people mentioned often in
Sanskrit books, is a point still un-
settlement.

The meaning attached to the term
Pahlavi by Orientals themselves, writ-
ing in Arabic or Persian (exclusive of
Paras), appears to have been 'Old
Persian' in general, without restric-
tion to any particular period or
dialect. It is thus found applied to
the cuneiform inscriptions at Per-
sepolis. (Derived from West as quoted
above, and from Haug's Essays, ed.
London, 1878.)

* Or our symbol (â), now modified into (ê),
which is in fact Latin æ, but is read 'â.'
† 'The peculiar mode of writing Pahlavi here
alluded to long made the character of the lan-
dage a standing puzzle for European scholars,
and was first satisfactorily explained by Professor
Haug, of Munich, in his admirable Essay on the
Pahlavi Language, already cited" (West, p. xii.)
has shown the construction to have been derived from India with Buddhism (see Indian and Eastern Architecture, pp. 700-702). [So the Torii of Japan seem to represent Skt. torana, 'an archway' (see Chamberlain, Things Japanese, 3rd ed. 407 seq.).]

**PÁLAGILÁSS.** s. This is domestic Hind. for 'Asparagus' (Panjab N. & Q. ii. 189).

**PALANKEEN, PALANQUIN.** s. A box-litter for travelling in, with a pole projecting before and behind, which is borne on the shoulders of 4 or 6 men—4 always in Bengal, 6 sometimes in the Telugu country.

The origin of the word is not doubtful, though it is by no means clear how the Portuguese got the exact form which they have handed over to us. The nasal termination may be dismissed as a usual Portuguese addition, such as occurs in mandarin, Bayaim (Wasaí), and many other words and names as used by them. The basis of all the forms is Skt. paryaśka, or paryaśka, 'a bed,' from which we have Hind. and Mahr. palanq, 'a bed,' Hind. palki, 'a palankin,' [Telugu pallakki, which is perhaps the origin of the Port. word], Pali palanka, 'a couch, bed, litter, or palankin' (Childers), and in Javanese and Malay palangki, 'a litter or sedan' (Craneford).*

It is curious that there is a Spanish word palanca (L. Lat. phalangy) for a pole used to carry loads on the shoulders of two bearers (called in Sp. palanquinos); a method of transport more common in the south than in England, though even in old English the thing has a name, viz. 'a cowlestaff' (see N.E.D.). It is just possible that this word (though we do not find it in the Portuguese dictionaries) may have influenced the form in which the early Portuguese visitors to India took up the word.

The thing appears already in the Rámâyana. It is spoken of by Ibn Batuta and John Marignolli (both c. 1350), but neither uses this Indian name; and we have not found evidence of palki older than Akbar (see Elliot, iv. 515, and Aín, 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. William- son (V. M., i. 316 seqq.) gives an account of the different changes in the fashion of palankins, from which it would appear that the present form must have come into use about the end of the 18th century. Up to 1840-50 most people in Calcutta kept a palankin and a set of bearers (usually natives of Orissa—see ORIYA), but the practice and the vehicle are now almost, if not entirely, obsolete among the better class of Europeans. Till the same period the palankin, carried by relays of bearers, laid out by the post-office, or by private chowdries (q.v.), formed the chief means of accomplishing extensive journeys in India, and the elder of the present writers has undergone hardly less than 8000 or 9000 miles of travelling in going considerable distances (excluding minor journeys) after this fashion. But in the decade named, the palankin began, on certain great roads, to be superseded by the dawk-garry (a Palkee-garry or palankin-carriage, hORED by ponies posted along the road, under the post-office), and in the next decade to a large extent by railway, supplemented by other wheel-carriage, so that the palankin is now used rarely, and only in out-of-the-way localities.

c. 1340. — 'Some time afterwards the pages of the Mistress of the Universe came to me with a dāla. . . . It is like a bed of state . . . with a pole of wood above . . . this is curved, and made of the Indian cane, solid and compact. Eight men, divided into two relays, are employed in turn to carry one of these; four carry the palankin whilst four rest. These vehicles serve in India the same purpose as donkeys in Egypt; most people use them habitually in going and coming. If a man has his own slaves, he is carried by them; if not he hires men to carry him. There are also a few found for hire in the city, which stand in the bazaars, at the Sultan's gate, and also at the gates of private citizens.'— Ibn Batuta, iii. 386.

c. 1350. — 'Et eciam homines et mulieres portant super scapulas in lecticis de quibus in Canticiis: ferculum fecit sibi Salomon de

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* In Canticles, iii. 9, the "ferculum quod fecit sibi rex Salomon de lignis Libani" is in the Hebrew oppýrgos, which has by some been supposed to be Greek φορέος; highly improbable, as the litter came to Greece from the East. Is it possible that the word can be in some way taken from paryaśka? The R.V. has palanquin. [See the discussion in Encyclopaedia Biblica, iii. 2804 seq.].
The following is the 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 palanquins 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 the whole community, giving the reasons against such a proceeding, which were also sent to Your Majesty. Nevertheless in a Council that was held this last summer, they dealt with this subject, and they agreed to petition Your Majesty to order that the said palanquins 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 Ciudad de Goa escreveu a Sua Magestade, o anno de 1606. In Archiv. Port. Orient., fasc. 1, 2a. Edição, 2, Parte, 186.

1608-9.—"If comming forth of his Pallace, hee (Jahangir) get vp on a Horse, it is a signe that he goth for the Warres; but if he be vp vpon an Elephant or Palankine, it will bee but an hunting Voyage."—Hakius, in Purchas, i. 219.

1616.—"... Abdula Chan, the great governour of Amadavas, being sent for to Court in disgrace, comming in Pilgrims Clothes with forti servants on foote, about sixe miles in counterfeit humiliation, finished the rest in his Pallancke."—Sir T. Roe, in Purchas, i. 552; [Hak. Soc. ii. 278, which reads Palankee, with other minor variances].

In Terry's account, in Purchas, ii. 1475, we have a Pallankee, and (p. 1481) Palanka; in a letter of Tom Coryate's (1615) Palancken.

1623.—"In the territories of the Portuguse in India it is forbidden to men to travel in palankin (Palanchino) as in good sooth too effeminate a proceeding; neither as 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."—F. della Valle, i. 611; [comp. Hak. Soc. i. 31].

1659.—"The designing rascal (Sivaji) . . . conselilated Afsal Khan, who fell into the snare. . . . Without arms he mounted the palki, and proceeded to the place appointed under the fortress. He left all his attendants at the distance of a long arrow-shot. . . . Sivaji had a weapon, called in the language of the Dakhin bichikh (i.e. 'scorpion') on the fingers of his hand, hidden under his sleeve. . . ."—Khdir Khan, in Elliot, viii. 259. See also p. 508.

c. 1660.—"... From Golconda to Mysdeen there is no travelling by waggons. . . . But instead of Coaches they have the convenience of Palkies, wherein you are carried with more speed and more ease than in any part of India."—Tavernier, E.T. ii. 70; [ed. Ball, i. 175]. This was quite true up to our own time. In 1840 the present writer was carried on that road, a stage of 25 miles in little more than 5 hours, by 12 bearers, relieving each other by sixes.

1672. The word occurs several times in Baldeaus as Pallinkijn. Tavernier writes Palki and sometimes Palankine [Ball, i. 45, 175, 390, 392]; Bernier has Paleky [ed. Constable, 214, 283, 372].

1673.—"... ambling after these a great pace, the Palankeen-Boys support them four of them, two at each end of a Bambu,
PALAVERAM, PALANKEEN, PALANQUIN. 661

which is a long hollow Cane... arched in the middle... where hangs the Palan-
keen, as big as an ordinary Couch, broad enough to tumble in... "—Fryer, 34.

1675.—"The permission you are pleased to give us to buy a Palakkee on the Com-
pany's Acct. Shall make use off as Soone as can possibly meet with one y^t may
be fitt for ye purpose... "—MS. Letter from Factory at Bullassore to the Council (of Fort
St. George), March 9, in India Office.

1682.—Joan Nieuhof has Palakijn. Ze en Laut-Reize, ii. 78.

[...]

Palmers are... so that they cannot be used out of Calcutta." —Wellington (to Major Shaw), June 20.

The following measures a change in ideas. A palakkin is now hardly ever
used by a European, even of humble position, much less by the opulent:

1708.—"Palkee. A litter well known in India, called by the English Palankeen.
A Guzerat punster (aware of no other)

hazards the Etymology Palakkee [pala-
uck] a thing requiring an annual income of a quarter Lack to support it and corre-
sponding luxuries."—R. Drummmond, Illustrations, &c.

The conveyances of the island (Madeira) are of three kinds, viz.: horses,

mules, and a litter, yeloped a palakpee,

being a chair in the shape of a bathing-tub,

with a pole across, carried by two men, as
dooleys are in the east."—Welsh, Reminisci-
cences, i. 282.

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.

1850.—"It will amaze readers in these days to learn that the Governor-General
sometimes condescended to be carried in a

Palakkie—a mode of conveyance which,

except for long journeys away from rail-
roads, has long been abandoned to portly

Baboo's, and Eurasian clerks."—Nat. Rev.,

1851.—"In the great procession on Corpus

Christi Day, when the Pope is carried in a

palakquin round the Piazza of St. Peter,

it is generally believed that the cushions

and furniture of the palakquin are so ar-

ranged 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, 251.

PALAVERAM, n.p. A town and

cantonment 11 miles S.W. from

Madras. The name is Pallavaram

probably Pal-para, Pallavapura
PALE ALE. The name formerly given to the beer brewed for Indian use.
(See BEER.)

1784.—"London Porter and Pale Ale, light and excellent, Sicca Rupees 150 per hhd."—Advt. in Seton-Kerr, i. 39.

1793.—"For sale... Pale Ale (per hhd.)... Rs. 80."—Bombay Courier, Jan. 19.

[1801.—1. Pale Ale: 2. strong ale; 3. small beer; 4. brilliant beer; 5. strong porter; 6. light porter; 7. brown stout."—Advt. in Carey, Good Old Days, i. 147.]

1848.—"Constant dinners, tiffins, pale ale, and claret, the prodigious labour of cutchery, and the refreshing of brandy pannee, which he was forced to take there, had this effect upon Waterloo Sedley."—Vanity Fair, ed. 1867, ii. 258.

1853.—"Parmi les cafés, les cabarets, les gargotes, l'on rencontre ça et là une taverne anglaise placardée de sa pancarte de porter simple et double, d'old Scotch ale, d'East India Pale beer."—Th. Gautier, Constantino-ople, 22.

1867.—
"Pain bis, galette ou panaton, Fromage à la pie ou Stilton, Cidre ou pale-ale de Burton, Vin de brie, ou branmouton."

Th. Gautier à Ch. Gavrois.

PALEMPORE, s. A kind of chintz bed-cover, sometimes made of beautiful patterns, formerly made at various places in India, especially at Sadras and Masulipatam, the importation of which into Europe has become quite obsolete, but under the greater appreciation of Indian manufactures has recently shown some tendency to revive. The etymology is not quite certain,—we know no place of the name likely to have been the eponymic,—and possibly it is a corruption of a hybrid (Hind. and Pers.) palang-posh, 'a bed-cover,' which occurs below, and which may have been perverted through the existence of Salempore as a kind of stuff. The probability that the word originated in a perversion of palang-posh, is strengthened by the following entry in Blount's Dict. (Suppt. 1727.)

"Chaudus or Chaudrus são huns panos grandes, que servem para cobrir camas e outras cousas. São pintados de cores muy vistosas, e alguns mais finos, a que chamam palangpuzes. Fabrica-se de algodão em Bengala e Choromandel,"—i.e. "Chaudus or Chauduses" (this I cannot identify, perhaps the same as Choutar among Piece-goods) 'are a kind of large cloths serving to cover beds and other things. They are painted with gay colours, and there are some of a finer description which are called palangposhes,' &c.

[For the mode of manufacture at Masulipatam, see Journ. Ind. Art. iii. 14. Mr. Pringle (Madras Selections, 4th ser. p. 71, and Diary Ft. St. Geo. 1st ser. iii. 173) has questioned this derivation. The word may have been taken from the State and town of Palempur in Guzerat, which seems to have been an emporium for the manufactures of N. India, which was long noted for chintz of this kind.]

1868.—"Int Governe van Raga mondarga... werden veel... Salampori... gemaeckt."—Van den Broecke, 87.

1873.—"Staple commodities (at Masulipatam) are callicuts white and painted, Palempores, Carpets."—Fryer, 34.

1813.—"A stain on every bush that bore A fragment of his palampore, His breast with wounds unnumber'd riven, His back to earth, his face to heaven."—Byron, The Giaour.

1814.—"A variety of tortures were inflicted to extort a confession; one was a sofa, with a platform of tight cordage in network, covered with a palampore, which concealed a bed of thorns placed under it: the collector, a corpulent Baniian, was then stripped of his jama (see JAMMA), or muslin robe, and ordered to lie down."—Forbes, Or. Mem. ii. 429; [2nd ed. ii. 54].

1817.—"... these cloths... serve as coverlids, and are employed as a substitute for the Indian palampore."—Raffles, Java, 171; [2nd ed. i. 191].

1855.—"The jewelled amaan of thy zemzem is bare, And the folds of thy palampore wave in the air."

Bon Gautier, Eastern Serenade.]

1862.—"Bala posh, or Palang posh, quilt or coverlet, 300 to 1000 rupees."—Panjab Trade Report, App. p. xxxix.

1880.—"... and third, the celebrated palampores, the 'bed-covers,' of Masulipatam, Fateghar, Shikarpur, Hazura, and other places, which in point of art decoration are simply incomparable."—Birdwood, The Industrial Arts of India, 260.

PARI, s. The name of the sacred language of the Southern Buddhists, in fact, according to their apparently
well-founded tradition Magadhī, the dialect of what we now call South Bahar, in which Sakyamuni discoursed. It is one of the Prākritis (see PRACRIT) or Aryan vernaculars of India, and has probably been a dead language for nearly 2000 years. Pāli in Skt. means 'a line, row, series'; and by the Buddhists is used for the series of their Sacred Texts. Pāli-bhāṣā is then 'the language of the Sacred Texts,' i.e. Magadhī; and this is called elliptically by the Singalaese 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 Prākritis' from its inherent grace and strength (Childers). But the analogy to Tuscan is closer still in the parallelism of the modification of Sanskrit words, used in Pāli, to that of Latin words used in Italian.

Robert Knox does not apparently know by that name the Pāli language in Ceylon. He only speaks of the Books of Religion as "being in an 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 Edif. xxv. 61.

1690.—"... this Doubt proceeds from the Sinames 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 Balīe 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 borrowed from the Balīe."—De la Loubère's Siam, L.T. 1693, p. 9.

1795.—"Of the ancient Pālīs, whose language constitutes at the present day the sacred text of Ava, Pogue, 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 Pāli, the sacred language of the priests of Boodh, is nearly allied to the Sanscrit of the Bramins: and there certainly is much of that holy idiom interwoven on the vulgar language of Ava, by the introduction of the Hindoo religion."—Sims, 337.8.

1818.—"The Talapoins... do apply themselves in some degree to study, since according to their rules they are obliged to learn the Sādā, which is the grammar of the Pāli language or Magatā, to read the Vini, the Padimot... and the sermons of Godama... All these books are written in the Pāli 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."—Sangermano's Burmese Empire, p. 141.

[1822.—"... the sacred books of the Buddhists are composed in the Balli tongue..."—Wallace, Fifteen Years in India, 187.]

1837.—"Buddhists are impressed with the conviction that their sacred and classical language, the Māgadhi or Pāli, 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 Pāli 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,—

Sā Māgadhi: māla bhāṣā (kē.).
There is a language which is the root;... men and brāhmans at the commencement of the creation, who never before heard nor uttered a human accent, and even the Supreme Deities, spokè it: it is Māgadhi.'

'This verse is a quotation from Kachchhā-yānō's grammar, the oldest referred to in the Pāli literature of Ceylon... Let me... at once aver, that, exclusive of all philological considerations, I am inclined, on prima facie evidence—external as well as internal—to entertain an opinion adverse to the claims of the Buddhists on this particular point."—George Turnour, Introd. to Mahāwamsa, p. xxiii.

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 at once to the position of dignity for which it still retains. Read Sanskrit or Latin, Magadhese for Tuscan, and the Three Baskets for the Divina Commedia, and the parallel is complete... Like Italian Pāli is at once flowing and sonorous; it is a characteristic of both languages that nearly every word
...ends in a vowel, and that all harsh conjunctions are softened down by assimilation, elision, or crisis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought." — Children, Preface to Pali Dict. pp. xiii-xiv.

PALMYRE, Delhi • whilst, i.e. "A. ilha de Céllão . . . habitants palmeiras." — Garcia, ff. 65v-66. 1673.—"Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Conveniency the Poorer are made of Boughs and ollas of the Palmereses." — Fryer, 199. 1719.—— leave of a Tree called Palmeira." — Prop. of the Gospel in the East, iii. 85. 1756.—"The interval was planted with rows of palmira, and coco-nut trees." — Orme, ii. 90, ed. 1803. 1860.—"Here, too, the beautiful palmira palm, which abounds over the north of the Island, begins to appear." — Tennent's Ceylon, ii. 54.

PALMYRA POINT, n.p. Otherwise called Pt. Pedro, a corruption of the Port. Punta das Pedros, 'the rocky cape,' a name descriptive of the natural features of the coast (Tennent, ii. 533). This is the N.E. point of Ceylon, the high palmya trees on which are conspicuous.

PALMYRES, 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 Brâhmany 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 Segovória, a que os nossos chamam das Palmiras por huns que ali estam, as quaes os navegantes notam por lhes dar conhecimento da terra. E deste cabo... fazemos fio do Reyno Orinax." — Barros, i. ix. 1. 1598. — "... 2 miles (Dutch) before you come to the point of Palmerasias, you shall see certaine blacke houles standing ypon a land that is higher than all the land thereabouts, and from thence to the Point it beginneth againe to be low ground and... you shall see some small (but not ouer white) sandie Dounes... you shall finde being right against the point de Palmerasias... that vpon the point there is neether tree nor bush, and although it hath the name of the Point of Palm-trees, it hath notwithstanding right forth, but one Palm tree." — Linschoten, 3d Book, ch. 12.

[c. 1665. — "Even the Portuguese of Opovil (see HOOGLY), in Bengale, purchased..."
PAMBLE.

[Article begins with a list of references and notes.]

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PANDAL, PENDAUL.

and a pamree or loose mantle to throw over their shoulders, or to lyo upon the ground."—Grose, 2nd ed. ii. 81.]

PANCHÂNGAM, s. Skt. = 'quinque-partite.' A native almanac in S. India is called so, because it contains information on five subjects, viz. Solar Days, Lunar Days, Asterisms, Yogas, and karâmas (certain astrological divisions of the days of a month). Panchanga is used also, at least by Buchanan below, for the Brahman who keeps and interprets the almanac for the villagers. [This should be Skt. panchângi.]

1612.—"Every year they make new almanacs for the eclipses of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their auguries, and this they call Panchagao."—Coute, V. vi. 4.

1651.—"The Bramins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks, and these they call Panjangam."—Rogerius, 55. This author gives a specimen (pp. 63-69).

1800.—"No one without consulting the Panchanga, or almanac-keeper, knows when he is to perform the ceremonies of religion."—Buchanan's Mysore, &c., i. 294.

PANDAL, PENDAUL, s. A shed. Tamil. pandal, [Skt. bandh, 'to bind'].

1651.—"... it is the custom in this country when there is a Bride in the house to set up before the door certain stakes somewhat taller than a man, and these are covered with lighter sticks on which foliage is put to make a shade. ... This arrangement is called a Pandæi in the country speech."—Rogerius, 12.

1717.—"Water-Bandels, which are little sheds for the Conveniency of drinking Water."—Phillip's Account, 19.

1745.—"Je sui vis la procession d'un peu loin, et arrivé aux sepultures, j'y vis un pandel ou tente dressée, sur la fosse du defunt; elle etait ornée de branches de figuier, de toiles peintes, &c. L'intérieur était garnie de petites lampes allumées."—Norbert, Mémoires, iii. 32.

1781.—"Les gens riches font construir devant leur porte un autre pandel."—Sonnerat, ed. 1752, i. 184.

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 pun-dull, because he had not paid the labourers who made it."—Letter of Sir T. Munro, in Life, i. 282.

1814.—"There I beheld, assembled in the same pandaul, or reposing under the friendly banian-tree, the Gostanee (see
GOSAIN (see JOGEE) in a state of nudity, the Yooge (see JOGEE) with a lark or paroquet his sole companion for a thousand miles."—Forbes, Or. Mem. ii. 465; [2nd ed. ii. 72. In ii. 109 he writes Pendall].

1815.—"Pandauls were erected opposite the two principal fords on the river, where under my medical superintendence skilful natiives provided with eau-de-luce and other remedies were constantly stationed."—Dr. McKenzie, in Asiatic Researches, xiii. 329.

PANDARAM, s. A Hindu ascetic mendicant of the (so-called) Sídhras, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, pandhiram. C. P. Brown says the Pandiram is properly a Vaishnava, but, other authors apply the name to Saiva priests. [The Madras Gloss, derives the word from Skt. pandhu-ranya, 'white-coloured.' Messrs. Cox and Stuart (Man of N. Arcot. i. 199) derive it from Skt. bhaja-dagara, 'a temple-treasury,' wherein were employed those who had renounced the world. "The Pandarams seem to receive numerous recruits from the Saivite Sídhras castes, who choose to make a profession of piety and wander about begging. They are, in reality, very lax in their modes of life, often drinking liquor and eating animal food furnished by any respectable Sídhras. They often serve in Siva temples, where they make up garlands of flowers to decorate the lingam, and blow brass trumpets when offerings are made or processions take place" (ibid.).]

1711. "... But the destruction of 50 or 60,000 pagodas worth of grain... and killing the Pandaram; these are things which make his demands really carry too much justice with them."—Letter in Wheeler, ii. 169.

1717. "... Bramans, Pantarongal, and other holy men."—Phillips's Account, 18. The word is here in the Tamil plural.


1745. "On voit ici quelquefois les Pandarums ou Penkiens qui ont été en pêlerinage à Bengale; quand ils retournent ils apportent ici avec grand soin de l'eau du Gange dans des pots ou vases bien formés,"—Norbert, Mém. iii. 28.

c. 1760. "The Pandarams, the Mahometan priests, and the Bramins themselves yield to the force of truth."—Grose, i. 252.

1781. "Les Pandarons ne sont pas moins revérs que les Sàvîrâs. Ils sont de la secte de Chiven, se barbouillent toute la figure, la poitrine, et les bras avec des cendres de bouze de vache," &c.—Sonnert, Svo. ed., ii. 113-114.

1798. "... The other figure is of a Pandaram or Sàvîrâ, of the class of pilgrims to the various pagodas."—Pennant's View of Hindostan, preface.

1800. "In Chena the Pûtrâs (see POUJAREE) or priests in these temples are all Pandarums, who are the Sàvîrâs dedicated to the service of Siva's temples..."—Buchanan's Mysore, &c., ii. 335.

1809. "The chief of the pagoda (Ramswaram), or Pandaram, waiting on the beach."—Id. Valentin, i. 338.

1860. "In the island of Nainativoe, to the south-west of Jafna, there was till recently a little temple, dedicated to the goddess Naga Tambiram, in which consecrated serpents were tenderly reared by the Pandarams, and daily fed at the expense of the worshippers."—Tennent's Ceylon, i. 373.

PANDARANI, n. p. The name of a port of Malabar of great reputation in the Middle Ages, a name which has gone through many curious corruptions. Its position is clear enough from Varthema's statement that an uninhabited island stood opposite at three leagues distance, which must be the "Sacrifice Rock" of our charts. [The Madras Gloss. identifies it with Collam.] The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form Pantalâni (approx. lat. 11° 26'), a little way north of Koiland. It is seen below in Don Batuta's notice that Pandarani afforded an exceptional shelter to shipping during the S.W. monsoon. This is referred to in an interesting letter to one of the present writers from his friend Col. (now Lt.-Gen.) R. H. Sankey, C.B., R.E., dated Madras, 13th Feb., 1881: "One very extraordinary feature on the coast is the occurrence of mud-banks in from 1 to 6 fathoms of water, which have the effect of breaking both surf and swell to such an extent that ships can run into the patches of water so sheltered at the very height of the monsoon, when the elements are raging, and not only find a perfectly still sea, but are able to land their cargoes. ... Possibly the snugness of some of the harbours frequented by the Chinese junks, such as Pandarani, may have been mostly due to banks of this kind? By the way, I suspect your 'Pandarani' was nothing but the roadstead of Coulete (Coulandi or
Quelande of our Atlas). The Master Attendant who accompanied me, appears to have a good opinion of it as an anchorage, and as well sheltered.

[See Logan, Malabar, i. 72.]

c. 1150. — "Pandarana is a town built at the mouth of a river which comes from Mau'dar (see MALABAR), where vessels from India and Sind cast anchor. The inhabitants are rich, the markets well supplied, and trade flourishing." — Ediri, in Elliot, i. 90.

1296. — "In the year (1296) it was prohibited to merchants who traded in fine or costly products with Majapah (Ma'bar or Coromandel), Pei-nan (?) and Fantalaina, three foreign kingdoms, to export any one of them more than the value of 50,000 tining in paper money." — Chinese Annals of the Mongol Dynasty, quoted by Pauthier, Marc Pol, 592.

c. 1300. — "Of the cities on the shore the first is Sindibdr, then Faknur, then the country of Manjarur, then the country of Hil, then the country of (Pandarana)." — Raskuddin, in Elliot, i. 165.

c. 1321. — "And the forest in which the pepper growth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called Pandrina, and the other Cypsitlin" (see SHINKALI). — Friar Odorjo, in Cathay, &c., 75.

c. 1343. — "From Boddfattan we proceeded to Pandaraina, a great and fine town with gardens and barns. The Musulmans there occupy three quarters, each having its mosque. . . . It is at this town that the ships of China pass the winter" (i.e. the S.W. monsoon). — Ibn Batuta, iv. 88. (Compare Roteiro below.)

c. 1442. — "The humble author of this narrative having received his order of dispatch to return from Calicut by sea, after having passed the port of Bendinah (read Bandarana, and see MANGALORE, a) situated on the coast of Melabar, (he) reached the port of Mangalor. . . ." — Abhurazzaq, in India in Xith Cent., 20.

1498. — "Oh! Chemu Pandaranya . . . por que ali estava bom porto, e que ali nos amarassamos . . . e que era costume que os navios que vinham a esta terra pousasem ali por estarem seguros. . . ." — Roteiro de Vasco da Gama, 53.

1508. — "Da poi fecemo vela et in vn porto de dicto Re chiamato Fundarane amazorno molta gente co artelaria et delibera andare verso il regno de Cuchin . . ." — Letter of King Emanuel, p. 5.

c. 1506. — "Questo capitano si trovò nave 17 de mercandori Mori in uno porto se chima Pandarami, e combatte con queste le quali se messeno in terra ; per modo che questo capitano mandò tutti li soi copani ben armati con un baril de polvere per cadun copano, e mise fuoco dentro dette navi de Mori ; e tutte quelle brasilone, con tutte quelle spezierie che erano cargeh per la Mecha, e s'intende ch' erano molto ricche. . . ." — Leonardo Co' Masser, 20-21.

1510. — "Here we remained two days, and then departed, and went to a place which is called Pandarani, distant from this one day's journey, and which is subject to the King of Calicut. This place is a wretched affair, and has no port." — Varthema, 153.

1516. — "Further on, south south-east, is another Moorish place which is called Pandarani, in which also there are many ships." — Barbosa, 152.

In Rowlandson's Translation of the Tokjutul-Majaddimin (Or. Transl. Fund, 1833), the name is habitually misread Fundreah for Fundaraina.

1536. — "Martim Afonso . . . ran along the coast in search of the paroas, the galleys and caravels keeping the sea, and the foists hugging the shore. And one morning they came suddenly on Cunhalaremcur with 25 paroas, which the others had sent to collect rice; and on catching sight of them as they came along the coast towards the Isles of Pandarane, Diogo de Reynoso, who was in advance of our foists, he and his brother . . . and Diogo Corvo . . . set off to engage the Moors, who were numerous and well armed. And Cunha, when he knew it was Martim Afonso, laid all pressure on his oars to double the Point of Tiraccle. . . ." — Correia, iii. 775.

PANDY, s. The most current colloquial name for the Sepoy mutineer during 1857-58. The surname Pándy [Skt. Pandita] was a very common one among the high-caste Sepoys of the Bengal army, being the title of a Jat [got, gotra] or subdivisional branch of the Brahmins of the Upper Provinces, which furnished many men to the ranks. "The first two men hung" (for mutiny) "at Barrackpore were Pandies by caste, hence all sepoys were Pandies, and ever will be so called" (Bourchier, as below). "In the Bengal army before the Mutiny, there was a person employed in the quarter-guard to strike the gong, who was known as the gunt Pandy" (M.-G. Keatinge). "Ghant, 'a gong or bell."

1857. — "As long as I keep the entire confidence I do, that we shall triumph over this iniquitous 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.

"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, PANGAIA, s. From the quotations, a kind of boat used on the E. coast of Africa. [Pryard de Laval (i. 33, Hak. Soc.) speaks of a "kind of raft called a panguaye," on which Mr. Gray comments: "As Rivara points out, Pryard mistakes the use of the word panguaye, or, as the Portuguese write it, pangario, which was a small sailing canoe. . . Rivara says the word is still used in Portuguese India and Africa for a two-masted barge with lateen sails. It is mentioned in Lancaster's Voyages (Hak. Soc. pp. 5, 6, and 26), where it is described as being like a barge with one mat sail of coco-nut leaves. 'The barge is sowed together with the rindes of trees and pinned with wooden pinnes.' See also Alb. Comm. Hak. Soc. iii. p. 60, note; and Dr. Burnell's note to Linschoten, Hak. Soc. i. p. 32, where it appears that the word is used as early as 1505, in Dom Manoel's letter."

[1513.—Pandejada and Punguagada are used for a sort of boat near Malacca in D'Andrade's Letter to Alboquerque of 22 Febly.; and we have "a Pandejada laden with supplies and arms" in India Office MS., Corpo Chronologico, vol. i.]

1591.——". . . divers Pangaras or boats, which are pinned with wooden pinnes, and sowed together with Palmito cordes."—Barker, in Hakluyt, ii. 558.

1598.—"In this fortesse of Sofala the Captaine of Mosambique hath a Factor, and twice or thrice every yer he sendeth certaine boats called "Pangaios, which saine along the shore to fetch gold, and bring it to Mosambique. These Pangaios are made of light planks, and sowed together with cords, without any nails."—Linschoten, ch. 4; [Hak. Soc. i. 32].

1618.—"Each of these bars, of Quilumane, Cumama, and Loubo, allows of the entrance of vessels of 100 tons, viz., galeots and pangaios, loaded with cloth and provisions; and when they enter the river they discharge cargo into other light and very long boats called almadias. . . ."—Bocarro, Decada, 534.

[1766.—"Their larger boats, called panguays, are raised some feet from the sides with reeds and branches of trees, well bound together with small-cord, and afterwards made water-proof, with a kind of bitumen, or resinous substance."—Grose, 2nd ed. i. 18.]

PANGOLIN, s. This book-name for the Manis is Malay Panggaling, 'the creature that rolls itself up.' [Scott says: "The Malay word is peng-goling, transcribed also peng-guling; Katingan penguling. It means 'roller,' or, more literally, 'roll up.' The word is formed from goling, 'roll, wrap,' with the denominative prefix pe-, which takes before g the form peng.' Mr. Skeat remarks that the modern Malay form is teng-giling or sengiling, but the latter seems to be used, not for the Manis, but for a kind of centipede which rolls itself up. 'The word pangolin, to judge by its form, should be derived from guling, which means to 'roll over and over.' The word pengguling or peng-guling in the required sense of Manis, does not exist in standard Malay. The word was either derived from some out-of-the-way dialect, or was due to some misunderstanding on the part of the Europeans who first adopted it."

Its use in English begins with Pennant (Synopsis of Quadrupeds, 1771, p. 329).—Adam Burt gives a dissection of the animal in Asiat. Res. ii. 353 seqq. It is the Manis pentedactyla of Linn.; called in Hind. bajirkit (i.e. Skt. vraja-kita '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); but was not this also the creature that Bertrandon de la Brocquére 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 Busbeck, with an interval of nearly 2000 years! We see that the suggestion of the Manis being the gold-digging ant has been anticipated by Mr. Blakesley in his Herodotus. [It is now understood that the gold-digging ants were neither, as ancients supposed, an extraordinary kind of real ants, nor, as many learned men have since supposed, large animals mistaken for ants, but Tibetan miners who, like their descendants of the
PANICALE. 669  PANTHAY, PANTHÉ.

present day, preferred working their mines in winter when the frozen soil stands well and is not likely to trouble them by falling in. The Sanskrit word *psulpika* denotes both an ant and a particular kind of gold* [McCrindle, *Ancient India, its Invasión by Alexander the Great*, p. 341 seq.]

c. B.C. 445.—"Here in this desert, there live amid the sand great ants, in size somewhat less than dogs, but bigger than foxes. The Persian King has a number of them, which have been caught by the hunters in the land whereof we are speaking. . . ."—Hered. iii. 102 (Rawlinson's tr.).

1562.—Among presents to the G. Turk from the King of Persia: "in his insutatis generis animantes, qualem memini dictum fuisse allatum formicam Indicam medioeris canis magnitudine, mordacem admodum et saevam."—Busbequii Opera, Elżev., 1653, p. 343.

PANICALE, s. This is mentioned by Bluteau (vi. 223) as an Indian disease, a swelling of the feet. Céle is here probably the Tamil kál, 'leg.' [Ānakkāl is the Tamil name for what is commonly called Cochin Leg.]

PANIKAR, PANYCA, &c., s. Malayal. *panikan*, 'a fencing-master, a teacher' [Mal. *pāri, 'work, kuran, 'doer']; but at present it more usually means 'an astrologer.'

1518.—"And there are very skilful men who teach this art (fencing), and they are called Panickers."—Barbous, 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, I. ix. 3.

1554.—"To the panical (in the Factory at Cochin) 300 reis a month, which are for the year 3600 reis."—S. Botelho, *Tombo*, 24.


1583.—"The maisters which teach them, be graduates in the weapons which they teach, and they bee called in their language Panicaes."—Castaneda (by N. L.), t. 36v.

1599.—"L'Archidacire pour assurer sa personne fit appeller quelques-uns des principaux Maistres d'Armes de sa Nation. On appelle ces gens la Panicalcs. ... Ils sont extremement redoutez."—La Croze, 101.

1604.—"The deceased Panical had engaged in his pay many Nayres, with obligation to die for him."—Guererro, *Relacion*, 90.

1606.—"Paniquaus is the name by which the same Malauares call their masters of fence."—Gouvea, f. 28.

1614.—"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 res."—Bocarro, MS. 316.

PANTHAY, PANTHÉ, s. This is the name applied of late years in Burma, and in intelligence coming from the side of Burma, to the Mahommedans 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 Mahommedan is *Pithi*, and one would have been inclined to suppose *Panthé* to be a form of the same; as indeed we see that Gen. Fryche has stated it to be (Burma, *Past and Present*, ii. 297-8).

But Sir Arthur Phayre, a high authority, in a note with which he has favoured us, observes: 'Panthé, I believe, comes from a Chinese word signifying 'native or indigenous.' It is quite a modern name in Burma, and is applied exclusively to the Chinese Mahommedans who come with caravans from Yunnan. I am not aware that they can be distinguished from other Chinese caravan traders, except that they do not bring *hams for sale* as the others do. In dress and appearance, as well as in drinking samshu (see *Samosho*) and gambling, they are like the others. The word *Pa-thi* again is the old Burmese word for 'Mahommedan.' It is applied to all Mahommedans other than the Chinese Panthé. It is in no way connected with the latter word, but is, I believe, a corruption of *Pārsi* or *Fārsi*, i.e. Persian." He adds: "The Burmese call their own indigenous Mahommedans 'Pathi-Kulā,' and Hindus 'Hindu-Kulā,' when they wish to distinguish between the two" (see *Kula*). The last suggestion is highly probable, and greatly to be preferred to that of M. Jacquet, who supposed that the word might be taken from *Pasei* in Sumatra, which was during part of the later Middle Ages a kind of metropolis of Islam, in the Eastern Seas.*

We may mention two possible origins for *Panthé*, as indicating lines for enquiry:—

* See *Journ. As.*, Ser. II., tom. viii. 352.
PAPAYA, PAPAW.

a. The title Pathi (or Passi, for the former is only the Burmese lisping utterance) is very old. In the remarkable Chinese Account of Camboja, dating from the year 1296, which has been translated by Abel-Rémusat, there is a notice of a sect in Camboja called Pa-sse. The author identifies them in a passing way, with the Taosse, but that is a term which Fah-hian also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These Pa-sse, the Chinese writer says, "wear a red or white cloth on their heads, like the head-dress of Tartar women, but not so high. They have edifices or towers, monasteries, and temples, but not to be compared for magnitude with those of the Buddhists. ... In their temples there are no images ... they are allowed to cover their towers and their buildings with tiles. The Pa-sse never eat with a stranger to their sect, and do not allow themselves to be seen eating; they drink no wine," &c. (Rémusat, Nouv. Mél. 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 Camboja, the Pathi of Burma, but entering Burma from a new quarter, and with its identity thus disguised? (Cushing, in his Shan Dict. gives Paái for Mahommedan. We do not find Panthé). There would be many analogies to such a course of things.

["The name Panthay is a purely Burmese word, and has been adopted by us from them. The Shan word Pang-hse is identical, and gives us no help to the origin of the term. Among themselves and to the Chinese they are known as Hui-hui or Hui-tzu (Mahommedans).—J. G. Scott, Gazetteer Upper Burma, i. i. 606.]

b. We find it stated in Lieut. Garnier's narrative of his great expedition to Yunnan that there is a hybrid Chinese race occupying part of the plain of Tali-fu, who are called Pen-ty (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-ty ('root-soil') is a generic expression used in various parts of S. China for 'aborigines'; it could hardly then have been applied to the Mahommedans.

PANWELL, n.p. This town on the mainland opposite Bombay was in pre-railway times a usual landing-place on the way to Poona, and the English form of the name must have struck many besides ourselves. [Hamilton (Descri. ii. 151) says it stands on the river Pan, whence perhaps the name]. We do not know the correct form; but this one has substantially come down to us from the Portuguese: e.g.

1644.—"This Island of Caranja is quitenear, almost frontier-place, to six cities of the Moors of the Kingdom of the Melique, viz. Carnessi, Drugo, Poona, Sabaya, Abitta, and Panool."—Bocarro, MS. f. 227.

1804.—"P.S. Tell Mrs. Waring that notwithstanding the debate at dinner, and her recommendation, we propose to go to Bombay, by Panwell, and in the balloon!"—Wellington, from "Candolla," March 5.

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. [The Malay name, according to Mr. Skeat, is betik, which comes from the same Ar. form as pateca, though papaya and kapaya have been introduced by Europeans.] Though of little esteem, and though the tree's peculiar quality of rendering fresh meat tender which is familiar in the W. Indies, is little known or taken advantage of, the tree is found in gardens and compounds all over India, as far north as Delhi. In the N.W. Provinces it is called by the native gardeners arand-kharb √a, '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 'anbah-i-Hindi; in Canarese it is called Parangi-kawu or -mara ('Frank or Portuguese fruit, tree'). The name papaya according to Oviedo
as quoted by Littré (“Oviedo, t. 1. p. 333, Madrid, 1851,—we cannot find it in Raimundio) was that used in Cuba, whilst the Carib name was ababai.*

[Mr. J. Platt, referring to his article in 9th Ser. Notes & Queries, iv. 515, writes:]

“Malay popaya, like the Accra term kpaka, is a European loan word. The evidence for Carib origin is, firstly, Oviedo’s Historia, 1553 (in the ed. of 1851, vol. i. 323): ‘Del arbol que en esta isla Española llaman popaya, y en la tierra firme los llaman los Españoles los bigos del mastnereo, y en la provincia de Nicaragua llamан a tal arbol olocoton.’ Secondly, Breton, Dictionnaire Caraibe, has: ‘Ababai, papayer.’ Gilij, Saggio, 1782, iii. 146 (quoted in N. de Q., u.s.), says the Otamic word is papuai.] Strange liberties are taken with the spelling. Mr. Robinson (below) calls it popeya; Sir L. Pelly (J.R.G.S. xxxv. 232), popon (ὀ πόπον!). Papaya is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

c. 1550.—“There is also a sort of fruit resembling figs, called by the natives Papai e . . . peculiar to this kingdom” (Pera).—Giov. Bentzon, 242.

1598.—“There is also a fruit that came out of the Spanish Indies, brought from beyond ye Philipinas or Lissons to Molucca, and frō thence to India, it is called Papaios, and is very like a Melon . . . and will not grow, but always two together, that is male and female . . . and when they are diuided and set apart one from the other, then they yield no fruit at all . . . This fruit at the first for the strangeness thereof was much esteemed, but now they account not of it.”—Linschoten, 97; [Hak. Soc. ii. 35].


c. 1635.—

“The Palma Christi and the fair Papaw
Now but a seed (preventing Nature’s Law)
In half the circle of the hasty year,
Project a shade, and lovely fruits do wear.”

Waller, Battle of the Summer Islands.


1673.—“Here the flourishing Papaw (in Taste like our Melons, and as big, but growing on a Tree’leaf’like our Fig-tree . . .”—Fryer, 19.

1705.—“Il y a aussi des ananas, des Papées . . .”—Lutillier, 33.

1764.—“Thy temples shaded by the tumultuous palm
Or quick papaw, whose top is necklaced round
With numerous rows of particoloured fruit.”—Graining, Sugar Case, iv.

[1773.—“Paw Paw. This tree rises to 20 feet, sometimes single, at other times it is divided into several bodies.”—Ives, 480.]

1878.—“. . . the rank popeyas clustering beneath their coronal of stately leaves.”—Ph. Robinson, In My Indian Garden, 50.

PAPUA, n.p. This name, which is now applied generically to the chief race of the island of New Guinea and resembling tribes, and sometimes (improperly) to the great island itself, is a Malay word papuwas, 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 Magalhães,* where he encountered a great storm, so that but for God’s mercy they had all been lost, and so they were driven on till they made the land of the Papuas, and then the east winds began to blow so that they could not sail to the Moluccas till May 1527. And with their stay in these lands much people got ill and many died, so that they came to Molucca much shattered.”—Correa, iii. 173-174.

1553.—(Referring to the same history.) “Thence he went off to make the islands of a certain people called Papuas, whom many on account of this visit of Don Jorge (de Menezes) call the Islands of Don Jorge, which lie east of the Moluccas some 200 leagues. . . .”—Barros, IV. 1. 6.

PARABYE, s. Burmese pāra-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 agglutinated into a kind of pasteboard and blackened with a paste of charcoal. It is then folded, screened, into a note-book and written on with a steelie pencil. The same mode of writing has long been used in Canara; and from La Loubère we see

* See also De Candolle, Plantae Cultivées, p. 234.
PARANGHEE. s. An obstinate chronic disease endemic in Ceylon. It has a superficial resemblance to syphilis; the whole body being covered with ulcers, while the sufferer rapidly declines in strength. It seems to arise from insufficient diet, and to be analogous to the pellagra which causes havoc among the peasants of S. Europe. The word is apparently of Phoenician origin, and is usually written "PARANGHEE," 'European,' or (in S. India) 'Portuguese'; and this would point perhaps to association with syphilis.

PARBUTTY, s. This is a name in parts of the Madras Presidency for a subordinate village officer, a writer under the name of the patel, sometimes the village-crier, &c., also in some places a superintendant or manager. It is a corruption of Telug. and Canarese parapatti, parapattu, Mahr. and Konkani, parputya, from Skt. pravritti, 'employment.' The term frequently occurs in old Port. documents in such forms as perpotin, &c. We presume that the Great Duke (audax omnia perpeti!) has used it in the Anglicised form at the head of this article; for though we cannot find it in his Despatches, Gurwood's Explanation of Indian Terms gives "Parbutty, writer to the Patell." [See below.]

1567.—"... That no unbeliever shall serve as scrivener, shroff (zarafho), moecundum, naique (see NAIK), peon, parpatrium, collector (successor), constable (corrector), interpreter, procurator, or solicitor in court, nor in any other office or charge by which they may in any way exercise authority over Christians..."—Decree 27 of the Sacred Council of Goa, in Arch. Port. Orient, fasc. 4.

1800.—"In case of failure in the payment of these instalments, the crops are seized, and sold by the Parputty or accountant of the division."—Buchanan's Mysore, ii. 151-2. The word is elsewhere explained by Buchanan, as "the head person of a Hobly in Mysore." A Hobly [Canarese and Malayal. hobbi] is a sub-division of a talook (i. 270). [1803.—"Neither has any one a right to compel any of the inhabitants, much less the particular servants of the government, to attend him about the country, as the sorbahadar (see SOUBADAR) obliged the parputty and pateel (see PATEL) to do, running before his horse."—Wellington, Desp. i. 323. (Stanf. Dict.)]

1878.—"The staff of the village officials... in most places comprises the following members... the crier (parpoti)...."—Fonseca, Sketch of Goa, 21-22.

PARDAO, s. This was the popular name among the Portuguese of a gold coin from the native mints of Western...
PARDAO.

India, which entered largely into the early currency of Goa, and the name of which afterwards attached to a silver money of their own coinage, of constantly degenerating value.

There could hardly be a better word with which to associate some connected account of the coinage of Portuguese India, as the pardao runs through its whole history, and I give some space to the subject, not with any idea of weaving such a history, but in order to furnish a few connected notes on the subject, and to correct some flagrant errors of writers to whose works I naturally turned for help in such a special matter, with little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. The subject is in itself a very difficult one, perplexed as it is by the rarity or inaccessibility of books dealing with it, by the excessive rarity (it would seem) of specimens, by the large use in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint,* by the frequent shifting of nomenclature in the higher coins and constant degeneration of value in the coins that retained old names. I welcomed as a hopeful aid the appearance of Dr. Gerson D'Acunha's Contributions to the Study of Indo-Chinese Numismatics. But though these contributions afford some useful facts and references, on the whole, from the rarity with which they give data for the intrinsic value of the gold and silver coins, and from other defects, they seem to me to leave the subject in utter chaos. Nor are the notes which Mr. W. de G. Birch appends, in regard to monetary values, to his translation of Albuquerque, more to be commended. Indeed Dr. D'Acunha, when he goes astray, seems sometimes to have followed Mr. Birch.

The word pardao is a Portuguese (or perhaps an indigenous) corruption of Skt. pratapya, '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 Fratápa krishna-rāya.

A little doubt arises at first in determining to what coin the name pardao was originally attached. For in the two earliest occurrences of the word that we can quote—on the one hand Abdurrazzāk, the Envoy of Shāh Rukh, makes the partāb (or pardāo) half of the Varāhā ('boar,' so called from the Boar of Vishnu figured on some issues), hūna, or what we call pagoda;—whilst on the other hand, Ludovico Varthema's account seems to identify the pardao with the pagoda itself. And there can be no doubt that it was to the pagoda that the Portuguese, from the beginning of the 16th century, applied the name of pardao d'ouro. The money-tables which can be directly formed from the statements of Abdurrazzāk and Varthema respectively are as follows: *

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<tr>
<td>3 Jitals (copper) = 1 Tar (silver).</td>
<td>3 Cas (see CASH) = 1 Tare (silver).</td>
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<tr>
<td>6 Tars . . . = 1 Fanam (gold).</td>
<td>16 Tare . . . = 1 Fanam (gold).</td>
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<tr>
<td>10 Fanams . . = 1 Partāb.</td>
<td>20 Fanams . . = 1 Pardao.</td>
</tr>
<tr>
<td>2 Partābs . . = 1 Varāhā.</td>
<td>And the Pardao was a gold ducat, smaller than the seraphim (see XERAFINE) of Cairo (gold dinār), but thicker.</td>
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</table>

And the Varāhā weighed about 1 Mūṭkāl (see MISCELL), equivalent to 2 dinārs Köpek.

The question arises whether the varāhā of Abdurrazzāk was the double pagoda, of which there are some examples in the S. Indian coinage, and his partāb therefore the same as Varthema's, i.e. the pagoda itself; or whether his varāhā was the pagoda, and his partāb a half-pagoda. The weight which he assigns to the varāhā, "about one mūṭkāl," a weight which may be taken at 73 grs., does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) hūna or pagoda, given in Prinsep's Tables, to be 43 grs., the

* Antonio Nunez, "Contador da Casa del Rey novo Señor," who in 1554 compiled the Livro dos Pescos da Índia e asy Medidas e Monedas, says of Dias in particular: "The money here exhibit such variations and such differences, that it is impossible to write any thing 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. 29).

* I invert the similar table given by Dr. Badger in his notes to Varthema.
PARDAO.

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 hān
or pagoda, we quote in a foot-note
"the old arithmetical tables in which
accounts are still kept." in the south,
which Sir Walter Elliot contributed
to Mr. E. Thomas's excellent Chronicles
of the Pathan Kings of Delhi, illustrated,
&c.†

Moreover, Dr. D'Acunha states that
in the "New Conquests," or provinces
annexed to Goa only about 100 years
ago, "the accounts were kept until
lately in sanvov and mizane pagodas,
each of them being divided into 2
pratāps . . . ." &c. (p. 46, note).

As regards the value of the pardao
d'ouro, when adopted into the Goa cur-
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 hān current in Western
India, of which the Madras pagoda
was till 1818 a living and unchanging
representative, a coin which was, at
the time of its abolition, the recognised
equivalent of 3½ rupees, or 7 shillings.
And doubtless this, or a few pence
more, was the intrinsic value of the
pardao. Dr. D'Acunha in fact has
made his calculation from the present
value of the (imaginary) rei. Seeing
that a milrei is now reckoned equal to
a dollar, or 50d., we have a single
rei = ½d., and 370 reis = 1s. 6d.
It seems not to have occurred to the
author that the rei might have de-
generated 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,

From the Venetian sequin (con-
tent of pure gold 52·27 grs.
value 11l½d.) the value of the
rei at 1½d. will be . . . . 264d.
From the Muzaffar Shahī mothr
(weight 185 grs. value, if pure
gold, 692·52d.) value of rei at
140 . . . . . 0·272d.
Mean value of rei in 1513 . . . 0·283d.
i.e. more than five times its present value.

Dr. D'Acunha himself informs us
(p. 56) that at the beginning of the
17th century the Venetian was worth
690 to 720 reis (mean 705 reis), whilst

* 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 emílas = 1 dugla
2 duglas = 1 chavula (= the fanam or
fanam),
2 chavulas = 1 hōna (= the pratapa, mādā,
or half pagoda),
2 hōnas = 1 Varīha (the hān 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, p. 50.
‡ 360 reis is the equivalent in the authorities, so
far as I know.

the Venetian sequin, and the dollar.*
Yet the fact of this degeneration every-
where strikes him in the face. Correa
tells us that the cruzado which Albo-
querque struck in 1510 was the just
equivalent of 420 reis. It was in-
dubitably 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 Cambay, which
he calls Madrafaxao (q.v.), was
worth 1260 to 1440 reis, according to
variations in weight and exchange.
We have seen that this must have been
the gold-mohr of Muzaffar-Shāh II. of
Guzerat (1511-1526), the weight of
which we learn from E. Thomas's
book.

Even the pound sterling, since it repre-
sented 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 be-
gan, but the mohr entered life as a gold piece,
equivalent to the Saracen mithkāl, and ended—†
I calculate all gold values in this paper at
those of the present English coinage.

Besides the gradual depreciation of the Portuguese
rei, so prominently noticed in this paper, there
was introduced in Goa a reduction of the rei locally
below the rei of Portugal in the ratio of 15 to 8.
I do not know the history or understanding of the
object of such a chafar, 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
Annales Meridionis of 1844, each coin is valued both
in Reis of Goa and in Reis of Portugal, bearing the
above ratio. My kind correspondent, Dr. J. N.
Fonseca, author of the capital History of Goa, tells
me that this was introduced in the beginning of
the 17th century, but that he has not found any
document throwing light upon it. It is a matter
quite apart from the secular depreciation of the
rei.
the pagoda was worth 570 to 600 reis (mean 585 reis).

These statements, as we know the intrinsic value of the sequin, and the approximate value of the pagoda, enable us to calculate the value of the rei of about 1600 at ... 0.16d. Values of the medrei given in Milburn's Oriental Commerce, and in Kelly's Cambist, enable us to estimate it for the early years of the last century. We have then the progressive deterioration as follows:

- Value of rei in the beginning of the 16th century: ... 0.268d.
- Value of rei in the beginning of the 17th century: ... 0.16d.
- Value of rei in the beginning of the 18th century: ... 0.06 to 0.066d.
- Value of rei at present: ... 0.06d.

Yet Dr. D'Acunha has valued the coins of 1510, estimated in reis, at the rate of 1880. And Mr. Birch has done the same.*

The Portuguese themselves do not seem ever to have struck gold pardao or pagodas. The gold coin of Alboquerque's coinage (1510) was, we have seen, a cruzado (or manuel), and the next coinage in gold was by Garcia de Sá in 1548-9, who issued coins called San Thomé, worth 1000 reis, say about £1, 2s. 4d.; with halves and quarters of the same. Neither, according to D'Acunha, was there silver money of any importance coined at Goa from 1510 to 1550, and the coins then issued were silver San Thomés, called also pardoes (see PATACA). Nunez in his Tables (1554) does not mention these by either name, but mentions repeatedly pardao, which represented 5 silver tangas, or 300 reis, and these D'Acunha speaks of as silver coins. Nunez, as far as I can make out, does not speak of them as coins, but rather implies that in account so many tangas of silver were reckoned as a pardao. Later in the century, however, we learn from Babli (1580), Barrett * (1584), and Linschoten (1583-89), the principal currency of Goa consisted of a silver coin called xerafin (see XERA-FINE) 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 sequin 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 1½ perdo. Calculated by Firishita to have been paid by the Bábaunil King, about A.D. 1470, as the annual cost of a body of 500 horse, with the cost of a British corps of irregular horse of the same strength in Briggs's time (say about 1815). The Bábaunil charge was 350,000 Rs.; the British charge 219,000 Rs. A corps of the same strength would now cost the British Government, as near as I can calculate, 287,300 Rs.

The price of an Arab horse imported into India (then a great traffic) was in Marco Polo's time about three times what it was in our own, up to 1850.

The salary of the Governor at Goa, c. 1550, was 8000 cruzados, or nearly £1000 a year; and the salaries of the commandants of the fortresses of Goa, of Malacca, of Dio, and of Bassam, 600,000 reis, or about £600.

The salary of Ibn Batuta, when Judge of Delhi, about 1340, was 1000 silver tankas or dinars as he calls them (practically 1000 rupees) a 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 £5,500.

* Dr. D'Acunha has set this English traveller down to 1650, and introduces a quotation from him in illustration of the coinage of the latter period, in his quasi-historical notes, a new element in the confusion of his readers.

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* Thus Alboquerque, returning to Europe in 1594, gives a "Moorish" pilot, who carried him by a new route, height from Cannanore to Mozambique, a buckishell of 50 cruzados; this is explained as £2— a mild munificence for such a feat. In truth it was nearly £24, the cruzado being about the same as the sequin (see l. p. 17).

The mint at Goa was farmed out by the same great man, after the conquest, for 600,000 reis, amounting, we are told, to £125. It was really £670 (iii. 41).

Alboquerque demands as ransom to spare Muscat, "10,000 xerafins of gold." And we are told by the translator that this ransom of a wealthy trading city like Muscat amounted to £25. The coin in question is the ashraf, or gold dinar, as much as, or more than the sequin in value, and the sum more than £5000 (l. p. 82).

In the note to the first of these cases it is said that the sequin is "a silver coin (formerly gold), now equivalent to 480 reis, or about 2s. English money, but probably worth much more relatively in the time of Alboquerque." "Much more relatively" means of course that the 2s. had much more purchasing power. This is a very common way of speaking, but it is often very fallaciously applied. The change in purchasing power in India generally till the beginning of last century was probably not great. There is a curious note by Gen. Briggs in his translation of Firishita, comparing the amount...
ing the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2s. 3d., the pardao would at this time be worth 1s. 6d. It must have 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 Princeps's Tables (Thomas's ed. p. 55), the indications of which, taking the Company's Rupee at 2s., would make it 21d. The pardao therefore would represent a value of 10½d., and there we leave it.

[On this Mr. Whiteway writes: "Should it be intended to add a note to this, I would suggest that the remarks on coinage commencing at page 67 of my Rise of the Portuguese Power in India be examined, as although I have gone to Sir H. Yule for much, some papers are now accessible which he does not appear to have seen. There were two pardaos, the pardao d'ouro and the pardao de tanga, the former of 360 reis, the latter of 300. This is clear from the Foral of Goa of Dec. 18, 1758 (India Office MSS. Consellho Ultramarino), which passage is again quoted in a note to Fasc. 5 of the Archiv. Port. Orient. p. 326. Apparently patecoons were originally coined in value equal to the pardao d'ouro, though I say (p. 71) their value is not recorded. The patecoon was a silver coin, and when it was tampered with, it still remained of the nominal value of the pardao d'ouro, and this was the cause of the outcry and of the injury the people of Goa suffered. There were monies in Goa which I have not shown on p. 69. There was the tanga branca used in revenue accounts (see Nunez, p. 31), nearly but not quite double the ordinary tanga. This money of account was of 4 barganims (see BARGANY) each of 24 bazarucos (see BUDGROOK), that is rather over 111 reals. The whole question of coinage is difficult, because the coins were continually being tampered with. Every rular, and they were numerous in those days, stamped a piece of metal at his pleasure, and the trader had to calculate its value, unless as a subject of the ruler he was under compulsion."

144.—"In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called varakat, which about one mithkal, equivalent to two dinars kopkik; the second, which is called pertab, is the half of the first; the third, called junom, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the junom is the most useful. . . ."—Abdurrazzak, in India 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 Goa (Goa) and which pays annually to the King of Dacan 19,000 gold ducats, called by them pardai. These pardai are smaller than the saraphim of Cairo, but thicker, and have two devils stamped on one side, and certain letters on the other."—Vartkema, pp. 115-116.

". . . . his money consists of a pardao, as I have said. He also coins a silver money called tare (see TARA), 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. . . ."—Ibid. p. 130.

1510.—"Meanwhile the Governor (Alboquerque) talked with certain of our people who were goldsmiths, and understood the alligation of gold and silver, and also with goldsmiths and money-changers of the country who were well acquainted with that business. There were in the country pardaos of gold, worth in gold 360 reis, and also a money of good silver which they call bapaynaa (see BARGANT) of the value of 2 vintens, and a money of copper which they call bazarucos (see BUDGROOK), of the value of 2 reis. Now all these the Governor sent to have weighed and assayed. And he caused to be made cruzados of their proper weight of 420 reis, on which he figured on one side the cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel; and he ordered that this cruzado should pass in the place (Goa) for 480 reis, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a bargany; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of Espera; it was worth 2 vintens; also there were half esperas worth one vinten; and he made bazarucos of copper of the weight belonging to that coin, with the A and the sphere; and each bazaruc he divided into 4 coins which they called cepayquas (see SAPECA), and gave the bazarucos the name of loes. And in changing the cruzado into these smaller coins it was reckoned at 480 reis."—Correa, ii. 76-77.

1516.—"There are current here (in Batalca—see BATCUL) the pardaos, which are a gold coin of the kingdom, and it is worth here 360 reis, and there is another coin of silver, called dama, which is worth 20 reis. . . ."—Barbosa, Lisbon ed. p. 293.
1516.  "There is used in this city (Bis-
nagor) and throughout the rest of the King-
dom much pepper, which is carried hither
from Malabar on oxen and asses; and it is
all bought and sold for pardaoes, which are
made in several places of this Kingdom, and
especially in a city called Hora, and here
they are called horados."—Barboes, Lisbon ed.
p. 297.

1552.  "Hic Sinam mercatorem indies
exspecto, quo cum, propert atroces poenas
propositas ipsis qui advenam sine fide publica
introderinx, Firdia ducentis transagri, ut
me in Cantonem tradiciät."—Scri. Franc.
Xavcrii Epis., Praga, 1667, IV. xiv.

1553. — "R. Let us mount our horses and take a
ride in the country, and as we ride you shall
tell me what is the meaning of Nicamora
(see NIZAMALUCO), as you have frequently
mentioned such a person.

"O. I can tell you that at once; it is
the name of a King in the Bagalat, Balaghaut),
whose father I often attended, and the son also not so often.
I received from him from time to time more than 12,000 pardaoes; and he offered me
an income of 40,000 pardaoes if I would pay
him a visit of several months every year,
but this I did not accept."—Garcc, t. 33r.

1584. — "For the money of Goa there is
a kind of money made of lead and tin
mixed, being the size of a round, and
stamped on the one side with the sphere
or globe of the world, and on the other
side two arrows and five rounds;* and
this kind of money is called Basaruchii,
and 15 of them make a vinton of naughty
money, and 5 vintoes make a tanga, and
4 vintenos make a tanga of base money . . .
and 5 tangas make a seraphine of gold†
(read as silver), which in marchandize is
worth 8 tangas good money: but if one
would change them into basaruchics, he may
have 5 tangas, and 16 basaruchies, which
matter they call cerafaggio, and when the
bargain of the pardaw is gold, each pardaw
is meant to be 6 tangas good money;* but
in marchandize, the vee is not to demand
pardawes of gold in Goa, except it be for
jewels and horses, for all the rest they take
of seraphines of silver, per aduo. . .
. . .
The dutt of gold is worth 9 tangas and a halfe
good money, and yet not stable in price,
for that when the ships depart from Goa to
Cochin, they pay them at 9 tangas and 3
fourth partes, and 10 tangas, and that is the
most that they are worth. . . ."—W. Barret,
in Hakl. ii. 410. I retain this for the old

* "3 plaghie" in Balbi.
† "Seraffino di argento." (ibid.)
‡ "Quando si parda a pardai d'oro si intendeo
onghe 6, di buona moneta." (Balbi). This does not
mean the old pardao d'oro or golden pagoda, a
sense which apparently had now become obsolete,
but that in dealing in jewels, &c., it was usual to
settle the price in pardaoes of 6 good tangas instead of
5 (as we give doctors guineas instead of pounds).
The actual pagodas of gold are also mentioned by
Balbi, but these were worth, new ones 7½ and old
ones 6 tangas of good money.

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 basaruchi, and
of bad money worth 80 basaruchi, but also of
another kind of bad money used in buying
wood, worth only 50 basaruchi!  

1585. — "The principal and commonest
money is called Pardaus Xeraphins, and is
silver, but very brasse (read 'base'), and is
coyned in Goa. They have Saint Sebastian
on the one side, and three or four arrows in
a bundle on the other side, which is as much
as three Testones, or three hundred Reias
Portingall money, and riseth or falleth little
lesse or more, according to the exchange.
There is a kind of money which is called
Tangas, not that there is any such coined,
but are so named only in telling, five Tangas is one Pardaw or Xeraphin,
badde money, for you must understand
that in telling they have two kinds of money,
good and badde. . . . Wherefore when they
buy and sell, they bargain for good or badde
money," &c.—Linschoten, ch. 35; [Hak.
Soc. i. 211, and for another version see
XERAPHINE].

"They have a kind of money
called Pagodes which is of Gold, of two or
three sortes, and are above 8 tangas in
value. They are Indian and Heathenish
money, with the feature of a Devil upon
them, and therefore they are called Pagodes.
There is another kind of gold money, which
is called Ventianers; some of Venice, and
some of Turkish coin, and are commonly
(worth) 2 Pardawe Xeraphins. There
is yet another kind of golde called S. Thomas,
because Saint Thomas is figure on them,
and is worth about 7 and 8 Tangas: There
are likewise Rialles of 8 which are brought
from Portingall, and are Pardawes de Real.
. . . They are worth at their first coming
out 436 Reyes of Portingall; and after are
rayed by exchange, as they are sought
for when men travell for China. . . .
They use in Goa in their buying and selling a
certaine maner of reckoning or telling.
There are Pardawes Xeraphins, and those
are silver. They name likewise Pardawes of
Gold, and those are not in kinde or in coynye,
but only so named in telling and reckoning:
for when they buy and sell Pearles, stones,
gold, silver and horses, they name but so
many Pardawes, and then you must under-
stand that one Pardaw is sixe Tangas: but
in other ware, when you make not your
bargaine before hand, but plainly name
Pardawes, they are Pardawes Xeraphins of
5 Tangas the peece. They use also to say a
Pardaw of Lorins (see LARIN), and are
five Lorins for every Pardaw. . . ."—Ibid.;
[Hak. Soc. i. 187].

This extract is long, but it is the com-
plete picture we know of the Goa currency.
We gather from the passage (including a
part that we have omitted that in the
latter part of the 16th century there were
really no national coins there used inter-
mediate between the basarueho, worth at
this time 0·133d., and the pardao xerafin

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worth 50d.* The vintons and tangas that were nominally interposed were mere names for certain quantities of basaruccos, or rather of reis represented by basaruccos. And our interpretation of the statement about paroas of gold in a note above is here expressly confirmed. [1599.—‘Perdaw.’ See under TAEI.]

c. 1620.—‘The gold coin, struck by the rūās of Bijanagar and Tiling, is called hān and partāb.’—Firishta, quoted by Quatre-
vivre, in Notices & Extra., xiv. 509.

1643.—‘. . . estant convenu de prix auec luy à sept perdos et demy par mois tant pour mon viure que pour le logis. . . .’—Moquet, 284.

PARELL, n.p. The name of a northern suburb of Bombay where stands the residence of the Governor. The statement in the Imperial Gazetteer that Mr. W. Hornby (1776) was the first Governor who took up his residence at Parell requires examination, as it appears to have been so occupied in Grose’s time. The 2nd edition of Grose, which we use, is dated 1772, but he appears to have left India about 1760. It seems probable that in the following passage Niebuhr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published till 1774, this is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

‘Les Jesuites avoient autrefois un beau couvent aupres du Village de Parell au milieu de l’isle, mais il y a deja plusieurs annees, qu’elle est devenue la maison de campagne du Gouverneur, et l’Eglise est actuellement une magnifique salle a manger et de danse, qu’on n’en trouve point de pareille en toutes les Indes.’—Niebuhr, Voyage, ii. 12.

[Mr. Douglas (Bombay and W. India. ii. 7, note) writes: ‘High up and outside the dining-room, and which was the chapel when Parell belonged to the Jesuits, is a plaque on which is printed: — ‘Built by Honourable Hornby, 1771.’’]

1554.—Parell is mentioned as one of 4 aldeas, ‘Parell, Varella, Varell, and Siva, attached to the Kasbath (Capabe)—see CUSBAH of Maim.’—Botelho, Tombo, 157, in Subsidios.

c. 1750-60. — ‘A place called Parell, where the Governor has a very agreeable country-house, which was originally a

Romish chapel belonging to the Jesuits, but confiscated about the year 1719, for some foul practices against the English interest.’—Grose, i. 46; [1st ed. 1757, p. 72].

PARIAH, 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 paraṉi is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) paraṉiyar, (pl.) paraṉiyar. [Dr. Oppert’s theory (Oryg. Inhabitants, 32 seq.) that the word is a form of Phakarinya, ‘a mountaineer’ is not probable.] In the city of Madras this caste forms one fifth of the whole population, and from it come (unfortunately) most of the domestics in European service in that part of India. As with other castes low in caste-rank they are also low in habits, frequently eating carrion and other objectionable food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name Paria has come to be regarded as applicable to the whole body of the lowest castes, or even to denote out-castes or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the Pariahs, e.g. the caste of shoemakers, and the lowest caste of washermen. And the Pariah deals out the same disparaging treatment to these that he himself receives from higher castes. The Pariahs ‘constitute a well-defined, distinct, ancient caste, which has ‘subdivisions’ of its own, its own peculiar usages, its own traditions, and its own jealousy of the encroachments of the castes which are above it and below it. They constitute, perhaps, the most numerous caste in the Tamil country. In the city of Madras they number 21 per cent. of the Hindu people.’—Bp. Caldwell, u. i., p. 545. Sir Walter Elliot, however, in the paper referred to further on includes under the term Paraṉiyar 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 recognises force in, arguments for believing that they may have descended from a race older in the country than the proper Dravidian, and reduced to slavery by the first Dravidians. This last is the view of Sir Walter Elliot, who adds a variety of interesting facts in its favour, in his paper on the Characteristics of the Population of South India.*

Thus, in the celebration of the Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a sort of Saturnalia in which the Pariahs are the officiating priests, and there are several other customs which are most easily intelligible on the supposition that the Pariahs are the representatives of the earliest inhabitants and original masters of the soil. In a recent communication from this venerable man he writes: 'My brother (Col. C. Elliot, C.B.) found them at Raipur, to be an important and respectable class of cultivators. The Pariahs have a sacerdotal order amongst themselves.' [The view taken in the Madras Gloss. is that "they are distinctly Dravidian without fusion, as the Hinduized castes are Dravidian with fusion."]

The mistaken use of pariah, as synonymous with out-caste, has spread in English parlance over all India. Thus the lamented Prof. Blochmann, in his School Geography of India: "Outcasts are called pariahs." The name first became generally known in Europe through Sommervai's Travels (pub. in 1782, and soon after translated into English). In this work the Pariahs figure as the lowest of castes. The common use of the term is however probably due, in both France and England, to the appearance in the Abbé Raynal's famous Hist. Philosophique des Établissements dans les Indes, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre's preposterous though once popular tale, La Chevaîrière 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 Parees. These likewise have no dealings with anybody, and are reckoned worse than the devils, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated. ... They live on the iume (iune, i.e. yams), which are like the root of invea or betate found in the West Indies, and on other roots and wild fruits."—Barbosa, in Ramiro, i. f. 310. The word in the Spanish version transl. by Lord Stanley of Alderley is Parent, in the Portuguese of the Lisbon Academy, Parees. So we are not quite sure that Parees is the proper reading, though this is probable.

1626.—"... The Parees are of worse estate."—(W. Methold, in) Pursha, Pilgrimage, 553.

... the worst wherof are the abhorred Piriaues ... 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 Pareyaes (they are the most contemned of all, so that if another Gentoo touches them, he is compelled to be dip't in the water) who eat it freely."—Van de Broecke, 82.

1672.—"The Parreers are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat all unclean meat, in a word a contemned and stinking vile people)."—Baldesius (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 Parrians,
to drink Toddy, that all the Punch-houses in Madras have not half the noise in them." —Wheeler, ii. 125.

1716.—"A young lad of the Left-hand Caste having done hurt to a Pariah woman of the Right-Hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice." —Ibid. 290.

1717.—"... Barrier, or a sort of poor people that eat all sort of Flesh and other things, which others deem unclean." —Phillips, Account, &c., 127.

1726.—"As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

a. The Bramins.

b. The Settreas.

c. The Weynys or Veynysas.

d. The Sudras.

e. The Perias, whom the High-Dutch and Danes call Barriars." —Valentijn, Chron. 73.

1745.—"Les Parées... are regarded as gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusqueslà qu'on ne saurait les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Desuites." —Norbert, i. 71.


1770.—"The fate of these unhappy wretches who are known on the coast of Coromandel by the name of Parias, is the same even in those countries where a foreign dominion has contributed to produce some little change in the ideas of the people." —Ragyal, Hist. &c., see ed. 1783, i. 63.

..." —An idol is placed in the centre of the building, so that the Parias who are not admitted into the temple may have a sight of it through the gates." —Ragyal (tr. 1777), i. p. 57.

1780.—"If you should ask a common cooly, or porter, what cast he is of, he will answer, 'the same as master, pariar-cast.' " —Munro's Narrative, 28-9.

1787.—"... I cannot persuade myself that it is judicious to admit Parias into battalions with men of respectable casts. ..." —Col. Fullarton's View of English Interests in India, 222.

1791.—"Le masalchi y courut pour allumer un flambeau; mais il revient un peu après, pris d'haleine, criant: 'N'approchez pas d'ici; il y a un Paria!' Aussitôt la troupe effrayée cria: 'Un Paria! Un Paria!' Le docteur, croyant que s'était quelque animal féroce, mit la main sur ses pistolets. 'Qu'est ce que qu'un Paria?' demanda-t-il à son porte-flambeau." —B. de St. Pierre, La Chauvière Indienne, 48.

1800.—"The Pariah, and other impure tribes, comprising what are called the Punchum Brandum, would be beaten, were they to attempt joining in a Procession of any of the gods of the Brahmins, or entering any of their temples." —Buchanan's Mysore, i. 20.

c. 1805-6. —"The Dubashes, then all powerful at Madras, threatened loss of cast and absolute destruction to any Brahmin who should dare to unveil the mysteries of their language to a Pariah Frengi. 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 Chatriya." —Letter of Legden, in Morton's Memoir, ed. 1819, p. lxvi.

1809. —"Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the Parias in our Churches. ..." —Ed. Valentia, i. 246.

1821.—"It is on ce rivage une race flétire, Une race étrangère au sein de sa patrie. Sans abri protecteur, sans temple hospitalier, Abominable, impie, horrible au peuple entier.

Les Parias; le jour à regret les éclaire, La terre sur son sein porte acolère. Eh bien! mais je frémis; tu vas me fuir peut-être; Je suis un Paria. ..." —Casimir Delavigne, Le Paria, Acte 1. 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'hypothèse la plus vraisemblable, in 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 parieya, derivé de parēi, 'bruît, tambour, et à très-bien, pu avoir le sens de 'parleur, doux de la parole' (†) —Hoveseque and Vinson, Études de Linguistique, &c., Paris, 67.

1872.—"Fifiine, ordained from first to last, In body and in soul For one life-long debauch, The Pariah of the north, The European wantch." —Browning, Fifiine at the Fair.

Very good rhyme, but no reason. See under NAUTH.

The word seems also to have been adopted in Java, e.g.:

1860.—"We Europeans... often... stand far behind compared with the poor pariah." —Max Havelaar, ch. vii.
PARIAH-ARRACK, s. In the 17th and 18th centuries this was a name commonly given to the poisonous native spirit commonly sold to European soldiers and sailors. [See FOOL'S RACK.]

1871-72.—"The unwholesome liquor called Parrier-arrack. . . ."—Sir W. Langhorne, in Wheeler, iii. 422.

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.

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.

1780.—". . . A species of the common cat, called a pariah-dog."—Munro, N. 1. p. 36.

1810.—"The nuisance may be kept circling for days, until forcibly removed, or until the pariah dogs swim in, and draw the carcase to the shore."—Williamson, 1. M. ii. 261.

1824.—"The other beggar was a Pariah dog, who sneaked down in much bodily fear to our bivouac."—Heber, ed. 1844. i. 79.

1875.—"Le Musulman qui va prier à la mosquée, maudit les parias hommes."—Rev. des Deux Mondes, April, 539.

[1883.—'Paraya Dogs are found in every street.'—T. V. Row, Man. of Tanjore Dist. 104.]

PARIAH-KITE, s. The commonest Indian kite, Milvus Govinda, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearless, often snatching morsels off a dish en route from kitchen to hall, and even, according to Adams, seizing a fragment from a man's very mouth" (Jerdon). Compare quotation under BRAHMINY KITE.

[1880.—"I had often supposed that the scavenger or Pariah Kites (Milvus Govinda), which though generally to be seen about the tents, are not common in the jungles, must follow the camp for long distances, and today I had evidence that such was the case. . . ."—Ball, Jungle Life, 655.]

PARSEES, n.p. This name, which distinguishes the descendants of those emigrants of the old Persian stock, who left their native country, and retaining their Zoroastrian religion, settled in India to avoid Mahomedan persecution, is only the old form of the word for a Persian, viz., Parsi, which Arabic influences have in more modern times converted into Farsi. The Portuguese have used both Parse and Parsee. From the latter some of our old travellers have taken the form Perse; 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 PAN-THAY), a Burmese corruption of the same word, in Burma means a Mahomedan.

c. 1328.—"There be also other pagans, folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and of Good, of Darkness and of Light."—Friar Jordanus, 21.

1552.—"In any case he dismissed them with favour and hospitality, showing himself glad of the coming of such personages, and granting them protection for their ships as being (Parseos) Persians of the Kingdom of Ormuz."—Barros, i. viii. 9.

". . . especially after these were induced by the Persian and Guzerati Moors (Mouros, Parseos e Guzaretes) to be converted from heathen (Gentios) to the sect of Mahamed."—Ibid. ii. vi. 1.

[1563. — "There are other herb-sellers (mercedos de bolichas) called Cauris, and in the Kingdom of Cambay they call them Esparci, and we Portuguese call them Jews, but they are not, only Hindus who came from Persia, and have their own writing."—Garcia, p. 213.]

1616. — "There is one sect among the Gentiles, which neither burn nor interre their dead (they are called Parcees) who incirele pieces of ground with high stone walls, remote from houses or Road-ways, and therein lay their Carcasses, wrapped in Sheetes, thus having no other Tombes but the gorges of raunous Fowles."—Terry, in Purchas, ii. 1479.

1630. — "Whilst my observation was bestowed on such inquiry, I observed in the town of Surrat, the place where I resided, another Sect called the Persees. . . ."—Lord, Two Fornouique Sets.

1648. — "They (the Persians of India, i.e., Parsees) are in general a fast-gripping and avaricious nation (not unlike the Benjays and the Chinese), and very fraudulent in buying and selling." — Van Twist, 48.


1673. — "On this side of the Water are people of another Offspring than those we have yet mentioned, these be called Parseys . . . these are somewhat white, and I think nastier than the Gentuys. . ." — Fryer, 117.

"The Parsis, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat." — Ibid. p. 197.

1689. — ". . . the Persies are a Sect very considerable in India. . ." — Ovington, 376.

1726. — ". . . to say a word of a certain other sort of Heathen who have spread in the City of Suratte and in its whole territory, and who also maintain themselves in Agra, and in various places of Persia, especially in the Province of Kerman, at Yazd, and in Ispahan. They are commonly called by the Indians Parsees or Persis, but by the Persians Govers or Gebbers, and also Atech Peres or adorers of Fire." — Valentijn, iv. (Suratte) 153.

1727. — "The Parseys are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians." — A. Hamilton, ch. xiv.; ed. 1744, i. 159.


PARVOE, PURVO. s. The popular name of the writer-caste in Western India, Prabhā or Parbhā, 'lord or chief' (Skt. prabhā), being an honorific title assumed by the caste of Kāyath or Kāyastha, one of the mixt castes which commonly furnished writers. A Bombay term only.

1548. — "And to the Parv of the Tenadar Mor 1800 reis a year, being 3 parvus a month. . . ." — S. Botelho, Tombo, 211.

[1677-8. — ". . . the same guards the Purvos ye look after ye Customes for the same charge can receive ye passage boats rent. . . ." — Forrest, Bombay Letters, Home Series, i. 125.

[1773. — "Conicopola (see CONICOPOLY). . . At Bombay he is stiled Purvo, and is of the Gentoo religion." — Ives, 49 seq.

1809. — "The Bramins of this village speak and write English; the young men are mostly parvoes, or writers." — Maria Graham, 11.

1813. — "These writers at Bombay are generally called Purvoes; a faithful diligent class." — Forbes, Or. Mem. i. 156-157; [2nd ed. i. 100].

1833. — "Every native of India on the Bombay Establishment, who can write English, and is employed in any office, whether he be a Brahman, Goldsmith, Parwary, Portuguese, or of English descent, is styled a Purvoe, from several persons of a caste of Hindos termed Prabhae having been among the first employed as English writers at Bombay." — Macintosh on the Tribe of Rumootes, p. 77.

PASADOR. s. A marlin-spike. Sea-Hind., from Port. passador.— Roebuck.

PASEI, PACEM, n.p. The name of a Malay State near the N.E. point of Sumatra, at one time predominant in those regions, and reckoned, with Malacca and Majapahit (the capital of the Empire of Java), the three greatest cities of the Archipelago. It is apparently the Basma of Marco Polo, who visited the coast before Islam had gained a footing.

c. 1292. — "When you quit the kingdom of Ferlee 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 Trapopana (Sumatra), which was called Pazzz; and anchoring in the said port we found at anchor there several junks and ships from divers parts." — Empe, p. 53.

1553. — "In the same manner he (Diogo Lopes) was received in the kingdom of Pacem . . . and as the King of Pedir had given him a cargo of pepper . . . he did not think well to go further . . . in case . . . they should give news of his coming at Malaca, those two ports of Pedir and Pacem being much frequented by a multitude of ships that go there for cargoes." — Barros, ii. 31.
1726.—"Next to this and close to the East-point of Sumatra is the once especially famous city Pasi (or Pacem), which in old times, next to Magapahit and Malakka, was one of the three greatest cities of the East . . . but now is only a poor open village with not more than 4 or 500 families, dwelling in poor bamboo cottages."—Valentijn, (v.) Sumatra, 10.

1727.—"And at Pissang, about 10 Leagues to the Westward of Diamond Point, there is a fine deep River, but not frequented, because of the treachery and bloody disposition of the Natives."—A. Hamilton, ii. 125; [ed. 1744].

PĀΤ, s. A can or pot. Sea-Hind, from English.—Ikebuck.

PATACA, PATACOON, s. Ital. pataco; Provenc. patuc; Port. pataca and patacão; also used in Malayalam. A. term, formerly much diffused, for a dollar or piece of eight. Littre connects it with an old French word pottard, a kind of coin, "du reste, origine incon nue." But he appears to have overlooked the explanation indicated by Volney (Voyage en Egypte, &c., ch. ix. note) that the name abāṭaka (or corruptly bāṭaka, see also Dozy & Eng, s.v.) was given by the Arabs to certain coins of this kind with a scutcheon on the reverse, the term meaning "father of the window, or niche"; the scutcheon being taken for such an object. Similarly, the pillar-dollars are called in modern Egypt abā medja', 'father of a cannon'; and the Maria Theresa dollar abā tēra, 'father of the bird.' But on the Red Sea, where only the coinage of one particular year (or the modern imitation thereof, still struck at Trieste from the old die), is accepted, it is abā nukāt, 'father of dots,' from certain little points which mark the right issue.

[1528.—"Each of the men engaged in the attack on Purakat received no less than 800 gold Pattaks (ducats) as his share."—Logan, Malabar, i. 329.

[1550.—"And afterwards while Viceroy Dom Affonso Noronha ordered silver coins to be made, which were patceoes (patceos)."
aparch. Port. Orient., Fase. ii. No. 54 of 1598.]

PATCH, s. "Thin pieces of cloth at Madras" (Indian Vocabulary, 1788). Wilson gives patch as a vulgar abbreviation for Telug. pachčhadamu, 'a particular kind of cotton cloth, generally 24 cubits long and 2 broad; two cloths joined together.'

[1667.—"Pray if can procure a good Pallenkeen bambo and 2 patch of ye finest with what colours you think handsome for my own wear, chockoles and susaes (see SōSIE)."—In Yale, Hedges' Diary, Hak. Soc. ii. cdxi.]

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 Hind. pichchʰärɪ, 'the rear,' because these cottages were in rear of the barracks. But we think it most likely that the word was brought, with many other terms peculiar to the British soldier in India, from Madras, and is identical with a term in use there, parcherry or patcherry, which represents the Tam. pārachšírї, paraipeřɪ, 'a Pariah village,' or rather the quarter or outskirts of a town or village where the Pariahs reside. Mr. Whitworth (s.v. Patcherry) says that "in some native regiments the term denotes the married sepoys' quarters, possibly because Pariah sepoys had their families with them, while the higher castes left them at home." He does not say whether Bombay or Madras sepoys are in question. But in any case what he states confirm the origin ascribed to the Bengal Presidency term Patcharée.


1781.—"Leurs maisons (c.-à.-d. des Pariahs) sont des cabahes où un homme peut à peine entrer, et elles forment de petits villages qu'on appelle Parcheris."—Somerv. ed. 1782, i. 98.

1878.—"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.

1880.—"Experience obtained in Madras some years ago with reconstructed parcherries, and their effect on health, might be imitated possibly with advantage in Calcutta."—Report by Army Sanitary Commission.

PATCHOULI, PATCH-LEAF, also PUTCH and PUTFCHA-LEAF, s. In Beng. pachapāt; Deccani Hind,
pacholi. The latter are trade names of the dried leaves of a labiate plant allied to mint (Pogostemon patchouly, Pelletier). It is supposed to be a cultivated variety of Pogostemon Heyneanus, Bentham, a native of the Deccan. It is grown in native gardens throughout India, Ceylon, and the Malay Islands, and the dried flowering spikes and leaves of the plant, which are used, are sold in every bazaar in Hindustan. The *pacha-pât* is used as an ingredient in tobacco for smoking, as hair-scent by women, and especially for stuffing mattresses and laying among clothes as we use lavender. In a fluid form *patchouli* was introduced into England in 1844, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson's *Nomenclature* to be Bengali. Littre says the word *patchouli* is *patchey-ely*, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil *pachcha*, 'green,' and ḣël, *hūm*, an aromatic perfume for the hair. [The Madras Gloss. gives Tamil *parçiil*, *paṟṟi*, 'green,' ḣël, 'leaf.']

1673. — "Note, that if the following Goods from Acheen hold out the following Rates, the Factor employed is no further responsible."

* Patch Leaf. 1 Bahar Mounds 7 20 sar." — Fryer, 209.

**Pateca**, s. This word is used by the Portuguese in India for a water-melon (*Citrullus vulgaris*, Schrader; *Cucurbita Citrullus*, L.). It is from the Ar. *al-battākh* or *al-bītākh*. E. Johnson gives this 'a melon,' musk-melon. A pumpkin; a cucurbitaceous plant.' We presume that this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature, both vulgar and scientific, is universal (see A. de Candolle, *Origine des Plantes cultivées*). In Lane's *Modern Egyptians* (ed. 1837, i. 200) the word *buttekh* is rendered explicitly 'water-melon.' We have also in Spanish *alhadeca*, which is given by Dozy and Eng. as 'espèce de melon'; and we have French *pâstèque*, which we believe always means a water-melon. De Candolle seems to have no doubt that the water-melon was cultivated in ancient Egypt, and believes it to have been introduced into the Graeco-Roman world about the beginning of our era; whilst Heln carries it to Persia from India, 'whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, through that of the Tartar States of Astrakan and Kazan.'

The name *pateca*, looking to the existence of the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia de Orta is inconsistent with this. In his *Colloquio XXXVI* the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia's housekeeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Diu, and in the Bālāghāt, &c., he would find excellent melons with the flavour of the melons of Portugal but "those others which the Portuguese here in India call *patecas* are quite another thing—huge round or oval fruits, with black seeds—not sweet (doce) like the Portugal melons, but bland (suave), most juicy and cooling, excellent in bilious fevers, and congestions of the liver and kidneys, &c." Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it *battie indi*, i.e. melon of India (F. Johnson gives *bītīṣh-i-kindi*, the citrus); whilst in Persian *hinduwāina* is also a word for water-melon) but that the real Indian country name was (calangari Mahr. *kālingar*; [perhaps that known in the N.W.P. as *kuliinda*, 'a water-melon']). Ruano then refers to the *budīcas* of Castile of which he had heard, and queries if these were not the same as these Indian *patecas*, but Garcia says they are quite different. All this is curious as implying that the water-melon was strange to the Portuguese at that time (1563; see *Colloquios*, f. 141v. seqq.).

[A friend who has Burnell's copy of Garcia De Orta tells me that he finds a note in the writing of the former on *batecc*: "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 same) in either Shakespeare or Fallon. [Platts gives: A. battikh, s.m. The melon (kharbaza); the water-melon, Cucurbita citrullus.] The most common word in the N.W.P. for a water-melon is Pers. tarbuz, whilst the musk-melon is Pers. kharbaza. And these words are so rendered from the Ain respectively by Blochmann (see his E.T. i. 60, "melons . . . water-melons," and the original i. 67, "kharbuz, . . . tarbuz"). But with the usual chaos already alluded to, we find both these words interpreted in F. Johnson as "water-melon." And according to Hehn the latter is called in the Slav tongues arbuza and in Mod. Greek καρπωτα, the first as well as the last probably from the Turkish karpuz, which has the same meaning, for this hard k is constantly dropped in modern pronunciation.—H. Y.]

We append a valuable note on this from Prof. Robertson-Smith:—

"(1) The classical form of the Ar. word is buttik. Battikh is a widely-spread vulgarism, indeed now, I fancy, universal, for I don't think I ever heard the first syllable pronounced with an  resemblant.

"(2) The term, according to the law-books, includes all kinds of melons (Lane); but practically it is applied (certainly at least in Syria and Egypt) almost exclusively to the water-melon, unless it has a limiting adjective. Thus "the wild buttik" is the colo-cynth, and with other adjectives it may be used of various cincinnitious fruits (see examples in Dozy's Suppl.).

"(6) The biblical form is ubahattik (e.g. Numbers xi. 5, where the E.V. has 'melons'). But this is only the 'water-melon'; for in the Mishna it is distinguished from the sweet melon, the latter being named by a mere transcription in Hebrew letters of the Greek μηλοτήτων. Löw justly concludes that the Palestinians (and the Syrians, for their name only differs slightly) got the sweet melon from the Greeks, whilst for the water-melon they have an old and probably true Semitic word. For buttik Syriac has pattik, indicating that in literary Arabic the a has been changed to i, only to agree with rules of grammar. Thus popular pronunciation seems always to have kept the old form, as popular usage seems always to have used the word mainly in its old specific meaning. The Bible and the Mishna suffice to refute Hehn's view (of the introduction of the water-melon from India). Old Kimhi, in his Nchief Mikkol, illustrates the Hebrew word by the Spanish budicas."

1598.—". . . ther is an other sort like Melons, called Patecas or Angurius, or Melons of India, which are outwardlie of a darke greene colour; inwardlie white with blacke kernels; they are verie waterish and hard to byte, and so moyst, that as a man eateth them his mouth is full of water, but yet verie sweet and verie cold and fresh meat, whereforone of them are eaten after dinner to coole men."—Linschoten, 97; [Hak. Soc. ii. 35].

c. 1610.—"Toute la campagne est couverte d'arbres fruitiers ... et d'arbres de coton, de quantité de melons et de pateques, qui sont espèce de citrouilles de prodigieuse grosseur. . . ."—Pyrard de Laval, ed. 1673, f. 286; [Hak. Soc. i. 399, and see i. 33].

A few pages later the word is written Pastiques.—Ibid. 301; [Hak. Soc. i. 417].

[1663.—"Pateques, or water-melons, are in great abundance nearly the whole year round: but those of Delhi are soft, without colour or sweetness. If this fruit be ever found good, it is among the wealthy people, who import the seed and cultivate it with much care and expense."—Bernier, ed. Constable, 250.]

1673.—"From hence (Elephanta) we sailed to the Patachoes, a Garden of Melons (Putacho being a Melon) were there not wild Rats that hinder their growth, and so to Bambain."—Fryer, 76.

PATEL, POTAIL. s. The headman of a village, having general control of village affairs, and forming the medium of communication with the officers of Government. In Mahr. pāṭil, Hind. patel. The most probable etym. seems to be from pat, Mahr. 'a roll or register,' Skt.—Hind. patta. The title is more particularly current in territories that are or have been subject to the Mahrattas, "and appears to be an essentially Marathi word, being used as a respectful title in addressing one of that nation, or a Sūdra in general" (Wilson). The office is hereditary, and is often held under a Government grant. The title is not used in the Gangetic Provinces, but besides its use in Central and W. India it has been commonly employed in S. India, probably as a Hindustani word, though Monigar (see MONEGAR)
(Maniyakaram), adhiyakari (see ADIGAR), &c., are appropriate synonyms in Tamil and Malabar districts.

[1535.—“The Tanadara began to come in and give in their submission, bringing with them all the patels (patels) and renters with their payments, which they paid to the Governor, who ordered fresh records to be prepared.”—Conto, Doc. IV. Bk. ix. ch. 2 (description of the commencement of Portuguese rule in Bassein).

[1614.—“I perceive that you are troubled with a bad commodity, wherein the desert of Patell and the rest appear.”—Foster, Letters, ii. 281.]

1804.—“The Patel of Beitculgaum, in the usual style of a Mahratta patel, keeps a band of plunderers for his own profit and advantage. You will inform him that if he does not pay for the horses, bullocks, and articles plundered, he shall be hanged also.”—Wellington, March 27.

1809.—“... Patells, or headmen.”—Lord Valentia, i. 415.

1814.—“At the settling of the jumma-bunder, 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. 418; [2nd ed. ii. 44].

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 Mandlutdar. The Potail’s representability and influence in the village must be kept up.”—Elphinstone, in Life, ii. 81.

1820.—“The Patal 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. Coats, in Tr. Bo. Lit. Soc. iii. 189.

1823.—“The head of the family ... have purchased the office of Patail, or headman.”—McAulfo, Central India, i. 99.

1828.—“The potail offered me a room in his own house, and I very thankfully accepted it.”—Pandurang Hari, ed. 1877, p. 241; [ed. 1879, ii. 45].

1831.—“This affected humility was in fact one great means of effecting his elevation. When at Poona he (Madhajee Sindeo) ... instead of arrogating any exalted title, would only suffer himself to be called Pateil. ...”—Fraser, Ill. Mem. of Skinner, i. 33.

1870.—“The Patail accounted for the revenue collections, receiving the perquisites and percentages, which were the accustomed dues of the office.”—Systems of Land Tenure (Cobden Club), 163.

PATNA, n.p. The chief city of Bahar; and the representative of the

Paliobhuga (Pataliputra) of the Greeks. Hind. Pattana, “the city.” [See quotation from D’Anville under ALLAHABAD.]

1586.—“From Bannaras I went to Patenaw down the river of Ganges. Patenaw is a very long and a great town. In times past it was a kingdom, but now it is vnder Zelabidim Echebar, the great Mogor. ... In this town there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengal and India, very much Opium, and other commodities.”—R. Fich, in Hakl. ii. 388.

1616.—“Bengalo, a most spacious and fruitful Province, but more properly to be called a kingdom, which hath two very large Provinces within it, Purub (see POORUB) and Patan, the one lying on the east, and the other on the west side of the River Ganges.”—Terry, ed. 1605, p. 357.

[1650.—“Patna is one of the largest towns in India, on the margin of the Ganges, on its western side, and it is not less than two coss in length.”—Taucerter, ed. Boll. i. 121 seq.]

1673.—“Sir William Langham ... is Superintendent over all the Factories on the coast of Coronadul, as far as the Bay of Bengal, and up Hugly River ... viz. Fort St. George, alias Madura, Petipooles, Mechtpataun, Gundore, Medapollon, Balasore, Bengalo, Hugly, Castle Bazar, Pattanaw.”—Fryer, 38.

1726.—“If you go higher up the Ganges to the N. W. you come to the great and famous trading city of Pattena, capital of the Kingdom of Bahar, and the residence of the Vice-roy.”—Valentinij, v. 164.

1727.—“Patana is the next Town frequented by Europeans ... for Saltpetre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity.”—A. Hamilton, ii. 21; [ed. 1744].

PATOLA, s. Canarese and Malayal. pattula, ‘a silk-cloth.’ In the fourth quotation it is rather misapplied to the Ceylon dress (see COMBOY).

1516.—“Coloured cottons and silks which the Indians call patola.”—Barbosa, 184.

1552.—“... Patolos of silk, which are cloths made at Cambaya that are highly prized at Malaca.”—Correa, Ledas, ii. 2, 714.

1545.—“... homens ... enhachados com patolas de seda.”—Pinto, ch. clx. (Cogan, p. 219).

1552.—“They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call patolas.”—Castanheira, ii. 78.

[1605.—“Pattala.”—Birdwood, Letter Book, 74.]

1614.—“... Patollas. ...”—Peyton, in Purchas, i. 530.
PATTAMAR, PATIMAR, &c.
This word has two senses:

a. A foot-runner, a courier. In this use the word occurs only in the older writers, especially Portuguese.

b. A kind of lateen-rigged ship, with one, two, or three masts, common on the west coast. This sense seems to be comparatively modern. In both senses the word is perhaps the Konkani pathmar, 'a courier.' C. P. Brown, however, says that patta-mar, applied to a vessel, is Malayal. signifying "goose-wing." Molesworth's Mahr. Dict. gives both patemarī and pheate-marī for "a sort of swift-sailing vessel, a pattamar," with the etym. "tidings-bringer." Patta is 'tidings,' but the second part of the word so derived is not clear. Sir. J. M. Campbell, who is very accurate, in the Bo. Gazetteer writes of the vessel as pathmarā, though identifying, as we have done, both uses with pathmarē, 'courier.' The Moslem, he says, write pheatemarī quasi fath-marā, 'snake of victory' (†).

[The Madras Gloss. gives Mal. pattamari, Tam. pattimār, from patār, Hind. ‘tidings’ (not in Platts), mārī, Mahr. ‘carrier.’] According to a note in Notes and Extracts, No. 1 (Madras, 1871), p. 27, under a Ft. St. Geo. Consultation of July 4, 1673, Pattamar is therein used "for a native vessel on the Coromandel Coast, though now confined to the Western Coast." We suspect a misapprehension. For in the following entry we have no doubt that the parenthetical gloss is wrong, and that couriers are meant:


a.—

1552.—"... But Lorenzo de Brito, seeing things come to such a pass that certain Captains of the King (of Cannanor) with troops chased him to the gates, he wrote to the Viceroy of the position in which he was by Pattamares, who are men that make great journeys by land."—De Barros, II. i. 5.

The word occurs repeatedly in Correos, Lendas, e.g. III. i. 108, 149, &c.

1598.—"... There are others that are called Pattamares, which servie onlie for Messengers or Posts, to carie letters from place to place by land in winter-time when men cannot travaile by sea."—Linschoten, 78; [Hak. Soc. i. 260, and see ii. 165.]

1606.—"The sight and twentieth, a Pattamar told that the Governor was a friend to us only in shew, wishing the Portugalls in our roome; for we did no good in the Country, but brought Wares which they were forced to buy. . . ."—Roger Haves, in Purchas, i. 605.

1616.—"The Pattamar (for so in this country they call poor footmen that are letter-bearers). . . ."—Foster, Letters, iv. 227.

1666.—"Tranquebar, qui est elogné de Saint Thome de cinq journées d'un Courier à pie, qu'on appelle Pattamar."—Thevenot, v. 275.

1673.—"After a month's Stay here a Pattamar (a Foot Post) from Fort St. George made us sensible of the Dutch being gone from thence to Ceylon."—Fryer, 36.

1684.—"The Pattamars that went to Codaloor by reason of the deepness of the Rivers were forced to Return. . . ."—Pringle, Diary Ft. St. Geo. 1st ser. iii. 133.

1689.—"A Pattamar, i.e. a Foot Messenger, is generally employ'd to carry them (letters) to the remotest Bounds of the Empire."—Ovington, 251.

1705.—"Un Patemare qui est un homme du Pays; c'est ce que nous appelons un expre's . . ."—Laullier, 43.

1758.—"Yesterday returned a Pattamar or express to our Jew merchant from Aleppo, by the way of the Desert. . . ."—Ives, 287.

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.—

1600.—"... Escrevia que hum barco pequeno, dos que chamam pattamares, so meteria. . . ."—Luvena, Vida do P. F. Xavier, 185.

1822.—"About 12 o'clock on the same night they embarked in Paddimars for Cochin."—Wallace, Fifteen Years, 296.

1831.—A description of the Patamars, with a plate, is given in Mr. John Edye's paper on Indian coasting vessels, in vol. i. of the R. As. Soc. Journal.

1860.—"Among the vessels at anchor lie the dows (see DHOW) of the Arabs, the patemares of Mahbar, and the dhoneys (see DONEY) of Coromandel."—Tennent's Ceylon, ii. 103.

PATTELLO, PATELLEE. s. A large flat-bottomed boat on the Ganges; Hind. pattaī, also called in Sāran katārā, on which the boards forming the sides overlap and are not joined edge to edge, with an illustration (Bihar Peasant Life, 43.)
[1680.—“The Patella; the boats that come down from Patonnia with Saltpeeter or other goods, built of an Exceeding Strength and are very flat and burthensome.”—Yule, Hodges’ Diary, Hak. Soc. i. 15.]

1685.—“We came to a great Godowne, where . . . this Nabob’s Son has laid in a vast quantity of Salt, here we found divers great Patellis taking in their lading for Patonnia.”—Ibid. Jan 6; [Hak. Soc. i. 172].

1860.—“The Putelee (or Kutorn), or Baggage-boat of Hindostan, is a very large, flat-bottomed, clinker-built, awkward-looking piece of rusticity of probably . . . about 35 toms burthen; but occasionally they may be met with double this size.”—Colesworthy Grant, Rural Life in Bengal, p. 6.

PAULIST, n.p. The Jesuits were commonly so called in India because their houses in that country were formerly always dedicated to St. Paul, the great Missionary to the Heathen. They have given up this practice since their modern re-establishment in India. They are still called Paolotti in Italy, especially by those who don’t like them.

c. 1567.—“. . . e vi sono assai Chiiese dei padri di San Paulo i quali fanno in quei luoghi gran profitto in connettere quei popoli.”—Federici, in Rerum, 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 the said Fathers are known more commonly by the name of Paolisti than by that of Jesuits.”—P. della Valle, April 27; [iii. 135].

c. 1650.—“The Jesuits at Goa are known by the name of Paolisti; by reason that their great Church is dedicated to St. Paul. Nor do they wear Hats, or Corner-Caps, as in Europe, but only a certain Bonnet, resembling the Skull of a Hat without the Brims.”—Tavernier, E.T. 77; [ed. Ball, i. 197].

1672.—“There was found in the fortress of Cranganor a handsome convent, and Church of the Paolists, or disciples and followers of Ignatius Loyola. . . .”—Baldaeus, Germ., p. 110. In another passage this author says they were called Paolists because they were first sent to India by Pope Paul III. But this is not the correct reason.

1673.—“St. Paul’s was the first Monastery of the Jesuits in Goa, from whence they receive the name Paulistina.”—Fryer, 150.

[1710.—See quotation under COBRA DE CAPELLO.]

1760.—“The Jesuits, who are better known in India by the appellation of Paolists, from their head church and convent of St. Paul’s in Goa.”—Grose, i. 50.

PAUNCHWAY, s. A light kind of boat used on the rivers of Bengal; like a large dingy (q.v.), with a tilted roof of matting or thatch, a mast and four oars. Beng. pansi, and pansoi. [Mr. Grierson (Peasant Life, 43) describes the pansahi as a boat with a round bottom, but which goes in shallow water, and gives an illustration.]

[1757.—“He was then beckoning to his servant that stood in a Pansey above the Gait.”—A. Grant, Account of the Loss of Calcutta, ed. by Col. Temple, p. 7.]

c. 1760.—“Ponsways, Guard-boats.”—Grose (Glossary).

1780.—“The Paunchways are nearly of the same general construction (as budge-rows), with this difference, that the greatest breadth is somewhat further aft, and the stern lower.”—Hodges, 39-40.

1790.—“Mr. Bridgewater was driven out to sea in a common paunchaw, and when every hope forsook him the boat floated into the harbour of Masulipatam.”—Calcutta Monthly Review, i. 40.

1823.—“. . . A paunchway, or passage-boat . . . was a very characteristic and interesting vessel, large and broad, shaped like a snuffer-dish; a deck fore-and-aft, and the middle covered with a roof of palm-branches . . .”—Heber, ed. 1844, i. 21.

1869.—“. . . You may suppose that I engage neither pinnae nor bujra (see BUDGEROW), but that comfort and economy are sufficiently obtained by hiring a small bholiya (see BOLIAH) . . . what is more likely at a fine weather season like this, a small native punsee, which, with a double set of hands, or four cars, is a lighter and much quicker boat.”—C. Grant, Rural Life in Bengal, 10 [with illustration].

PAWL, s. Hind. pal, [Skt. patala, ‘a root’]. A small tent with two light poles, and steep sloping sides; no walls, or ridge-pole. I believe the statement ‘no ridge-pole,’ is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between pawl and shooldarry. A reference to India failed in getting a reply. The shooldarry is not essentially different from the pawl, but is trimmer, tauter, better closed, and sometimes has two flies. [The names of tents are used in various senses in different parts. The Madras Gloss. defines a pawl as “a small tent with two light poles, a ridge-bar, and steep sloping sides; the walls, if any, are very short, often not more than 6 inches high. Sometimes a second
It is a North Indian term, and is generally used for the combination of betel, areca-nut, lime, &c., which is politely offered (along with Otto of roses) to visitors, and which intimates the termination of the visit. This is more fully termed pawn-sooparie (supari, [Skt. supriya, 'pleasant,'] is Hind. for areca). "These leaves are not used to bee eaten alone, but because of their bitterness they are eaten with a certain kind of fruit, which the Malabars and Portugalls call Areeca, the Gusurates and Decavianis Suparijs..." (In Purchas, i. 1781).

1616.—"The King giving mee many good words, and two pieces of his Pawne out of his Dish, to eat of the same he was eating...

[1809.—"...a plant, whose leaves resemble a Heart, call'd here pan, but in other parts of India, Betle."—P. della Valle, Hak. Soc. i. 453.]

1673.—"...it is the only Indian entertainment, commonly called Pawn."—Fryer, p. 140.

1809.—"On our departure pawne and roses were presented, but we were spared the attar, which is every way detestable."—La. Valentia, i. 101.

PAWN, s. Hind. pāṁi, 'water.' The word is used extensively in Anglo-Indian compound names, such as bilayutee pawnee, 'soda-water,' brandy-pawnee, Klush-bo pawnee (for European scents), &c., &c. An old friend, Gen. J. T. Boileau, R.E. (Bengal), contributes from memory the following Hindi ode to Water, on the Pindaric theme ἀργος μὲν ὕδωρ, or the Thaletic one ἀρχη δὲ τῶν πάντων ὕδωρ!

"Pāṁi kūā, pāṁi tāl;
Pāṁi āṭā, pāṁi dāl;
Pāṁi bāgh, pāṁi ramāṇ;
Pāṁi Gāṅgā, pāṁi Jumāṇa;
Pāṁi haṁstā, pāṁi rotā;
Pāṁi jagāṭ, pāṁi sotā;
Pāṁi bāp, pāṁi mā;
Barā nām Pāṁi kā!"

Thus rudely done into English:

"Thou, Water, stor'st our Wells and Tanks,
Thou fillest Gunga's, Jumna's banks;
Thou Water, sendest daily food,
And fruit and flowers and needful wood;
Thou, Water, laugh'st, thou, Water, weepest;
Thou, Water, wak'st, thou, Water, sleepest;
—Father, Mother, in thee blent,—
Hail, O glorious element!"
PAWNEE, KALLA. 690  PEDIR.

PAWNEE, KALLA. s. Hind. kālā pānī, i.e. 'Black Water'; the name of dread by which natives of the interior of India designate the Sea, with especial reference to a voyage across it, and to transportation to penal settlements beyond it. "Hindu servants and sepoys used to object to cross the Indus, and called that the kālā pānī. I think they used to assert that they lost caste by crossing it, which might have induced them to call it by the same name as the ocean,—or possibly they believed it to be part of the river that flows round the world, or the country beyond it to be outside the limits of Aryavarta" (Note by Lt.-Col. J. M. Trotter).

1823.—"An agent of mine, who was for some days with Cheetoo" (a famous Pindāri leader), "told me he raved continually about Kala Panee, and that one of his followers assured him when the Pindarry chief slept, he used in his dreams to repeat these dreaded words aloud."—Sir J. Malcolm, Central Indic (2nd ed.), i. 446.

1838.—"Kala Pany, dark water, in allusion to the Ocean, is the term used by the Natives to express transportation. Those in the interior picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals."—Mackintosh, Acc. of the Tribe of Ramoosees, 44.

PAYEN-GHAUT, n.p. The country on the coast below the Ghauts or passes leading up to the table-land of the Deccan. It was applied usually on the west coast, but the expression Carnatic Payen-ghait is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula, from Hind. and Mahr. ghait, combined with Pers. pāānī, 'below.' [It is generally used as equivalent to Talaghāt, "but some Musalmans seem to draw the distinction that the Payinghāt is nearer to the foot of the Ghāts than the Talaghāt" (Le Fanu, Man. of Salem, ii. 388).]

1629-30.—"But (Azam Khān) found that the enemy having placed their elephants and baggage in the fort of Dharūr, had the design of descending the Payinghāt."—Abdūl Hamid Lahori, in Elliot, vii. 17.

1784.—"Peace and friendship ... between the said Company and the Nabob Tippo Sultan Bahaudor, 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 Munro's Navv., 252.

1785.—"You write that the European taken prisoner in the Payen-ghait ... being skilled in the mortar practice, you propose converting him to the faith ... It is known (or understood)."—Letters of Tipoo, p. 12.

PAZEND, s. See for meaning of this term s.v. Pahlavi, in connection with Zend. (See also quotation from Maš'ūdī under latter.)

PECUL, PIKOL, s. Malay and Javanese pikul, 'a man's load.' It is applied as the Malay name of the Chinese weight of 100 katis (see CATTY), called by the Chinese themselves shík, and =133½ lb. approx. Another authority states that the shík is =412 kān or katis, whilst the 100 kān weight is called in Chinese tan.

1554.—"In China 1 tael weighs 7½ tanga; 1 tanga weighs 7½ tanga in silver, and 16 tael = 1 catē (see CATTY); 100 catēs = 1 pico = 45 tanga of silver weigh 1 mark, and therefore 1 pico = 133½ arratales (see BOTTLER)."—A. Nunes, 41.

And in China anything is sold and bought by cakes and picos and tael, provisions as well as all other things."—Ibid. 42.

1613.—"Bantam pepper vulgarly ... was worth here at our coming tenne Tayes the Peccull which is one hundred cattes, making one hundred thirtie pound English subtil."—Soria, in Purchas, i. 369.

[1616.—"The wood we have sold at divers prices from 24 to 28 mas per Picoll."—Foster, Letters, iv. 259.]

PEDIR, n.p. The name of a port and State of the north coast of Sumatra. Barros says that, before the establishment of Malacca, Pedir was the greatest and most famous of the States on that island. It is now a place of no consequence.

1498.—It is named as Pater in the Roteiro of Vasco da Gama, but with very incorrect information. See p. 113.

1510.—"We took a junk and went towards Sumatra, to a city called Pider. ... In this city there grows a great quantity of pepper, and of long pepper which is called Mulaga ... in this port there are laden with it every year 18 or 20 ships, all of which go to Cathai."—Varthema, 233.

1511.—"And having anchored before the said Pedir, the Captain General (Albuquerque) sent for me, and told me that I should go ashore to learn the disposition of the people ... and so I went ashore in the evening, the General thus sending me into
a country of enemies,—people too whose vessels and goods we had seized, whose fathers, sons, and brothers we had killed; —into a country where even among themselves there is little justice, and treachery in plenty, still more 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 held 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 Gio. da Empoli, in Archiv. Stor. Ital. 54.

1516.—"The Moors live in the seaports, and the Gentiles in the interior (of Sumatra). The principal kingdom of the Moors is called Pedir. Much very good pepper grows in it, which is not so strong or so fine as that of Malabar. Much silk is also grown there, but not so good as the silk of China."—Barbosa, 196.

1538.—"Furthermore I told him what course we usually held for the fishing of seed-pearl between Pello Tripho and Pello Quenina, which in time past were carried by the Balao to Pazem (see PASEI) and Pedir, and exchanged with the Turks of the Straights of Mozza, and the Ships of Judea (see JUDEA) for such Merchandise as they brought from Grand Cairo."—Pinto (in Cogan), 25.

1555.—"After the foundation of Malaca, and especially after our entrance to the Indies, the Kingdom of Pazem 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."—Burros, iii. v. 1.

1615.—"Articles exhibited against John Oxwicke. That since his being in Pededere 'he did not entreate' anything for Priaman and Tecoee, but only an answer to King James's letter. . . ."—Sainbury, i. 411.

"Pededere."—Ibid. p. 415.

PEEÁDA. See under PEON.

PEENUS, s. Hind. pippala; a corruption of Eng. pinnace. A name applied to a class of budgerow rigged like a brig or brigantine, on the rivers of Bengal, for European use. Roebeck gives as the marine Hind. for pinnace, p'heenez. [The word has been adopted by natives in N. India as the name for a sort of palankin, such as that used by a bride.]

[1615.—"Soe he sent out a Penisse to look out for them."—Cocks's Diary, Hak. Soc. i. 22.]

1784.—"For sale . . . a very handsome Pinnace Budgerow."—In Seton-Kerr, i. 45.

[1860.—"The Pinnace, the largest and handsomest, is perhaps more frequently a private than a hired boat—the property of the planter or merchant."—G. Grant, Rural Life in Bengal, 4 (with an illustration).]

PEEPUL, s. Hind. pippala, Skt. pippala, Ficus religiosa, L.; one of the great fig-trees of India, which often occupies a prominent place in a village, or near a temple. The Pipal has a strong resemblance, in wood and foliage, to some common species of poplar, especially the aspen, and its leaves with their long footstalks quaver like those of that tree. This trembling is popularly attributed to spirits agitating each leaf. And hence probably the name of 'Devil's tree' given to it, according to Rheedee (Hort. Mal. i. 48), by Christians in Malabar. It is possible therefore that the name is identical with that of the poplar. Nothing would be more natural than that the Aryan immigrants, on first seeing this Indian tree, should give it the name of the poplar which they had known in more northern latitudes (popul-us, poppul, &c.). Indeed, in Kumão, a true sp. of poplar (Populus ciliata) is called by the people gar-pipal (qu. qhar, or 'house'-peepul? [or rather perhaps as another name for it is yahhari, from gir, girī, 'a mountain']).

Dr. Stewart also says of this Populus: "This tree grows to a large size, occasionally reaching 10 feet in girth, and from its leaves resembling those of the pipal . . . is frequently called by that name by plainmen" (Punjab Plants, p. 204). A young peepul was shown to one of the present writers in a garden at Palermo as populo della Indie. And the recognised 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. (See also Geograph. Magazine, ii. 50). In Balfour's Indian Cyclopaedia it is called by the same name in translation, 'the poplar-leaved Fig-tree.' We adduce these facts the more copiously perhaps because the suggestion of the identity of the names pippala and populus was somewhat scornfully rejected by a very
learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below. "I remember noticing among many Hindus, and especially among Hindutized Sikhs, that they often say Pipal ko jatā kūh (I am going to the Peepul Tree), to express 'I am going to say my prayers.'" (Lt.-Col. John Trotter.) (See BO-TREE.)

c. 1550. — "His soul quivered like a pipal leaf." — Râmâyana of Tulsî Dās, by Grose (1878), ii. 25.

[6] 1590. — "In this place an arrow struck Sri Kishn and buried itself in a pipal tree on the banks of the Sarasvatī." — Ain, ed. Jarrett, ii. 216.]

1806. — "Au sortir du village un pipal éleve sa tête majestueuse. . . . Sa nombreuse couronne étale l'entourage d'un loin sur la plaine, telle qu'une armée de géants qui entrelacent fraternellement leurs bras iniformes." — Hauthier, i. 149. This writer seems to mean a banyan. The peepul does not drop roots in that fashion.

1817. — "In the second ordeal, an excavation in the ground . . . is filled with a fire of pipal wood, into which the party must walk barefoot, 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." — Panduranga Hari, 26; [ed. 1873, i. 36, reading Peepal].

1836. — "It is not proper to allow the English, after they have made made war, and peace has been settled, to remain in the city. They are accustomed to act like the Peepul tree. Let not Younger Brother therefore allow the English to remain in his country." — Letter from Court of China to Court of Ava. See Yule, Mission to Ava, p. 265.

1834. — "Je ne puis passer sous silence deux beaux arbres . . . ce sont le peuplier d'Inde à larges feuilles, arbre repute sacré. . . ."—Pulloeoia, Siam, i. 140.

1861. —

". . . Yonder crown of umbrage hoar Shall shield her well; the Peepul whisper a dirge And Caryota drop her tearlike store Of beads; whilst over all slim Casuarine Points upwards, with her branchlets ever green, To that remaining Rest where Night and Tears are o'er." Barrackpore Park, 18th Nov. 1861.

PEER, s. Pers. pǐr, a Mahommedan Saint or Beatus. But the word is used elliptically for the tombs of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that wali (or Wely as it is often written), Imámzada, Shāhīk, and Marabout (see ADJUTANT), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that Nābī (Prophet) is used in the same fashion.

[1609. — See under NUGGURCOTE.]

[1623. — "Within the Mesquita (see MOSQUE) . . . is a kind of little Pyramid of Marble, and this they call Pir, that is old, which they say is equivalent to Holy; I imagine it the Sepulchre of some one of their Sect accounted such." — P. della Valle, Hâk. Soc. i. 68.]

1665. — "On the other side was the Garden and the chambers of the Mullahs, who with great convenience and delight spend their lives there under the shadow of the miraculous Sanctity of this Pire, which they are not wanting to celebrate: But as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick." — Bernier, 133; [ed. Constable, 415].

1673. — "Hard by this is a Poir, or Burying place of one of the Prophets, being a goodly monument." — Fryer, 240.

1869. — "Certains pirs sont tellement renommés, 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 célèbre en leur honneur." — Garacln de Tassy, Rel. Musulm., p. 18.

The following are examples of the parallel use of the words named:

Wali:

1841. — "The highest part (of Hermon) crowned by the Wely, is towards the western end." — Robinson, Biblical Researches, iii. 173.

"In many of the villages of Syria the Traveller will observe small dome-covered buildings, with grated windows and surmounted by the crescent. These are the so-called Welis, mausoleum of saints, or tombs of sheikhs." — Baedeker's Egypt, Eng. ed. Pt. i. 150.

Imamzada:

1864. — "We rode on for three farsaks, or fourteen miles, more to another Imámzādah, called Kafsh-girā . . ." — Eastwick, Three Years' Residence in Persia, ii. 46.

1883. — "The few villages . . . have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable Imamzadehs." — Col. Beresford Lovett's Itinerary Notes of Route Surveys in N. Persia in 1881 and 1882, Proc. R.O.S. (N.S.) v. 73.
Shaik:  
1817.—"Near the ford (on Jordan), half a mile to the south, is a tomb called 'Sheik Daoud,' standing on an apparent round hill like a barrow."—Ibiny and Mangles, Travels in Egypt, &c., 304.

Nabi:  
1556. — "Of all the points of interest about Jerusalem, none perhaps gains so much from an actual visit to Palestine as the lofty-peaked eminence which fills up the north-west corner of the table-land.... At present it bears the name of Nabi-Samuel, which is derived from the Mussulman tradition—now perpetuated by a mosque and tomb—that here lies buried the prophet Samuel."—Stanley's Palestine, 165.

So also Nabi-Yâns at Nineveh; and see Nabi-Mousi in De Sauley, ii. 73.

PEGU, n.p. The name which we give to the Kingdom which formerly existed in the Delta of the Irrawaddi, to the city which was its capital, and to the British province which occupies its place. The Burmese name is Bayó. This name belongs to the Talaiag language, and is popularly alleged to mean 'conquered by stratagem,' to explain which a legend is given; but no doubt this is mere fancy. The form Pegu, as in many other cases of our geographical nomenclature, appears to come through the Malays, who call it Paigá. The first European mention that we know of is in Conti's narrative (c. 1440) where Poggio has Latinized it as Payuenia; but Fra Mauro, who probably derived this name, with much other new knowledge, from Conti, has in his great map (c. 1459) the exact Malay form Paigu. Nikitin (c. 1475) has, if we may depend on his translator into English, Pegu, as has Hieronymo de S. Stefano (1499). The Roteiro of Vasco da Gama (1498) has Pegio, and describes the land as Christian, a mistake arising no doubt from the use of the ambiguous term Kêfîr by his Mahomedan informants (see under CAFFER). Varthema (1510) has Pego, and Giov. da Empoli (1514) Pegu; Barbosa (1516) again Pegu; but Pegu is the usual Portuguese form, as in Barros, and so passed to us.

1498.—"Pegúo is a land of Christians, and the King is a Christian; and they are all white like us. This King can assemble 20,000 fighting men, i.e. 10,000 horsemen, as many footmen, and 400 war elephants; here is all the musk in the world.... and on the main land he has many rubies and much gold, so that for 10 cruzados you can buy as much gold as will fetch 25 in Calecut, and there is much lac (laca) and benzoin. ..."—Rôteiro, 112.

1505.—"Two merchants of Cochin took on them to save two of the ships; one from Pegú with a rich cargo of lac (laca), 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 Pegú, which is a populous and noble city, abounding in men and in horses, where are the true mines of línioni ('di línioni e perfetti rubini,' perhaps should be 'di buoni e perfetti') and perfect rubies, and these in great plenty; and they are fine men, tall and well limbed and stout; as of a race of giants. ..."—Empoli, 80.

[1516.—"Pegiu." (See under BURMA.)]  
1541.—"Bagou." (See under PEKING.)  
1542.—"... and for all the goods which came from any other ports and places, viz. from Peguu to the said Port of Malaqua, from the Island of Camatra and from within the Straits. ..."—Titolo of the Fortress and City of Malaqua, in Tombo, p. 105 in Subsidio.

1568.—"Concluido che non è in terra Re di possaia maggiore del Re di Peguá, per ciocie ha sotto di se venti Re di corona."

Ces. Federici, in Rauensio, iii. 394.

1572. — "Olha o reino Arracão, olha o assento De Pegú, que já monstros povoaram, Monstros filhos do teo ajuntamento D'huma mulher e hum cão, que sos se acharam."—Cámões, x. 122.

By Burton:

"Arracan-realm behold, behold the seat of Pegú peopled by a monster-breed; monsters that gendered meeting most unmeet of whelp and woman in the lonely wood. ..."

1597.—"... I recommend you to be very watchful not to allow the Turks to export any timber from the Kingdom of Pegú 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 Gaw, 5th Feb. In Archiv. Port. Orient. Fasc. iii.

PEGU PONIES. These are in Madras sometimes termed elliptically Pegus, as Arab horses are universally termed Arabs. The ponies were much valued, and before the annexation of Pegu commonly imported into India; less commonly since, for the local demand absorbs them.
1880.—"For sale... also Bubble and Squeak, buy Pegues."—Madras Mail, Feb. 19.

[1890.—"Ponies, sometimes very good ones, were reared in a few districts in Upper Burma, but, even in Burmese times, the supply was from the Shan States. The so-called Pegu Pony, of which a good deal is heard, is, in fact, not a Pegu pony at all for the justly celebrated animals called by that name were imported from the Shan States."—Report of Capt. Evans, in Times, Oct. 17.]

**PEKING.**  u.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 (1268) they removed the capital or Tartary, or Khanbaligh (Cambaluc) of Polo to the great city on the Yangtsze which has since been known as Nan-King or 'South-Court.' But before many years the Mongol capital was rehabilitated as the imperial residence, and became Pe-King accordingly. Its preparation for reoccupation began in 1409. The first English mention that we have met with is that quoted by Sainsbury, in which we have the subjects of more than one allusion in Milton.

1520.—"Thomè Pires, quitting this pass, arrived at the Province of Nanqui, 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 Thomè Pires that he was to wait for him at Pequi, 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..."—Burros, Ill. vi. 1.

1541.—"This City of Pequin... is so prodigious, and the things therein so remarkable, as I do almost repent me for undertaking to discourse of it... For one must not imagine it to be, either as the City of Rome, or Constantinople, or Venice, or Paris, or London, or Seville, or Lisbon. Nay I will say further, that one must not think it to be like to Grand Cairo in Egypt, Tauris in Persia, Amadaba (Amabada, Avadaya) in Cambaluc, Einaugary in Mogao, Goura (Gouro) in Bengala, Ava in Chalen, Timplen in Cambodia, Martaban (Martavão) and Bagou in Pegu, Guimpel and Tinlen in Sammon, Odia in the Kingdom of Sornau, Passawan and Dema in the Island of Java, Pangor in the Country of the Lequins (no Lequiu) Usangoa (Uzâgni) in the Grand Cauchin, Laneama (Laçame) in Tartary, and Meaco (Mioco) in Japen..."—Pelicanus, s. This word, in its proper application to the Pelicanus onocrotalus, L., is in no respect peculiar to Anglo-India, though we may here observe that the bird is called in Hindi by the poetical name gayan-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 Adjudant (q.v.).

We may remember how Prof. Max Müller, in his Lectures on Language, tells us that the Tahitians show respect to their sovereign by ceasing to employ in common language those words which form part or the whole of his name, and invent new terms to supply their place. "The object was clearly to guard against the name of the sovereign being ever used, even by accident, in ordinary conversation."—2nd ser. 1864, p. 35. [Frazer, Golden Bough, 2nd ed. i. 421 seqq.]. Now, by an analogous process, it is possible that

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* "... great diversion is found... in firing balls at birds, particularly the albatross, a large species of the swan, commonly seen within two or three hundred miles around the Cape of Good Hope, and which the French call Montons (Montons) du Cap."—Munro's Narrative, 13. The confusion of genera here equals that mentioned in our articles above.
PENGUIN.

It is the stem of a miniature palm (Licuala acutifida, Griffith). The sticks are prepared by scraping the young stem with glass, so as to remove the epidermis and no more. The sticks are then straightened by fire and polished (Balfour). The name is popularly thought to have originated in a jocular supposition that law-suits in Penang were decided by the lex baculina. But there can be little doubt that it is a corruption of some native term, and pinang layor, 'wild area,' [or pinang layor, 'fire-dried areca,' which is suggested in N.E.D.], may almost be assumed to be the real name. [Dennys (Descr. Dict. s.v.) says from "Layor, a species of cane furnishing the sticks so named." But this is almost certainly wrong.]

1883.—(But the book—an excellent one—is without date—more shame to the Religious Tract Society which publishes it).—Next morning, taking my 'Penang lawyer' to defend myself from dogs . . .". The following note is added: "A Penang lawyer is a heavy walking-stick, supposed to be so called from its usefulness in settling disputes in Penang."—Gilmour, Among the Mongols, 14.

PENGUIN, s. Popular name of several species of birds belonging to the genera Aptenodytes and Spheniscus. We have not been able to ascertain the etymology of this name. It may be from the Port. pingue, 'fat.' See Littre. He quotes Clausius as picturing it, who says they were called a pinguedine. It is surely not that given by Sir Thomas Herbert in proof of the truth of the legend of Madoc's settlement in America; and which is indeed implied 60 years before by the narrator of Drake's voyage; though probably borrowed by Herbert direct from Selden.

1578.—"In these Islands we found greate relief and plenty of good victuals, for infinite were the number of fowle which the Welsh men named Penuin, and Magilanus tearmed them geese. . ."—Drake's Voyage, by F. Fletcher, Hak. Soc. p. 72.

1583.—"The pengwin described."—Hawkins, V. to S. Sea, p. 111, Hak. Soc.

1606.—"The Pengwines bee as bigge as our greatest Capons we have in England, they have no winges nor cannot flye . . . they bee exceeding fatte, but their flesh is very ranke. . ."—Middleton, f. B. 4.

1609.—"Nous trouvâmes beaucoup de Chîs de Mer, et Oyseaux qu'on appelle Penguyns, dont l'Escuell en estait quasi couvert."—Houtman, p. 4.

PENANG, n.p. This is the proper name of the Island adjoining the Peninsula of Malacca (Pulo, properly 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 Crawford, the name was given on account of the island's resemblance in form to the fruit of the tree (udu, 'the betel-nut').

1592.—"Now the winter coming ypon vs with much contagious weather, we directed our course from hence with the Islands of Pulo Pinang (where by the way is to be noted that Pulo in the Malayan tongue signifieth an Island) . . . where we came to an anker in a very good harborhood between three Islands. . . This place is in 6 degrees and a halfe to the Northward, and some fine leagues from the same between Malacca and Pegu."—Barker, in Hakl. ii. 589-590.

PENANG LAWYER, s. The popular name of a handsome and hard (but sometimes brittle) walking-stick, exported from Penang and Singapore.

some martinet, holding the office of adjutant, at an early date in the Anglo-Indian history, may have resented the ludicrously appropriate employment of the usual name of the bird, and so may have introduced the entirely inappropriate name of pelican in its place. It is in the recollection of one of the present writers that a worthy northern matron, who with her husband had risen from the ranks in the —th Light Dragoons, on being challenged for speaking of "the pelicans in the barrack-yard," maintained her correctness, conceding only that "some ca'd them paylicans, some ca'd them audjutants."

1529.—"This officer . . . on going round the yard (of the military prison) . . . discovered a large beef-bone recently dropped. The sergeant was called to account for this ominous appearance. This sergeant was a shrewd fellow, and he immediately said,—'Oh Sir, the pelicans have dropped it.' This was very plausible, for these birds will carry enormous bones; and frequently when fighting for them they drop them, so that this might very probably have been the case. The moment the dinner-trumpet sounds, whole flocks of these birds are in attendance at the barrack-doors, waiting for bones, or anything that the soldiers may be pleased to throw to them."—Mem. of John Shipp, ii. 25.
c. 1610.—"... le reste est tout couvert ... d' une quantité d'Oyseaux nommés pingui, qui font là leurs œufs et leurs petits, et il y en a une si prodigieuse qu'on ne saurait mettre ... le pied en quelque endroit que ce soit sans toucher."
—Pyrard de Laval, i. 73; [Hak. Soc. i. 97, also see i. 16].

1612.—"About the year C.I. C.LXX. Madoc brother to David ap Owen, prince of Wales, made this sea voyage (to Floride); and by probability these names of Capo de Briton in Normandy, and Pengwin an part of the Northern America, for a white rock, and a white-headed bird, according to the British, were relics of this discovery."—Selden, Notes on Drayton's Polybition, in Works (ed. 1726), iii. col. 1802.

1616.—"The Island called Pen-guin Island, probably so named by some Welshman, in whose Language Pen-guin signifies a white head; and there are many great lazy fowls upon, and about, this Island, with great cole-black bodies, and very white heads, called Penguins."—Terry, ed. 1665, p. 334.

1638.—"... that this people (of the Mexican traditions) were Welsh rather than Spaniards or others, the Records of this Voyage writ by many Bards and Genealogists confirm it ... made more ortho-doxall by Welsh names given there to birds, rivers, rocks, beasts, &c., as ... Pengwyn, refer'd by them to a bird that has a white head. ..."—Herbert, Some Yearnes Travels, &c., p. 360.

Unfortunately for this etymology the head is precisely that part which seems in all species of the bird to be black! But M. Roulin, quoted by Littré, maintains the Welsh (or Breton) etymology, thinking the name was first given to some short-winged sea-bird with a white head, and then transferred to the penguin. And Terry, if to be depended on, supports this view. So Prof. Skeat (Concise Dict., s.v.): "In that case, it must first have been given to another bird, such as the auk (the puffin is common in Anglesey), since the penguin's head is black."

1674.—"So Horses they affirm to be Mere Engines made by Geometry, And were invented first from Engins, As Indian Britons were from Penguins."—Hudibras, Pt. I. Canto ii. 57.

[1689.—In Lombeck ducks "are very cheap and are largely consumed by the crews of the rice ships, by whom they are called Baly-soldiers, but are more generally known elsewhere as pengun-ducks."—Wallace, Malay Archip. ed. 1890, p. 135.]

PEON. s. This is a Portuguese word peão (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. peýda, meaning the same; though the words are, of course ultimately akin in root. It was originally used in the sense of 'a foot-soldier'; thence as 'orderly' or messenger. The word Sepoy was used within our recollection, and perhaps is still, in the same sense in the city of Bombay. The transition of meaning comes out plainly in the quotation from Ives. In the sense of 'orderly, peon is the word usual in S. India, whilst chuprassy (q.v.) is more common in N. India, though peon is also used there. The word is likewise very generally employed for men of police service (see BURKUNDAUZE). [Mr. Skeat notes that Piyun is used in the Malay States, and Tambi or Tanby at Singapore]. The word had probably become unusual in Portugal by 1600; for Manoel Correa, an early commentator on the Usiads (d. 1612), thinks it necessary to explain píões by 'gente de pé.'

1593.—"The Camorym ordered the soldier (piao) to take the letter away, and strictly forbade him to say anything about his having seen it."—Correç. 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 (piaes) from the Balagate. ..."—Ibid. ii. i. 51.

1563.—"The pawn (piao) they call Piado, which is as much as to say a man who travels on foot."—Garcia, f. 37.

1575.—"O Rey de Badajos era alto Mouro Con quatro mil cavallos furiosos, Innumerous píoes, darmas e de ouro, Guarnecidos, guerrerios, e lustrosos,"—Camões, iii. 66.

By Burton:

"The King of Badajos was a Moslem bold, with horse four thousand, fierce and furious knights, and countless Peons, armed and dight with gold, whose polisht surface glanceth lustrohs light."

1609.—"The first of February the Capitaine departed with fiftie Peons. ..."—W. Finch, in Purchas, i. 421.

c. 1610.—"Les Pions marchent après le prisonnier, lié avec des cordes qu'ils tiennent."—Pyrard de Laval, ii. 11; [Hak. Soc. ii. 17; also i. 428; 440; ii. 18].

[1616.—"This Shawbunder (see SHA-BUNDER) imperiously by a couple of Pyons commanded him from me."—Foster, Letters, iv. 351.]

c. 1630.—"The first of December, with some Pe-unes (or black Foot-boys, who can prattle some English) we rode (from Swally) to Surat."—Sir T. Herbert, ed. 1638, p. 35.
to my agents as faithful an account of the produce as he would have done to myself.

—Hon. R. Lindsay, in Lives of the Lindsay's, III. 77.

1842.— "... he was put under arrest for striking, and throwing into the Indies, an inoffensive Peon, who gave him no provocation, but who was obeying the orders he received from Captain ——. The Major General has heard it said that the supremacy of the British over the native must be maintained in India, and he entirely concurs in that opinion, but it must be maintained by justice."—Gen. Orders, &c., of Sir 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, Skt. pippali, means not the ordinary pepper of commerce (‘black pepper’) but long pepper, and the Sanskrit name is still so applied in Bengal, where one of the long-pepper plants, which have been classed sometimes in a different genus (Chavica) from the black pepper, was at one time much cultivated. There is still indeed a considerable export of long pepper from Calcutta; and a kindred species grows in the Archipelago. Long pepper is mentioned by Pliny, as well as white and black pepper; the three varieties still known in trade, though with the kind of error that has persisted on such subjects till quite recently, he 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. Pippalinula, the root of long pepper, still a stimulant medicine in the native pharmacopoeia, is probably the πεπρισεως μίκα of the ancients (Roule, 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 Batavia, but a small quan-
tity of fine quality comes from Telli-
cherry in Malabar.

Long pepper is derived from two
shrubby plants, Piper officinarum,
C.D.C., a native of the Archipelago,
and Piper longum, L., indigenous in
Malabar, Ceylon, E. Bengal, Timor,
and the Philippines. Long pepper
is the fruit-spike gathered and dried
when not quite ripe (Hanbury and
Plückeiger, Pharmacographia). All
these kinds of pepper were, as has been said,
known to the ancients.

c. 70 A.D.—"The cornes or graines . . .
lie in certaine little huskes or cods. . . . If
that be plucked from the tree before they
gape and open of themselves, they make
that spice which is called Long pepper;
but if as they do ripen, they cleave and
chawne by little and little, they shew within
the white pepper: which afterwards being
parched in the Sunne, chaungeth colour
and groweth blacke, and therewith riveded
also. . . Long pepper is some sophisticated,
with the servie or mustard seed of Alex-
andria: and a pound of it is worth fiftyn
Roman deniers. The white coesteth seven
deniers a pound, and the black is sold after
four deniers by the pound."—Pliny, tr. by
Phil. Holland, Bk. xii. ch. 7.

c. 80-90.—"And there come to these marts
great ships, on account of the bulk and
quantity of pepper and malabathrum . . .
The pepper is brought (to market) here,
bearing produced largely only in one district
near these marts, that which is called Kto-
tonarikë."—Periplus, § 56.

c. A.D. 100.—"The Pepper-tree (πιπερ
δέντρον) is related to grow in India; it is
short, and the fruit as it first puts forth it
is long, resembling pods; and this long
pepper has within it (grains) like small
millet, which are what grow to be the perfect
(black) pepper. At the proper season it
opens and puts forth a cluster bearing the
berries such as we know them. But those
that are like unripe grapes, which constitute
the white pepper, serve the best for eye-
remedies, and for antidotes, and for theriacal
potencies."— Dioscorides, Mat. Med. ii. 188.

c. 545.—"This is the pepper-tree" (there
is a drawing). "Every plant of it is twined
round some lofty forest tree, for it is weak
and slim like the slender stems of the vine.
And every bunch of fruit has a double leaf
as a shield; and it is very green, like the
green of rue."—Cosmas, Book xi.

c. 870.—"The mariners say every bunch
of pepper has over it a leaf that shelters it
from the rain. When the rain ceases the
leaf turns aside; if rain recommences the
leaf again covers the fruit."— Ibn Khwarizmiah,

1166.—"The trees which bear this fruit
are planted in the fields which surround
the towns, and every one knows his planta-
tion. The trees are small, and the pepper
is originally white, but when they collect it
they put it into basons and pour hot water
upon it; it is then exposed to the heat of
the sun, and dried . . . in the course of
which process it becomes of a black colour."—Rabbi Benjamin, in Wright, p. 114.

e. 1350.—"L'albore che fa il pepe è fatto
come l'elena che nasce su per gli muri.
Questo pepe sale su per gli arbord che l'uo-
mini piantano a modo de l'elena, e sale sopra
tutti li arbord piu alti. Questo pepe fa rami
a modo dell' uve . . . e maturo si lo vende
miano a modo de l' uve e poi pongono il pepe
al sole a seccare come uve passe, e nulla
altra cosa si fa del pepe."—Odoric, in Cathay,
App. xlvii.

PERGUNNAHS, s. Hind. purguna
[Skt. pragunan, 'to reckon up'], a sub-
division of a 'District' (see ZILLAH).

e. 1500.—"The divisions into sādas (see
SOUBA) and purganas, which are main-
tained to the present day in the province
of Tatta, were made by these people" (the
Samma Dynasty).—Târikh-i-Tâhirî, in Elliot,
i. 273.

1353.—"Item, from the three pragunas,
viz., Anзор, Cairena, Panchena 133,290
fedeas."—S. Botelho, Tombo, 139.

[1614.—"I wrote him to stay in the
Fregonas near Agra."—Foster, Letters, ii.
106.]

[1617.—"For that Muckshud had also
newly answered he had mist his prigany."]

—Sir T. Roe, Hak. Soc. ii. 415.]

1753.—"Masulipatnam . . . est capitale
de ce qu'on appelle dans l'Inde un Sercar
(see SIRCAR), qui comprend plusieurs
Ferganes, ou districtes particuliers."—
D'Avritôt, 132.

1812.—"A certain number of villages
with a society thus organised, formed a
pergunnah."—Fifth Report, 16.

PERGUNNAHS, THE TWENTY-
FOUR, n.p. The official name of the
District immediately adjoining and
including, though not administratively
including, Calcutta. The name is one of
a character very ancient in India
and the East. It was the original
'Zemindary of Calcutta' granted to
the English Company by a 'Subadar's
Perwana' in 1757-58. This
grant was subsequently confirmed by
the Great Mogul as an unconditional
and rent-free jagheer (q.v.). The
quotation from Sir Richard Phillips' Million
of Facts, illustrates the development of
'facts' out of the moral conscious-
ness. The book contains many of equal
value. An approximate parallel to this
statement would be that London is
divided into Seven Dials.

1765.—"The lands of the twenty-four
Purgunnahs, ceded to the Company by
PERI, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English Fairy, notwithstanding the exact compliance with Grimm’s Law in the change of initial consonant. The Persian word is pari, from ‘par, a feather, or wing;’ therefore ‘the winged one;’ [so F. Johnson, Pers. Dict.; but the derivation is very doubtful] whilst the genealogy of fairy is apparently Italian, fata, French fée, whence féerie (‘fay-dom’) and thence fairy.

[1500—"I am the only daughter of a Jinn chief of nolesten strain and my name is Peri-Banu."—Arab. Nights, Burton, x. 264.]

1800.—
"From cluster’d henna, and from orange groves,
That with such perfumes fill the breeze
As Peris to their Sister bear,
When from the summit of some lofty tree
She hangs encaged, the captive of the Dives."

Thalaba, xi. 24.

1817.—
"But nought can charm the luckless Peri;
Her soul is sad—her wings are weary."

Moore, Paradise and the Peri.

PERPET, PERPETUANO, s. The name of a cloth often mentioned in the 17th and first part of the 18th centuries, as an export from England to the East. It appears to have been a light and glossy twilled stuff of wool, [which like another stuff of the same kind called ‘Lasting,’ took its name from its durability. (See Draper’s Dict. s.v.)] In France it was called perpetanne or sempiterne, in Italian perpetuana.

[1609.—"Karsies, Perpetuano and other woolen Commodities."—Birdwood, Letter Book, 288.]

[1617.—"Perpetuano, 1 bale."—Cocks’s Diary, Hak. Soc. i. 295.]

[1630.—"... Devonshire kersies or perpetuities..."—Forrest, Bombay Letters, i. 4.]

[1680.—"Perpetuances."—Ibid. ii. 401.]

1711.—"Goods usually imported (to China) from Europe are Bullion Cloths, Clothrush 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.

[1717.—"...a Pavilion lined with Imboss’s Perpetas."—In Yule, Hedges’ Diary, Hak. Soc. ii. ccclx.]

1754.—"Being requested by the Trustees of the Charity Stock of this place to make an humble application to you for an order that the children upon the Foundation to the number of 12 or 14 may be supplied at the expense of the Honorable Company with a coat of blue Perpetas or some ordinary cloth...


1757.—Among the presents sent to the King of Ava with the mission of Ensign Robert Lester, we find:

"2 Pieces of ordinary Red Broad Cloth,
3 Do. of Perpetuaneos Poppingay."

In Dalrymple, Or. Rep. i. 263.

PERSAIM, n.p. This is an old form of the name of Bassein (q.v.) in Pegu. It occurs (e.g.) in Milburn, ii. 281.

1759.—"The Country for 20 miles round Persaim is represented as capable of producing Rice, sufficient to supply the Coast of CHOROMANDEL from Pondicherry to Musulimpatam."—Letter in Dalrymple, Or. Rep. i. 119. Also in a Chart by Capt. G. Baker, 1754.

1795.—"Having ordered presents of a trivial nature to be presented, in return for those brought from Negrais, he referred the deputy... to the Birman Governor of Persaim for a ratification and final 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, n. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the Diospyros kaki, L. fil., a species of the same genus which produces ebony. The word is properly the name of an American fruit and tree of the same genus (D. virginiana), also called date-plum, and, according to the Dictionary of Worcester, belonged to the Indian language of Virginia. [The word became familiar in 1896 as the name of the winner of the Derby.]

1878.—"The finest fruit of Japan is the Kaki or persimmon (Diospyros Kaki), a large
PERUMBAUCUM. n.p. A town 14 m. N.W. of Conjevaram, in the district of Madras [Chingleput]. The name is perhaps perum-PAKKAM, Tam., 'big village.'

PESCARIA, n.p. The coast of Tinnevelly was so called by the Portuguese, from the great pearl 'fishery' there.

[cf. 1566. —See under BAZAAR.]

1600.—'There are in the Seas of the East three principal mines where they fish pearls. . . . The third is between the Isle of Ceilon and Cape Comory, and on this account the Coast which runs from the said Cape to the shoals of Ramanancon and Manâr is called, in part, Pescaria. . . . —Lucena, 80.

[1616. —'PESQUERIA.' —See under CHI-LAW.]

1615.—'Iam nonnihil de orà Piscariâ dicamus quae iam inde a promontorio Commorino in Orientem ad usque breuia Ramananconis extenditur, quod haud procul inde celeberrimus, maximus, et copiosissimus toto Oriente Margaritarem piscatus instituitur. . . . —Jurrîc, Thes. i. 445.

1710.—'The Coast of the Pescaria of the mother of pearl which runs from the Cape of Camorin to the Isle of Manar, for the space of seventy leagues, with a breadth of six inland, was the first debarkation of this second conquest.' —Sousa, Orient. Conqusti. i. 122.

PESHAWUR, n.p. Peshâvar. This name of what is now the frontier city and garrison of India towards Kâbul, is sometimes alleged to have been given by Akbar. But in substance the name is of great antiquity, and all that can be alleged as to Akbar is that he is said to have modified the old name, and that since his time the present form has been in use. A notice of the change is quoted below from Gen. Cunningham; we cannot give the authority on which the statement rests. Peshâwar could hardly be called a frontier town in the time of Akbar, standing as it did according to the administrative division of the Ain, about the middle of the Sâha of Kâbul, 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 Tabakût-ê-Akbarî of Nizâmû-d-din Ahmad (died 1594-95), in Elliot, we find the name transliter-ated variously as Peshâwar (v. 448), Pâshâvar (293), Parshor (423), Pershor (424). We cannot doubt that the Chinese form Fo-lausha in Fah-hian already expresses the name Parashâvar, or Parshâvar.

c. 400.—'From Gandhâra, going south days' journey, we arrive at the country of Fo-lausha. In old times Buddha, in company with all his disciples, travelled through this country.' —Fah-hian, by Beal, 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 river Šin (Indus). The capital of this country is called Pu-lu-sha-PU-lo (Parushapura). . . . 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 TNANG, Pil. Bond. ii. 104-105.

c. 1001.—'On his (Mahmûd's) reaching Purshaur, he pitched his tent outside the city. There he received intelligence of the bold resolve of Jaïpal, the enemy of God, and the King of Hind, to offer opposition.' —At-Ulbî, in Elliot, ii. 25.

c. 1020.—'The aggregate of these waters forms a large river opposite the city of Parshâwar.' —At-Birânî, in Elliot, i. 47. See also 63.

1058.—'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 Wâhînînd, and Marmûrâ, and Barshur. . . . —Bâihâki, in Elliot, ii. 150.

c. 1220.—'Parshâbûr. The vulgar pronunciation is Barshâwûr. A large tract between Ghazma and Lahor, famous in the history of the Musalmân conquest.' —Yâkût, in Barbier de Maynard, Dict. de la Perse, 418.

1519.—'We held a consultation, in which it was resolved to plunder the country of the Aferidî Afghanîs, as had been proposed by Sultan Bayezâd, to fit up the fort of Purshâwar for the reception of their effects and corn, and to leave a garrison in it.' —Baber, 276.

c. 1555.—'We came to the city of Purshawar, and having thus fortunately passed the Kotal we reached the town of Jôshiyâ. On the Kotal we saw rhinoceroses, the size of a small elephant.' —Sûdî 'Alî, in J. A.S. Ser. i. tom. ix. 201.

c. 1590.—'Tumân Bagrâm, which they call Parshâwar; the spring here is a source of delight. There is in this place a great place of worship which they call Gorkhâtâr, to which people, especially 'ogirs, resort from great distances.' —Ais (orig. i. 592; ed. Jarrett, i. 404. In iii. 69, Parashâwar).

1754.—'On the news that Peishor was taken, and that Nadîr Shah was preparing to pass the Indus, the Moghol's court, already in great disorder, was struck with terror.' —H. of Nadîr Shah, in Hawâwîy, ii. 363.
1783.—"The heat of Peshour seemed to me more intense, than that of any country I have visited in the upper parts of India. Other places may be warm; hot winds blowing over tracts of sand may drive us under the shelter of a wetted skreen; but at Peshour, the atmosphere, in the summer solstice, becomes almost inflammable."—G. Forster, ed. 1806, ii. 57.

1783.—"Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parashâwara, of which he did not know the meaning, to Peshâwar, or the 'frontier town.' Abul Fazl gives both names."—Cunningham, Arch. Reports, ii. 87. Gladwin does in his translation give both names; but see above.

PESH-CUBZ, s. A form of dagger, the blade of which has a straight thick back, while the edge curves inwardly from a broad base to a very sharp point. Pers. pesh-kabz, 'fore-grip.' The handle is usually made of shir-mâbâ, 'the white bone (tooth?) of a large cetacean'; probably narwhal-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (e.g. see Swissbury, ii. 65, 159, 204, 305; iii. 89, 162, 268, 287, &c. [The peshkabz appears several times in Mr. Egerton's Catalogue of Indian Arms, and one is illustrated, Pl. xv. No. 760.]

1767.----

1767.—"Received for sundry jewels &c. . . . (Rs.) 7326 0 0
Ditto for knife, or peschubz (misprinted pesheoz). . . . 3500 0 0.

PESH-CUSH, s. Pers. pesh-kash. Wilson interprets this as literally 'first-fruits.' It is used as an offering or tribute, but with many specific and technical senses which will be found in Wilson, e.g. a fine on appointment, renewal, or investiture; a quit-rent, a payment exacted on lands formerly rent-free, or in substitution for service no longer exacted; sometimes a present to a great man, or (loosely) for the ordinary Government demand on land. Peshcush, in the old English records, is most generally used in the sense of a present to a great man.

1653.—"Pesket est vn present en Turq."—De la Boulaye-le-Goy, ed. 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 obtayn our liberty to cowne silver Rapes and copper Pice at the Fort, which would be a great accommodation to our Trade. But in this and all other Piscashes be as sparing as you can."—Letter of Court to Pl. St. Geo., in Notes and Exts., No. i. p. 7.

1673.—"Sometimes sending Piscashes of considerable value."—Fryer, 166.

1675.—"Being informed that Mr. Mohun had sent a Piscash of Persian Wine, Cases of Stronge Water, &c. to ye Great Governour of this Country, that is 2d. or 3d. psion in ye kingdome, I went to his house to speake abt. it, when he kept me to dine with him."—Puckle's Diary, Ms. in India Office.

1683. —"Piscash." (See under FIR-MAUN.)

1689. —"But the Pishcushes or Presents expected by the Nabobs and Omraks retarded our Inlargement for some time notwithstanding."—Ovington, 415.

1754.—"After I have refreshed my army at DELIE, and received the subsidy (Note.—'This is called a Pischcush, or present from an inferior to a superior. The sum agreed for was 20 cronos') which must be paid, I will leave you in possession of his dominion."—Hist. of Nadir Shah, in Howry, ii. 371.

1761.—"I have obtained a promise from his Majesty of his royal confirmation of all your possessions and privileges, provided you pay him a proper pishcush. . . ."—Major卡通 to the Governor and Council, in Van Sittart, i. 119.

1811.—"By the fixed or regulated sum . . . the Sultan . . . means the Pashcush, 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 Pashcush certainly is."—Kirkpatrick, 'Note on Tipoo's Letters, p. g.

PESH-KHÅNA, PESH-KHID-MAT, ss. Pers. 'Fore-service.' The tents and accompanying retinue sent on over-night, during a march, to the new camping ground, to receive the master on his arrival. A great personage among the natives, or among ourselves, has a complete double establishment, one portion of which goes thus every night in advance. [Another term used is peshkhaima. Pers. 'advance tents,' as below.]

1665.—"When the King is in the field, he hath usually two Camps . . . to the end that when he breaketh up and leaveth one, the other may have passed before by a day and be found ready when he arriveth at the place design'd to encamp at; and 'tis therefore that they are called Peciche-Kanes, as you should say. Houses going before . . ."—Bernier, E.T. 115; [ed. Constable, 359.]

1788.—"Pech-khanna is the term given to the royal tents and their appendages in India."—Howry, iv. 158.
PHOOLKAREE.

[1862.—"The result of all this uproarious bustle has been the erection of the Sardar's peshkhaima, or advanced tent."—Bellev, Journal of Mission, 409.]

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 Mahrrattas. 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 jeigar under his own jurisdiction, at Bhitar, near Cawnpoor, till January 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nana Sahib.

Mr C. P. Brown gives a feminine peshwain: "The princess Gangâ Bai was Peshwain of Purandhar." (MS. notes).

1673.—"He answered, it is well, and referred our Business to Moro Pundit his Peshua, or Chancellour, to examine our Articles, and give an account of what they were."—Fryer, 79.

1803.—"But how is it with the Peshwah? 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-quisdem dormitans) the Great Duke had forgotten that things were changed since he left India, whilst the editor perhaps did not know:

1841.—"If you should draw more troops from the Establishment of Fort St. George, you will have to place under arms the subsidiary force of the Nizam, the Peishwah, and the force in Mysore, and the districts ceded by the Nizam in 1800-1801."

—Letter from the D. of Wellington, in Ind. Adm. of Lord Ellenborough, 1874. (Dec. 29). The Duke was oblivious when he spoke of the Peshwa's Subsidiary Force in 1841.

PETTILLY. s. This is the name by which 'parsley' is generally called in N. India. We have heard it quoted there as an instance of the absurd corruption of English words in the mouths of natives. But this case at least might more justly be quoted as an example of accurate transfer. The word is simply the Dutch term for 'parsley,' viz. petterslie, from the Lat. petroselinum, of which parsley is itself a double corruption through the French pêrsil. In the Arabic of Avicenna the name is given as fatrasiliân.

PETTAAH. s. Tam. pêttâi. The extramural suburb of a fortress, or the town attached and adjacent to a fortress. The pêttah is itself often separately fortified; the fortress is then its citadel. The Mahrrati peth is used in like manner; it is Skt. petaka, and the word possibly came to the Tamil through the Mahr[J]. The word constantly occurs in the histories of war in Southern India.

1630.—"'Azam Khan, having ascended the Pass of Anjan-didhd, encamped 3 kos from Dhârur. He then directed Multaft Khan . . . to make an attack upon . . . Dhârur and its pêttah, where once a week people from all parts, far and near, were accustomed to meet for buying and selling."


1765.—"The pagoda served as a citadel to the large pêttah, by which name the people on the Coast of Coromandel call every town contiguous to a fortress."—Orme, ed. 1803, i. 147.

1791.—" . . . The pêttah or town (at Bangalore) of great extent to the north of the fort, was surrounded by an indifferent rampart and excellent ditch, with an intermediate berm . . . planted with impene-trable and well-grown thorns. . . . Neither the fort nor the pêttah had drawbridges."—Wilks, Hist. Sketches, iii. 123.

1803.—"The pêttah wall was very lofty, and defended by towers, and had no rampart."—Wellington, ed. 1837, ii. 193.

1809.—"I passed through a country little cultivated . . . to Kingeri, which has a small mud-fort in good repair, and a pêttah apparently well filled with inhabitants."—Lt. Mathews, i. 412.

1839.—"The English ladies told me this Pêttah was 'a horrid place—quite native!' and advised me never to go into it; so I went next day, of course, and found it most curious—really quite native."—Letters from Madras, 289.

PHANSEEGAR. s. See under THUG.

[PHOOLKAREE. s. Hind. phâl-kârî, 'flowered embroidery.' The term applied in N. India to the cotton sheets embroidered in silk by village women, particularly Jats. Each girl is supposed to embroider one of these for her marriage. In recent years a considerable demand has arisen for specimens of this kind of needlework among English ladies, who use them for screens and other decorative purposes. Hence a considerable manufacture has sprung up of which an account will be found in a note by Mrs. F. A. Steel, appended to Mr.
7 [PHOORZA]. s. A custom-house; Gujārāti फुर्जा, from Ar. furżat 'a notch,' then 'a bight,' 'river-mouth,' 'harbour'; hence 'a tax' or 'custom-duty.'

1791.—The East India Calendar (p. 131) has "John Church, Phoorza-Master, Surat."

1797.—"And the Mogul's Furza or custom-house is at this place (Hughly)."—A. Hamilton, ed. 1744, ii. 19.

1772.—"But as they still insisted on their people sitting at the gates on the Phoozer Coosky ..."—Forrest, Bombay Letters, i. 386, and see 392, "Phoorze Master." Coosky = P.—Mahr. Khāshkī, 'inland transit-duties.'

1813.—"... idols ... were annually imported to a considerable number at the Baroche Phoorza, when I was custom-master at that settlement."—Forbes, Or. Mem. 2nd ed. ii. 391.

PIAL, s. A raised platform on which people sit, usually under the verandah, or on either side of the door of the house. It is a purely S. Indian word, and partially corresponds to the N. Indian chabātra (see CHABOOTRA). Wilson conjectures the word to be Telugu, but it is in fact a form of the Portuguese poyo and poyal (Span. poyo), 'a seat or bench.' This is again, according to Diez (i. 326), from the Lat. podium, 'a projecting base, a balcony.' Bluteau explains poyal as 'steps for mounting on horseback' (Scoticè, a lumping-on stone) [see Dalboqueur, Hak. Soc. ii. 68]. The quotation from Mr. Gover describes the S. Indian thing in full.

1553.—"... paying him his courtesy in Moorish fashion, which was seating himself along with him on a poyal."—Custancheda, vi. 3.

1578.—"In the public square at Goa, as it was running furiously along, an infirm man came in its way, and could not escape; but the elephant took him up in its trunk, and without doing him any hurt deposited him on a poyo."—Acosta, Fractula, 432.

1602.—"The natives of this region who are called laos, are men so arrogant that they think no others their superiors ... insonmutch that if a lao in passing along the street becomes aware that any one of another nation is on a poyal, or any place above him, if the person does not immediately come down, ... until he is gone by, he will kill him."—Verelst, IV. iii. 1; [For numerous instances of this superstition, see Frasier, Golden Bough, 2nd ed. i. 360 seqq.]

1873.—"Built against the front wall of every Hindu house in southern India ... is a bench 3 feet high and as many broad. It extends along the whole frontage, except where the house-door stands. ... The posts of the veranda or pandal are fixed in the ground a few feet in front of the bench, enclosing a sort of platform; for the base of the house is generally 2 or 3 feet above the street level. The raised bench is called the Pyla, and is the lounging-place by day. It also forms 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 (see JODEE) sounds his conch; there also the members of the household clean their teeth, amusing themselves the while with belches and other frightful noises. ..."—Pyia Schools in Madras, by E. C. Gover, in Ind. Antq. ii. 52.

8 PICAR, s. Hind. pākār, [which again is a corruption of Pers. pā'ē-kār, pā'e, 'a foot'], a retail-dealer, an intermediate dealer or broker.

1680.—"Picar." See under DUSTORR.

1683.—"Ye said Naylor has always corresponded with Mr. Charnock, having been always his intimate friend; and without question either provides him goods out of the Hon. Comp.'s Warehouse, or connives at the Weavers and Picars doing of it."—Hedges, Diary, Hak. Soc. i. 133.

1772.—"Pykārs (Dellos) and Gomastahs are a chain of agents through whose hands the articles of merchantable pass from the loom of the manufacturer, or the store-house of the cultivator, to the public merchant, or exporter."—Verelst, View of Bengal, Gloss, s.v.

PICE, s. Hind. pāsī, a small copper coin, which under the Anglo-Indian system of currency is \(\frac{1}{8}\) of an anna, \(\frac{1}{8}\) of a rupee, and somewhat less than \(\frac{1}{2}\) of a farthing. Pice is used slanguishly for money in general. By Act XXIII. of 1870 (cl. 8) the following copper coins are current:—1. Double Pice or Half-anna, 2. Pice or \(\frac{1}{2}\) anna. 3. Half-pice or \(\frac{1}{4}\) anna. 4. P'ce or \(\frac{1}{4}\) anna. No. 2 is the only one in very common use. As with most other coins, weights, and measures, there used to be pucka pice, and cutcha pice. The distinction was sometimes between the regularly minted copper of the Government and certain amorphous pieces of copper.
which did duty for small change (e.g. in the N.W. Provinces within memory), or between single and double pice, i.e. \( \frac{1}{2} \) Anna-pieces and \( \frac{3}{2} \) Anna-pieces. [Also see PICE.]

c. 1590.—"The dám . . . is the fortieth part of the rupee. At first this coin was called Paisah."—Ain, ed. Blockmann, i. 31.

[1614.—"Another coin there is of copper, called a Pice, whereof you have commonly 34 in the mamudo."—Foster, Letters, iii. 11.]

1615.—"Pice, which is a Copper Coyne; twelve Drammes make one Pice. The English Shilling, if weight, will yield thirtie three Pice and a halfe."—W. Peyton, in Purchas, i. 530.

1616.—"Brasse money, which they call Pices, whereof three or thereabouts counter-vail a Peny."—Terry, in Purchas, ii. 1171.

1648.—". . . de Peyseen zijn kooper gelt. . . ."—Van Twiet, 62.

1653.—"Peça est vne monnaye du Mogol de la valeur de 6 deniers."—De la Bontelaye-Gonz, ed. 1657, p. 553.

1673.—"Pice, a sort of Copper Money current among the Poorer sort of People ... the Company's Accounts are kept in Book-rate Pice, viz. 32 to the Mam. [i.e. Mamousse, see GOSEBECK], and 80 Pice to the Rupee."—Fryer, 205.

1676.—"The Indians have also a sort of small Copper-money; which is called Pecha. . . . In my last Travels, a Ropey went at Surat for nine and forty Pechas."—Tavernier, E.T. ii. 22; [ed. Bail, i. 27].

1689.—"Lower than these (pice), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a Pice."—Ovington, 219.

1726.—"Ana makes 1 stuyvers or 2 peys."—Valentinj, v. 179. [Also see under MOHUR GOLD.]

1768.—"Shall I risk my cavalry, which cost 1000 rupees each horse, against your cannon balls that cost two pice?—No. I will march your troops until their legs become the size of their bodies."—Hyder Ali, Letter to Col. Wood, in Forbes, Or. Mem. iii. 287; [2nd ed. ii. 300].

c. 1816.—"Here," said he, "is four pucker-pice for Mary to spend in the bazar; but I will thank you, Mrs. Browne, not to let her have any fruit. . . ."—Mrs. Sherwood's Stories, 18, ed. 1803.

PICOTA, s. An additional allowance or percentage, added as a handicap to the weight of goods, which varied with every description, —and which the editor of the Subsidios supposes to have lead to the varieties of bahar (q.v.). Thus at Ormuz the bahar was of 20 farazolas (see FRAZALA), to which was added, as picota, for cloves and mace 3 maunds (of Ormuz), or about \( \frac{1}{2} \) additional; for cinnamon \( \frac{1}{2} \) additional; for benzoin \( \frac{1}{2} \) additional, &c. See the Pesos, &c. of A. Nunes (1554) passim. We have not been able to trace the origin of this term, nor any modern use.

[1554.—"Picota." (See under BRAZIL-WOOD, DOOCAUN.)]

PICOTTAH, s. This is the term applied in S. India to that ancient machine for raising water, which consists of a long lever or yard, pivotted on an upright post, weighted on the short arm and bearing a line and bucket on the long arm. It is the dhentki of Upper India, the shadaf of the Nile, and the old English sweep, sewape, or sewy-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 pillow, whence the employment of the word as quoted from Correa. The word is given in the Glossary attached to the "Fifth Report" (1812), but with no indication of its source. Fryer (1673, pub. 1698) describes the thing without giving it a name. In the following the word is used in the marine sense:

1524.—"He (V. da Gama) ordered notice to be given that no seaman should wear a cloak, except on Sunday . . . and if he did, that it should be taken from him by the constables (les serra tomada polos meirinhos), and the man put in the picota in disgrace, for one day. He found great fault with men of military service wearing cloaks, for in that guise they did not look like soldiers."—Correç, Lendas, ii. ii. 922.

1782.—"Pour cet effet (aroser les terres) on emploie une machine appelée Picotte. C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eaux pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut."—Sonnerat, Voyage, i. 188.

1790.—"Partout les pakotési, ou puits à bassine, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendait les jardiniers égayer leurs travaux par des chansons."—Houfner, ii. 217.

1807.—"In one place I saw people employed in watering a rice-field with the Yatam, or Pacota, as it is called by the English."—Buchanan, Journey through Mysore, &c., i. 15. [Here Yatam, is Can. yada Tel. ëtamu, Mal. ëtam.]

[1857.—"Aye, e'en picotta-work would gain By using such bamboos."—Goor, Folk Songs of S. India, 184.]
PIE. s. Hind. paṭṭ\textsuperscript{a}, the smallest copper coin of the Anglo-Indian currency, being \(\frac{1}{16}\) of an anna, \(\frac{1}{16}\) of a rupee,\textsuperscript{=} about \(\frac{1}{8}\) a farthing. This is now the authorised meaning of pie. But paṭṭ\textsuperscript{a} was originally, it would seem, the fourth part of an anna, and in fact identical with pice (q.v.). It is the H. -Mahr. paṭṭ\textsuperscript{a}, "a quarter," from Skt. pad, pad\textsuperscript{a}ḍ\textsuperscript{a}ḍ in that sense.

[1866.".". his father has a one pie share in a small village which may yield him perhaps 24 rupees per annum."—Confessions of an Orderly, 201.]

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 has been largely killed by the heavy duties which Lancashire procured to be imposed in its own interest, as in its own interest it has recently procured the abolition of the small import duty on English piece-goods in India.* [In 1898 a duty at the rate of 3 per cent. on cotton goods was reimposed.]

* It is an easy assumption that this export trade from India was killed by the development of machinery in England. We can hardly doubt that this cause would have killed it in time. But it was not left to any such lingering and natural death. Much time would be required to trace the whole of this episode of "ancient history." But it is clear that this Indian trade was not killed by natural causes: it was killed by prohibitory duties. These duties were not imposed in 1728 but they were declared to operate as a premium on smuggling, and were reduced to 18 per cent. ad valorem. In the year 1719-20 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 £8,292,800. And in the sixteen years between 1719-20 and 1825 (inclusive) the imports of Indian piece-goods amounted in value to £28,117,125.

In 1799 the duties were raised. I need not give details, but will come down to 1814, just before the close of the war, when they were, I believe, at a maximum. The duties then, on "plain white calicoes," were:—

<table>
<thead>
<tr>
<th>Duty</th>
<th>Rate (per cent.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warehouse duty</td>
<td>4</td>
</tr>
<tr>
<td>Customs duty</td>
<td>50</td>
</tr>
<tr>
<td>War enhancement</td>
<td>12</td>
</tr>
</tbody>
</table>

Total 67 per cent.

There was an Excise duty upon British manufactured and printed goods of 3d. per square yard. And under that regulation foreign (Indian) calico and muslin printed in Great Britain, and the whole of both duty and excise upon such goods was recoverable as drawback upon re-exportation. But on the exportation of Indian white goods there was no drawback recoverable; and stuffs printed in India were at this time, so far as we can discern, not admitted through the English Customs-house at all until 1826, when they were admitted on a duty of 3d. per square yard.

2 Y

Lists of the various kinds of Indian piece-goods will be found in Milburn (i. 44, 45, 46, and ii. 90, 221), and we assemble them below. It is not in our power to explain their peculiarities, except in very few cases, found under their proper heading. [In the present edition these lists have been arranged in alphabetical order. The figures before each indicate that they fall into the following classes: 1. Piece-goods formerly exported from Bombay and Surat; 2. Piece-goods exported from Madras and the Coast; 3. Piece-goods: the kinds imported into Great Britain from Bengal. Some notes and quotations have been added. But it must be understood that the classes of goods now known under these names may or may not exactly represent those made at the time when these lists were prepared. The names printed in capitals are discussed in separate articles.]

1665.—"I have sometimes stood amazed at the vast quantity of Cotton-Cloth of all sorts, fine and others, tinged and white, (See in the Statutes, 43 Geo. III. capp. 88, 89, 70; 54 Geo. III. esp. 36; 6 Geo. IV. esp. 3; also Macpherson's "Annals of Commerce," iv. 1665.)

In Sir A. Arbuthnot's publication of Sir T. Munro's Minutes (Memoir, p. xxix), he quotes a letter of Munro's to a friend in Scotland, written about 1825, which shows him surprisingly before his age in the matter of Free Trade, speaking with reference to certain measures of Mr. Huskisson's. The passage ends thus: "India is the country that has been worst used in the new arrangements. All her produce, a country under the exclusion and prohibition of all. Why should India be allowed to sell freely into England, upon paying the same duties, and no more, which English duties [manufactures] pay in India? When I see what is done in Parliament against India, I think that I am reading about Edward III. and the Flemings."

Sir A. Arbuthnot adds very appropriately a passage from a note by the late Prof. H. H. Wilson in his continuation of James Smith's History of India (1845, vol. i. pp. 388-389), a passage which we also gladly insert here:

"It was stated in evidence (in 1813) that the cotton and silk goods of India, up to this period, could be sold for a profit in the British market at a price from 50 to 60 per cent. lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 or 80 per cent. on their value, or by 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 not have again set in motion, even by the powers of steam. They were created by the sacrifice of the Indian manufacturers. Had India been left alone, she would have imposed protective duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon her without paying any duty; and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not contend on equal terms."
which the Hollanders alone draw from thence and transport into many places, especially into Japan and Europe; not to mention what the English, Portingal and Indian merchants carry away from those parts."—Berrier, E.T. 141; [ed. Constable, 439].

1785.—(Res, of Court of Directors of the E.I.C. 8th October) "... that the Captains and Officers of all ships that shall sail from any part of India, after receiving notice hereof, shall be allowed to bring 8000 pieces of piece-goods and no more that 5000 pieces and no more, may consist of white Muslins and Callicoees, stitched or plain, or either of them, of which 5000 pieces only 2000 may consist of any of the following sorts, viz., Allibailles, Afrocks (I), Cossaes, Dorcas, Jamdunias, Malms, Nainsooks, Neckcloths, Tanjebels, and Terrindams, and that 3000 pieces and no more, may consist of coloured piece-goods..." &c., &c.—In Seton-Karr, i. 83.

[Abrawan, P. άου-ι-ραβούν, 'flowing water'; a very fine kind of Dacca muslin. 'Woven air' is the name applied in the Arabian Nights to the Patna gauzes, a term originally used for the produce of the Coa looms (Burton, x. 247.) ‘The Hindoos amuse us with two stories, as instances of the fineness of this muslin. One, that the Emperor Aurungzebe was angry with his daughter for exposing her skin through her clothes; whereupon the young princess renounced in her justification that she had seven jamals (see JAMMA) or suits on; and another, in the Nabob Allavered Khawn's time, who was chastised and turned out of the city for his neglect, in not preventing his cow from eating up a piece of abrocan, which he had spread and carelessly left on the grass."—Bolt, Considerations on Affairs of India, 206.

3. ADATIS.

3. ALLEJAS.

3. Allibailles. — "Alabailles (signifying according to the weavers' interpretation of the word 'very fine') is a muslin of fine texture."—(J. Taylor, Account of the Cotton Manufacture at Dacca, 45). According to this the word is perhaps from Ar.  الدی 'superior', H.  هاتل 'good'.

3. Allibaines.—Perhaps from  الدی 'superior', بان 'woof'.

1. Annabatches.

3. Arrahs. — Perhaps from the place of that name (see Shahabia, where, according to Buchanan and Hamilton (Eastern India, i. 548) there was a large cloth industry.

3. Aubrahs.

3. Aunekelettes.

3. BAFTAS.

3. BANDANNAS.

1. Bejutapanta.—H. بسارت 'without join,' PATCH, 'a piece.'

1. BETEELAS.

3. Blue cloth.

1. Bombay Stuffa.

1. Brawl.—The N.E.D. describes Brawl as a "blue and white striped cloth manufactured in India." In a letter of 1616 (Foster, iv. 306) we have "Loowee champell and Burral." The editor suggests H.  برل 'open in texture, fine.' But Roquefort (s.v.) gives: "Bare, Barel, grosse étoffe en laine de couleur rousse ou grisâtre, dont s'habillent ordinairement les ramoneurs; cette étoffe est faite de brebés noir et brune, sans aucune autre teinture." And see N.E.D. s.v. Borrel.

3. Byrpampats. (See BEIRAMEE.)

3. Callawapores.


3. CAMBAYS.

3. Cambrics.

3. Carpets.

3. Carridaries.

2. Cattaketchies.

1. Chalais. (See under SHALEE.)

3. Charconnaes.—H.  چرک 'chequered.' "The چرک, or chequered muslin, is, as regards manufacture, very similar to the Dooraa (see DOREAS below). They differ in the breadth of the stripes, the closeness of the threads, and the size of the squares." (Forbes Watson, Textile Man. 78). The same name is now applied to a silk cloth. "The word چرک کن 'simply means 'a check,' but the term is applied to certain silk or mixed fabrics containing small checks, usually about 8 or 10 checks in a line to an inch." (Yusef Al, Mon. on Silk, 93. Also see Journ. Ind. Art. iii. 6.)

1683.—"20 yards of charconnaes."—In Yale, Heddes' Diary, Hak. Soc. i. 94.

2. Chavonis.

1. Chelloes. (See SHALEE.)

3. Chinechuras. — Probably cloth from Chinsura.

1. CHINTZ, of sorts.

1. Chittalbailles.

3. Chowtars. —This is almost certainly not identical with Chudder. In a list of cotton cloths in the Ait (i. 94) we have chautar, which may mean 'made with four threads or wires.' Chaukti, 'four-fold,' is a kind of cloth used in the Punjab for counterpanes (Francis, Man. Cotton, 7). This cloth is frequently mentioned in the early letters.

1610.—"Chautares are white and well requested."—Dawers, Letters, i. 75.

1614.—"The Chauters of Agra and fine baftas nny cloth do not here vend."—Foster, Letters, ii. 45.

1615.—"Four pieces fine white Cowter."—Ibid. iv. 51.

3. Chuclaes. —This may be H. چکلا, chakri, which Platts defines as 'a kind of cloth made of silk and cotton.'

3. Chunderbannies.—This is perhaps H.  چندر کن 'the moon,' ہان 'wool.'

3. Chunderaconas. —Forbes Watson has: "Chunderkana, second quality muslin for handkerchiefs"—Plain white bleached muslin called Chunderkana." The word is probably چندر کن, 'moon checks.'

3. Clouts, common coarse cloth, for which see N.E.D.

3. Coopées. —This is perhaps H.  لجو, kopin, 'the small lungooty worn by Fakirs.'

3. Corahs.—H.  کور 'plain, unbeleached,
undayed. What is now known as Korka silk is woven in pieces for waist-cloths (see Yusuf Ali, op. cit. 76).

3. Cossaeas.—This perhaps represents Ar. khāsā ‘special.’ In the Aín we have khdgah in the list of cotton cloths (i. 94). Mr. Taylor describes it as a muslin of a close fine texture, and identifies it with the fine muslin which, according to the Aín (ii. 124), was produced at Sonārgón. The finest kind he says is “jungle-khāsā.” (Taylor, op. cit. 46.)

3. Cushaas.—These perhaps take their name from Kushía, a place of considerable trade in the Nadýya District.

3. Cuttannees. (See COTTON.)

1. Dhooties. (See DHOTY.)

3. Diapers.

3. Dimities.

3. Doreas.—H. doriáya, ‘striped cloth,’ dör, ‘thread.’ In the list in the Aín (i. 95), Doriyah appears among cotton stuffs. It is now also made in silk: “The simplest pattern in this stripe; when the stripes are longitudinal the fabric is a doriya . . . The doriya was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, tusser, and other combinations.” (Yusuf Ali, op. cit. 57, 91.)

1653.—“3 pieces Dooreás.” —Hedges, Diary, Hak. Soc. i. 94.

3. DOSOOTIES.

3. DUNGAREES.

3. Dyucksoys.

3. Ellatches.—Platts gives H. ḍāchā, ‘a kind of cloth woven of silk and thread so as to present the appearance of cardamons (ḍāchā).’ But it is almost certainly identical with alieja. It was probably introduced to Agra, where now alone it is made, by the Moghuls. It differs from doriya (see DOREAS above) in having a substantial texture, whereas the doriya is generally flimsy. (Yusuf Ali, op. cit. 95.)

3. Emmerties.—This is H. amarrät, inarrät, ‘sweet as nectar.’

2. GINGHAM.

2. Gudeloor (dimities).—There is a place of the name in the Neglıgherry District, but it does not seem to have any cloth manufacture.

1. GUINEA STUFFS.

3. Gurras. —This is probably the H. gārgha: “unbleached fabrics which under names varying in different localities, constitute a large proportion of the clothing of the poor. They are used also for packing goods, and as a covering for the dead, for which last purpose a large quantity is employed both by Hindoos and Mahomedans. These fabrics in Bengal pass under the name of gearha and guze.” (Forbes Watson, op. cit. 83.)

3. Habassies.—Probably P. 'albāsī, used of clothes dyed in a sort of magenta colour. The recipe is given by Hadi, Mon. on Dyeing in the N. W. P. p. 16.

3. Herba Tafties. —These are cloth made of Grass-cloth.

3. Humhums, from Ar. āmmāmān, ‘a Turkish bath’ ‘(apparently so named from its having been originally used at the bath), is a cloth of a thick stout texture, and generally worn as a wrapper in the cold season.” (Taylor, op. cit. 63.)

3. Izarees.—P. İsār, ‘drawers, trousers.’ Watson (op. cit. 57) notes that in some places it is peculiar to men, the women’s drawers being Turvar. Herklots (Qeyoun-e-Qislam, App. xiv.) gives escar as equivalent to shulwaur, like the pyjama, but not so wide.

3. Jamdannies. —P.-H. jāmāndi, which is said to be properly jāmāndi, ‘a box for holding a suit.’ The jāmāndi is a loom-figured muslin, which Taylor (op. cit. 45) calls “the most expensive productions of the Daeça looms.”

3. Jamwaras. H. jāmāwār, ‘sufficient for a dress.’ It is not easy to say what stuff is intended by this name. In the Aín (ii. 240) we have jāmāwār, mentioned among Guzerat stuffs worked in gold thread, and again (i. 85) jāmāwār Farnāwar among woollen stuffs. Forbes Watson gives among Kashmiri shawls ‘Jamdees, or striped shawl pieces’; in the Punjab they are of a striped pattern made both in pashm and wool (Johnstone, Mon. on Wool 9), and Mr. Kipling says, “the stripes are broad, of alternate colours, red and blue, &c.” (Mukharji, Art Manufactures of India 374.)


3. Laccowries.

1. Lennamnees.

3. LONG CLOTHS.

3. LOONGHEES, HERBA. (See GRASS-CLOTH.)

1. LOONGHEE, MAGHRUB. Ar. maqhrūb, maqhrab, ‘the west.’

3. Mamoodeatis.

3. Mamoodiies. Platts gives Mahūmēti, ‘praised, fine muslin.’ The Aín (i. 94) classes the Mahūmēti among cotton cloths, and at a low price. A cloth under this name is made at Shāhābād in the Hardi District. (Oudh Gazetter, ii. 25.)

3. Monepore cloths. (See MUNNEPORE.)

3. Moorees.—“Moorëes’ are blue cloths, principally manufactured in the districts of Nellore and at Canatur in the Chingleput collectorate of Madras. . . . They are largely exported to the Straits of Malacca.” (Ball, Proc. Cyl. ii. 982.)

3. MULUMULS.

3. Mushreees.—P. mushrē, ‘lawful.’ It is usually applied to a kind of silk or satin with a cotton back. “Pure silk is not allowed to men, but women may wear the most sumptuous silk fabrics” (Yusuf Ali, op. cit. 90, seq.). “All Mushrees wash well, especially the finer kinds, used for bodices, petticoats, and trousers of both sexes.” (Forbes Watson, op. cit. 97.)

1832.—“. . . Mussheroo (striped washing silks manufactured at Benares) . . .” —Mrs. Moore Hanson Ali, Observations, i. 106.

1. MUSTERS.

3. Naibabies.
3. **Nainsooks.—** H. nainsukh, 'pleasure of the eye.' A sort of fine white calico. Forbes Watson (op. cit. 76) says it is used for neckerchiefs, and Taylor (op. cit. 46) defines it as 'a thick muslin, apparently identical with an Indian cloth (samaath, Blockshaw, i. 94) of the Ayaen.' A cloth is made of the same name in silk, imitated from the cotton fabric. *(Yusuf Ali, op. cit. 95.)*

1. **Neganeaputs.**
2. **Nicannees.—** Quoting from a paper of 1083, Orme (Fragments, 287) has '6000 Nicanneers, 13 years long.'
3. **Nilaas.—** Some kind of blue cloth, H. nilda, 'blue.'
4. **Nunasarees.—** There is a place called Nansari in the Bhandara District (Central Provinces Gazetteer, 346).

2. **Palamore.**
3. **Peniasotes.—** In a paper quoted by Birdwood (Report on Old Records, 40) we have **Penashees**, which he says are stuffs made of pine-apple fibre.

3. **Percaula.—** H. parkala, 'a spark, a piece of glass.' These were probably some kind of spangled robe, set with pieces of glass, as some of the modern Phoolkaris are. In the Madras Diaries of 1645-6 we have 'Peroollas,' and 'poreolies, fine' (Pringle, i. 53, iii. 119, iv. 41).

1. In a letter of 1815 we have 'Lunges (see LOONGHEE) and Footae of all sorts.' (Foster, Letters, iv. 306), where the editor suggests H. phaata, 'variegated.' But in the *Ain* we find 'Footaha (loinbands)' (i. 93), which is the P. folia, and this is from the connection the word probably meant.

2. **Pulecat handkerchiefs.** (See MADRAS handkerchiefs and BANDANNA.)
3. **Punjam.—** The Madras Gloss, gives Tel. punjam, Tam. punjam, 61. 'a collection.' 'In Tel. a collection of 60 threads and in Tam. of 120 threads skeined, ready for the formation of the warp for weaving. A cloth is denominated 10, 12, 14, up to 40 poonjam, according to the number of times 60, or else 120, is contained in the total number of threads in the warp. Poonjam thus also came to mean a cloth of the length of one poonjam as usually skeined; this usual length is 36 cubits, or 18 yards, and the width from 36 to 44 inches, 14 lbs. being the common weight; pieces of half length were formerly exported as Salempooriy.' Writing in 1814, Hayne (Tracts, 347) says: 'Here (in Salem) two punjums are designated by 'first call,' so that twelve punjums of cloth is called 'six call, and so on.'

2. **Puttan Ketchies.** —Cloths which possibly took their name from the city of Anhilwara Patan in Cutch.

1727.—'That country (Tegnapatam) produces Pepper, and coarse Cloth called catchas.' (A. Hamilton, i. 335.)*

3. **Raings.—** 'Rang is a muslin which resembles jhuna in its transparent gauze or net-like texture. It is made by passing a single thread of the warp through each division of the reed' (Taylor, op. cit. 44.)*

1. **Saloppants.** (See SHALEE.)
3. **Sannoes.**

2. **Sassergates.** Some kind of cloth called 'that of the 1000 knots,' H. saasaara granthi, 'Sassergantees' (Birdwood, Rep. on Old Records, 63).

1. **Sazracundees.** These cloths seem to take their name from a place called Sazraceunda, 'Pool of the Law.' This is probably the place named in the *Ain* (ed. Jarrett, ii. 124): 'In the township of Kiyara Sundar is a large reservoir which gives a peculiar whiteness to the cloths washed in it.' Gladwin reads the name Catarashkunda, or Catareshoonder (see Taylor, op. cit. 91).

2. **Seerbands, Seerbetties.** These are names for turbans, H. sirband, sirbati. (Taylor, op. cit. 47) names them as Dacca muslums under the names of sirband and surbute.

3. **Seercauds.**—This is perhaps P. sir-ched, 'head-delighting,' some kind of turban or veil.

3. **Seersuckers.** —Perhaps, sir, 'head, suck, 'pleasure.'

3. **Shalbaft.** —P. shalbaf, 'shawl-weaving.' (See SHAWL.)

3. **Sickkutes.**

3. **SOOSIES.**

3. **Sub economically.**—'Slubnam is a thin pellucid muslin to which the Persian figurative name of 'evening dew' (shabnam) is given, the fabric being, when spread over the bleeding-field, scarcely distinguishable from the dew on the grass.' (Taylor, op. cit. 45.)

3. **Suclutes.** (See SUCLAT.)

3. **Taffettes of sorts.** 'A name applied to plain woven silks, in more recent times signifying a light thin stuff with a considerable lustre or gloss' (Drapers' Diet. s.v.). The word comes from P. tafaan, 'to twist, spin.' The *Ain* (i. 94) has taffak in the list of silks.

3. **Tainsooka.—** H. tanesukk, 'taking ease.' (See above under NAINSOOKS.)

3. **Tanjees.**—P. tanzech, 'body-adorning.' —'A tolerably fine muslin' (Taylor, op. cit. 46; Forbes Watson, op. cit. 76). 'The silk tanzech seems to have gone out of fashion, but that in cotton is very commonly used for the chicken work in Lucknow.' *(Yusuf Ali, op. cit. 96.)*

1. **Tapseels.** (See under ALLEJA.) In the *Ain* (i. 94) we have: "Taffakith (a stuff from Mecca)."

1670.—'So that in your house are only left some Tapseels and cotton yarn.' —In Yusuf Ali, Diary, Hak. Soc. ii. cxxvi. Birdwood in Report on Old Records, 38, has *Topssails.*

2. **Tarnatannes.** —'There are various kinds of muslins brought from the East Indies, chiefly from Bengal, betelles (see BETTELELA) tarnattas ...' (Chambers' Cyc. of 1788, quoted in 3rd ser. N. & Q.
It is suggested (ibid, 3rd ser. iv. 135) that this is the origin of English tartletan, Fr. tartlante, which is defined in the *Draper's Dick* as "a fine open muslin, first imported from India and afterwards imitated here."

3. Tartorees.

3. Tepoys.

3. Terindams.—"Terindam (said by the weavers to mean 'a kind of cloth for the body,' the name being derived from the Arabic word turah (tary, tarah), 'a kind,' and the Persian one undam (andam) 'the body,' is a muslin which was formerly im-
port, under the name of terindam, into this country." (Taylor, op. cit. 46.)

2. Ventepollams.

**PIGDAUN.** s. A spittoon; Hind. pikdān. Pik is properly the expectorated juice of chewed betel.

[c. 1665.—"... servants... to carry the Pioquedent or spittoon. . . ."]—Bernier, ed. Constable, 214. In 283 Piquedans.] 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 vest their Spittle in."—Fryer, 223.

[1684.—Hedges speaks of purchasing a "Spitting Cup."—Diary, Hak. Soc. i. 145.]

**PIGEBON ENGLISH.** The vile jargon which forms the means of communication at the Chinese ports between Englishmen who do not speak Chinese, and those Chinese with whom they are in the habit of communicat-
ing. 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. [For examples see Chamberlain, *Things Japanese*, 3rd ed. pp. 321 seqq.; *Ball, Things Chinese*, 3rd ed. 450 seqq. (See BUTLER ENGLISH.])

1880.—"... the English traders of the early days... instead of inducing the Chinese to make use of correct words rather than the misspoken syllables they had adopted, encouraged them by approbation and example, to establish Pigebon English—pigeon English—between the adjourned which would be laughable if it were not almost melancholy."


1883.—"The 'Pijjun 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 talk is extraordinary."—Miss Bird, *Golden Chersonese*, 57.

**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 gallowant corps which is now known as the 103rd Foot, or Royal Bombay Fusiliers. Hospitable as they were, the opportunity of enlightening an aspirant Bengalee on the short-comings of his Presidency could not be foregone. The chief counts of indictment were three: 1st. The inferiority of the Bengal Horse Artillery system; 2nd. That the Bengalees were guilty of the base effeminacy of drinking beer out of champagne glasses; 3rd. That in pig-sticking they threw the spear at the boar. The two last charges were evidently ancient traditions, maintaining their ground as facts down to 1840 therefore; and showed how little communication practically existed between the Presidencies as late as that year. Both the allegations had long ceased to be true, but probably the second had been true in the 18th century, as the third certainly had been. This may be seen from the quotation from R. Lindsay, and by the text and illustrations of Williamson's *Oriental Field Sports* (1807), [and much later (see below)]. There is, or perhaps we should say more diffidently there was, still a difference between the Bengal practice in pig-sticking, and that of Bombay. The Bengal spear is about 6½ feet long, loaded with lead at the butt so that it can be grasped almost quite at the end and carried with the point down, inclining only slightly to the front; the boar's charge is received on the right flank, when the point, raised to 45° or 50° of inclination, if rightly guided, pierces him in the shoulder. The Bombay spear is a longer weapon, and is carried under the arm pit like a dragon's lance. Judg-
ing from Elphinstone's statement below we should suppose that the Bombay as well as the Bengal practice originally was to throw the spear, but that both independently discarded this, the Quinhis adopting the short overhand spear, the Ducks the long lance.

1679.—"In the morning we went a hunting of wild Hogs with Kisma Reddy, the chief man of the Islands" (at mouth of
the Kishta) "and about 100 other men of the island (Do) with lances and Three score dogs, with whom we killed eight Hogg's great and small, one being a Bore very large and fatt, of great weight."—Consil. of Agent and Council of Fort St. Geo. on Tour. In Notes and Ext. No. II.

The party consisted of Streynsham Master "Agent of the Coast and Bay," with "Mr. Timothy Willes and Mr. Richard Mohun of the Councell, the Minister, the Chyrurgeon, the Schoolmaster, the Secretary, and two Writers, an English 6 mounted soldiers and a Trumpeter," in all 17 Persons in the Company's Service, and "Four Freemen, who went with the Agent's Company for their own pleasure, and at their own charges." It was a Tour of Visitation of the Factories.

1773.—The Hon. R. Lindsay does speak of the "Wild-boar chase"; but he wrote after 33 years in England, and rather eschews Anglo-Indianians:

"Our wager 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 horse-back, and the first rider who approaches him throws the javelin...."—Lives of the Linclays, iii. 161.

1807.—"When (the hog) begins to slacken, the attack should be commenced by the horseman who may be nearest pushing on to his left side; into which the spear should be thrown, so as to lodge behind the shoulder blade, and about six inches from the backbone."—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 tiff, and hawk or course till dusk...we do not throw our spears in the old way, but poke with spears longer than the common ones, and never part with them."—Elphinstone's Life, i. 311.

[1828.—"...the boar who had made good the next cane with only a slight scratch from a spear thrown as he was charging the hedge."—Orient. Sport. Mag. reprint 1873, i. 116.]

1848.—"Swankey of the Body-Guard himself, that dangerous youth, and the greatest buck of all the Indian army now on leave, was one day discovered by Major Dobbin, tête-à-tête with Amelia, and describing the sport of pig-sticking to her with great humour and eloquence."—Vanity Fair, ii. 285.

1866.—"I may be a young pig-sticker, but I am too old a sportsman to make such a mistake as that."—Trephyna, The Duck Bungalore, in Fraser, lxxxiii. 387.

1873.—"Pig-sticking may be very good fun...."—A True Reformus, ch. i.

1876.—"You would perhaps like tiger-hunting or pig-sticking; I saw some of that for a season or two in the East. Everything here is poor stuff after that."—Daniel Debolda, ii. ch. xi.

1878.—"In the meantime there was a 'pig-sticking' meet in the neighbouring district."—Life in the Mofussil, i. 140.

PIG-TAIL, s. This term is often applied to the Chinaman's long plait of hair, by transfer from the queue of our grandfathers, to which the name was much more appropriate. Though now universal among the Chinese, this fashion was only introduced by their Manchu conquerors in the 17th century, and was "long resisted by the natives of the Amoy and SWATOW districts, who, when finally compelled to adopt the distasteful fashion, concealed the badge of slavery beneath cotton turbans, the use of which has survived to the present day" (Giles, Glossary of Reference, 32). Previously the Chinese wore their unshaven back hair gathered in a net, or knotted in a chignon. De Rhodes (Rome, 1615, p. 5) says of the people of Tongking, that "like the Chinese they have the custom of gathering the hair in fine nets under the hat."

1879.—"One sees a single Sikh driving four or five Chinamen in front of him, having knotted their pigtail together for reins."—Miss Bird, Golden Chersonese, 283.

PILAU, PILOW, PILÁF, &c., s. Pers. pulá, or piláv, Skt. pulaka, 'a ball of boiled rice.' A dish, in origin purely Mahomedan, consisting of meat, or fowl, boiled along with rice and spices. Recipes are given by Herklotz, ed. 1863, App. xxix.; and in the Ain-i-Akbâri (ed. Blochmann, i. 60), we have one for kimá pulá' (kíma= 'hash') with several others to which the name is not given. The name is almost as familiar in England as curry, but not the thing. It was an odd circumstance, some 45 years ago, that the two surgeons of a dragoon regiment in India were called Currie and Pilieau.

1630.—"Sometimes they boil pieces of flesh or hens, or other fowl, cut in pieces in their rice, which dish they call pilâw. As they order it they make it a very excellent and a very well tasted food."—Terry, in Purchas, ii. 1471.

c. 1630.—"The feast begins: it was compounded of a hundred sorts of pelo and candied dried meats."—Sir T. Herbert, ed. 1638, p. 138, [and for varieties, p. 310].
PINANG.

[c. 1660.—"... my elegant hosts were fully employed in cramming their mouths with as much Pelau as they could contain. ..."]—Bernier, ed. Constable, 121.]

1673.—"The most admired Dainty where-with they stuff themselves is Pullow, whereof they will fill themselves to the Throat and receive no hurt, it being so well prepared for the Stomach."—Freyer, 399. See also p. 93. At p. 404 he gives a recipe.

1687.—"They eat their pilaw and other spoone-meate without spoone, taking up their pottage in the hollow of their fingers."—Evelyn, Diary, June 19.

1689.—"Palau, that is Rice boil'd ... with Spices intermixt, and a boild Fowl in the middle, is the most common Indian Dish."—Oriental, 397.

1711.—"They cannot go to the Price of a Pilloe, or boild Fowl and Rice; but the better sort make that their principal Dish."—Locyker, 231.

1798.—"On a certain day all the Mussulman officers belonging to your department shall be entertained at the charge of the Sircor, with a public repast, to consist of Pulloa of the first sort."—Select Letters of Tippoo S., App. xili.

1820.—

"And nearer as they came, a genial savour Of certain stews, and roast-meats, and pilau,

Things which in hungry mortals' eyes"—Don Juan, v. 47.

1848.—"'There's a pillau, 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 Continental writers of other nations. The Chinese word for the same product—pin-lang—is probably, as Bretschneider says, a corruption of the Malay word. (See PENANG.)

[1603.—"They (the Javans) are very great eaters—and they have a certaine hearbe called bettaile (see BETEL) which they usually have carried with them wheresoever they goe, in boxes, or wrapped vp in a cloth like a sugar loafe: and also a nut called Pinange, which are both in operation very hott, and they eate them continually to warme them within, and keepe them from the fluxe. They do likewise take much tobacco, and also opium."—E. Scott, An Exact Discourse, &c., of the East Indies, 1606, Sig. N. 2.

[1665.—"Their ordinary food ... is Rice, Wheat, Pinange ..."—Sir T. Herbert, Travels, 1677, p. 385 (Staunf. Dict.).]

1726.—"But Shah Sousa gave him (viz. Van der Broek, an envoy to Rajmahal in 1655) 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. pindārī, pindārā, but of which the more original form appears to be Mahr. penḍārī, a member of a band of plunderers called in that language penḍhār and penḍhārā. The etymology of the word is very obscure. We may discard as a curious coincidence only, the circumstance observed by Mr. H. T. Prinsep, in the work quoted below (i. 37, note), that "Pindara seems to have the same reference to Pandour that Kwak has to Cossack." Sir John Malcolm observes that the most popular etymology among the natives ascribes the name to the dissolved habits of the class, leading them to frequent the shops dealing in an intoxicating drink called pindu. (One of the senses of pendhā, according to Molesworth's Mahr. Dict., is 'a drink for cattle and men, prepared from Holcus sordidus' (see JOWAUR) 'by steeping it and causing it to ferment.') Sir John adds: 'Kurreem Khan' (a famous Pandarry leader) 'told me he had never heard of any other reason for the name; and Major Henley had the etymology confirmed by the most intelligent of the Pandaries of whom he enquired' (Central India, 2nd ed. i. 433). Wilson again considers the most probable derivation to be from the Mahr. penḍhā, but in the sense of a 'bundle of rice-straw,' and hara, 'who takes,' because the name was originally applied to horsemen who hung on to an army, and were employed in collecting forage. We cannot think either of the etymologies very satisfactory. We venture another, as a plausible suggestion merely. Both pind-parṇā in Hindi, and pindās-bosnē in Mahr. signify 'to follow;' the latter being defined 'to stick closely to; to follow to the death; used of the adherence of a disagreeable fellow.' Such phrases would aptly apply to these hangers-on of an army in the field, looking out for prey. [The question has been discussed by Mr. W. Irvine in an elaborate note published in the Indian Antiq. of 1900. To the above three suggestions he adds two made by other
authorities: 4. that the term was taken from the Bedar race; 5. from Pinddrā, pind, 'a lump of food,' ār, 'bringer,' a plunderer. As to the fourth suggestion, he remarks that there was a Bedar race dwelling in Mysore, Belary and the Nizam's territories. But the objection to this etymology is that as far back as 1743 both words, Bedar and Pindarī, are used by the native historian, Rām Singh Munshi, side by side, but applied to different bodies of men. Mr. Irvine's suggestion is that the word Pindarī, or more strictly Pandharī, comes from a place or region called Pāndhār or Pandhār. This place is referred to by native historians, and seems to have been situated between Burhānpur and Handīya on the Nerbudda. There is good evidence to prove that large numbers of Pindarīs were settled in this part of the country. Mr. Irvine sums up by saying: "If it were not for a passage in Grant Duff (H. of the Mahrattas, Bombay reprint, 157), I should have been ready to maintain that I had proved my case. My argument requires two things to make it irrefutable: (1) a very early connection between Pandhār and the Pindharīs; (2) that the Pindhāris had no early home or settlement outside Pandhār. As to the first point, the recorded evidence seems to go no further back than 1794, when Sendhīah granted them lands in Nimār; whereas before that time the name had become fixed, and had even crept into Anglo-Indian vocabularies. As to the second point, Grant Duff says, and he if anybody must have known, that "there were a number of Pindhāris about the borders of Mahārāṣṭra and the Carnatic. ..." Unless these men emigrated from Khandesh about 1736 (that is a hundred years before 1826, the date of Grant Duff's book), their presence in the South with the same name tends to disprove any special connection between their name, Pindhāri, and a place, Pandhār, several hundred miles from their country. On the other hand, it is a very singular coincidence that men known as Pindhāris should have been newly settled about 1794 in a country which had been known as Pandhār at least ninety years before they thus occupied it. Such a mere fortuitous connection between Pandhār and the Pindhāris is so extraordinary that we may call it an impossibility. A fair inference is that the region Pandhār was the original home of the Pindhāris, that they took their name from it, and that grants of land between Burhānpur and Handīya were made to them in what had always been their home-country, namely Pandhār."

The Pindāris seem to have grown up in the wars of the late Mahommedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurungzib; the first mention which we have seen of the name occurs at this time. For some particulars regarding them we refer to the extract from Prinsep below. During and after the Mahratta wars of Lord Wellesley's time many of the Pindāris leaders obtained grants of land in Central India from Sinda and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extended from Bundelkhand on the N.E., 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. It was not, however, till 1817 that the Governor-General, the Marquis of Hastings, found himself armed with permission from home, and in a position to strike at them effectually, and with the most extensive strategic combinations ever brought into action in India. The Pindāris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first time was rendered truly paramount throughout India.
the imperial camp."—Narrative of a Bondela officer, app. to Scott's Tr. of Virishita's H. of Deccan, ii. 122. [On this see Malcolm, Central India, 2nd ed. i. 426. Mr. Irvine in the paper quoted above shows that it is doubtful if the author really used the word.

"By a strange coincidence the very copy used by J. Scott is now in the British Museum. On turning to the passage I find 'Pined Badar,' a well-known man of the period, and not Pindari or Pindaree at all.'"

1762.—"Siwooe 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 Hider Naik, by Meer Hassan Ali Khan, 149. [Mr. Irvine suspects that this may be based on a mixed-up mis-spelling in the former quotation. The earliest undoubted mention of the name in native historians is by Râm Singh (1748). There is a doubtful reference in the Târikh-i-Muhammadí (1722-23)].

1784.—"Bindaras, 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 struggling horse will venture to your rear, so long as you can keep the enemy in check, and your detachment well in advance."—Wellington, ii. 219.

1823.—"On asking an intelligent old Pindary, who came to me on the part of Kurreem 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. 496.

1. "He had ascended on horseback . . . being mounted on a Pindaree pony, an animal accustomed to climbing."—Hovel, Personal Narrative, 229."

1825.—"The name of Pindara is coeval with the earliest invasion of Hindoostan by the Mahattas. . . The designation was applied to a sort of sorry cavalry that accompanied the Peshâwa'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. The horses then were shod, and a leader of tried courage and conduct having been chosen as Lukhuree, all that were inclined set forth on a foray or Lohbar, as it was called in the Pindaree nomenclature; all were mounted, though not equally well. Out of a thousand, the proportion of good cavalry might be 400: the favourite weapon was a bamboo spear . . . but . . . it was a rule that every 15th or 20th man of the fighting Pindarees should be armed with a matchlock. Of the remaining 600, 400 were usually common lootees (see LOOTY), indifferently mounted, and armed with every variety of weapon, and the rest, slaves, attendants, and camp-followers, mounted on tattoos, or wild ponies, and keeping up with the lohbar in the best manner they could."—Prinsep, Hist. of Pol. and Mil. Transactions (1813-1823), i. 37, note.

1829.—"The person of whom she asked this question said 'Brinjaree' (see BRINJARRY) . . . but the lady understood him Pindaree, and the name was quite sufficient. She jumped out of the palanquin and ran towards home, screaming, 'Pindarees, Pindarees.'"—Mem. of John Skipp, ii. 281.

1861.—"So I took to the hills of Malwa, and the free Pindaree life.'"—Sir A. Lyall, The Old Pindaree.

PINE-APPLE. (See ANANAS.) [The word has been corrupted by native weavers into pinphal or minpahal, as the name of a silk fabric, so called because of the pine-apple pattern on it. (See Yusuf Ali, Mon. on Silk, 99.)]

PINJRAPOLE, s. A hospital for animals, existing perhaps only in Guzerat, is so called. Guz. pinjrapor or pinjrapol, [properly a cage (pinjra) for the sacred bull (yaja) released in the name of Siva]. See Heber, ed. 1844, ii. 120, and Ovington, 300-301; [P. della Valle, Hak. Soc. i. 67, 70. Forbes (Or. Mem. 2nd ed. i. 156) describes "the Banian hospital" at Surat; but they do not use this word, which Molesworth says is quite modern in Mahr.]

1808.—"Every marriage and mercantile transaction among them is taxed with a contribution for the Pinjrapole ostensibly."—R. Drummond.

PINTADO. From the Port.

a. A 'printed' (or 'spotted') cloth, i.e. chintz (q.v.). Though the word was applied, we believe, to all printed goods, some of the finer Indian chintzes were, at least in part, finished by hand-painting.

1579.—"With cloth of diverse colours, not much unlike our usual pentadoes."—Drake, World Encompassed, Hak. Soc. 143.

[1602.—". . . some fine pintadoes."—Birdwood, First Letter Book, 34.]
1602-5.—“... about their loynes a fine Pintadoe.”—Scol's Discourse of Iaun, in Purchas, i. 164.

1606.—“Heare the Generall delivered a Letter from the KINGS MAILESTIE of ENGLAND, with a fayre standing Cuppe, and a cover double gilt, with divers of the choicest Pintadoes, which hee kindly accepted of.”—Middleton's Voyage, E. 3.

[1610.—“Pintadoes of divers sorts will sell. ... The names are Sarassa, Berumpury, large Chaudes, Selematt Cambaita, Selematt white and black, Cheat Betime and divers others.”—Dawners, Letters, i. 75.]

c. 1630.—“Also they stain Limmen cloth, which we call pantadoes.”—Sir T. Herbert, ed. 1677, p. 304.]

1665.—“To Woodcott ... where was a roome hung with Pintado, full of figures greate and small, prettily representing sundry trades and occupations of the Indians.”—Evelyn's Diary, Dec. 30.

c. 1759.—“The chinta and other fine painted goods, will, if the market is not overstocked, find immediate vent, and sell for 100 p. cent.”—Letter from Pegu, in Dampynple, Or. Rep. i. 120.

b. A name (not Anglo-Indian) for the Guinea-fowl. This may have been given from the resemblance of the speckled feathers to a chinett. But in fact pinta in Portuguese is a 'spot,' or fleck, so that probably it only means speckled. This is the explanation of Bluteau. [The word is more commonly applied to the Cape Pigeon. See Mr. Gray's note on Pyrrh de Laveil, Hak. Soc. i. 21, who quotes from Fryer, p. 12.]

PISACHEE, Skt. piśācī, a she-demon, m. piśācā. 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 pēy. Sir Walter Elliot considers that the Piśācās were (as in the case of Rākshasas) a branch of the aboriginal inhabitants. In a note he says: ‘The Piśācā dialect appears to have been a distinct Dravidian dialect, still to be recognised in the speech of the Paraiya, who cannot pronounce distinctly some of the pure Tamil letters.' There is, however, in the Hindu drama a Piśācā bhūta, a gibberish or corruption of Sanskrit, introduced. [This at the present day has been applied to English.] The term piśācā is also applied to the small circular storms commonly by Europeans called devils (q.v.). We do not know where Archdeacon Hare (see below) found the Piśācā to be a white demon.

1610.—“The fifth (mode of Hindu marriage) is the Piśācā-civaḥ, 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. Piśāc, 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 Indians, ii. 72; [See Manu, iii. 34.]

c. 1780.—“Quo demandez-vous? leur criait-je d'un ton de voix rude. "Pourquoi restez-vous là à m'attendre et d'où vient que ces autres femmes so sont enfinies, comme si j'étois un Pēśchaseh (esprit malin), ou une bête sauvage qui vouloit vous devourer?"”—Haufler, ii. 287.

1801.—“They believe that such men as die accidental deaths become Piśācī, 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 Myosor, iii. 17.

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. 397.

1819.—“These demons or peshashes are the usual attendants of Shiva.”—Eskine on Elephants, in Bo. Lit. Soc. Trans. i. 219.

1827.—“As a little girl was playing round me one day with her white frock over her head, I laughingly called her Pisahsee, the name which the Indians give to their white devil. The child was delighted with so fine a name, and ran about the house crying out to every one she met, I am the Pisahsee, I am the Pisahsee. Would she have done so, had she been wrapt 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 Games at Truth, by Two Brothers, 1st Series, ed. 1838, p. 7.

PISANG, s. This is the Malay word for plantain or banana (q.v.). It is never used by English people, but is the usual word among the Dutch, and common also among the Germans, [Norwegians and Swedes, who probably got it through the Dutch.]

1651.—“Les Cottanuins vendent des fruits, come du Pisang, &c.”—A. Roger, La Forse Ouvrere, p. 11.

c. 1785.—“Nous arrivâmes au grand village de Culla, où nous vimes de belles allées de bananiers ou pisang...”—Haufler, ii. 85.
[1875. — "Of the pisang or plantain . . . there are over thirty kinds, of which, the *Pisang-mas*, or golden plantain, so named from its colour, though one of the smallest, is nevertheless most deservedly prized." — Thomson, The Straits of Malacca, 8.]

**PISPASH**, s. Apparently a fictitious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery. [It is apparently F. *pish*.-*pash*, 'shivered or broken in pieces'; from Pers. *pashidan*.

1834.—"They found the Secretary disengaged, that is to say, if surrounded with huge volumes of Financial Reports on one side, and a small silver tray holding a mess of *pispash* 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. *patdr, petdr*, Skt. *pitrdr*, 'a basket.' The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

[1833.—"... he sat in the palanquin, which was filled with water up to his neck, whilst everything he had in his *bataras* (or 'trunk') was soaked with wet. . . ."—Travels of Dr. Wolf, ii. 198.]

1839.—"The attention of the staff was called to the necessity of putting their *pitarrahs* and property in the Bungalow, as thieves abounded. 'My dear Sir,' was the reply, 'we are quite safe; we have nothing.'"—Delhi Gazette, Nov. 1.

1853.—"It was very soon settled that Oakfield was to send to the dak bungalow for his *pitarrahs*, and stay with Staunton for about three weeks."—W. D. Arnold, Oakfield, i. 226.

**PLANTAIN**, s. This is the name by which the *Musa sapientum* is universally known to Anglo-India. Books distinguish between the *Musa sapientum* or plantain, and the *Musa paradisiaca* or banana; but it is hard to understand where the line is supposed to be drawn. Variation is gradual and infinite.

The botanical name *Musa* represents the *Ar. mawz*, and that again is from the Skt. *mocha*. The specific name *sapientum* arises out of a misunderstanding of a passage in Pliny, which we have explained under the head *Jack*. The specific *paradisiaca* is derived from the old belief of Oriental Christians (entertained also, if not originated by the Mahomedans) that this was the tree from whose leaves Adam and Eve made themselves aprons. A further mystical interest attached also to the fruit, which some believed to be the forbidden apple of Eden. For in the pattern formed by the core or seeds, when the fruit was cut across, our forefathers discerned an image of the Cross, or even of the Crucifix.

Medieval travellers generally call the fruit either *Musa* or 'Fig of Paradise,' or sometimes 'Fig of India,' and to this day in the W. Indies the common small plantains are called 'figs.' The Portuguese also habitually called it 'Indian Fig.' And this perhaps originated some confusion in Milton's mind, leading him to make the *Banyan* (Ficus *indica*) of Pliny, as of modern botanists the Tree of the aprons, and greatly to exaggerate the size of the leaves of that *ficus*.

The name *banana* is never employed by the English in India, though it is the name universal in the London fruit-shops, where this fruit is now to be had at almost all seasons, and often of excellent quality, imported chiefly, we believe, from Madeira, and more recently from Jamaica. Mr. Skeat adds that in the Strait Settlements the name *plantain* seems to be reserved for those varieties which are only eatable when cooked, but the word *banana* is used indifferently with *plantain*, the latter being on the whole perhaps the rarer word.

The name *plantain* is no more originally Indian than is *banana*. It, or rather *platano*, appears to have been the name under which the fruit was first carried to the W. Indies, according to Oviedo, in 1516; the first edition of his book was published in 1526. That author is careful to explain that the plant was improperly so called, as it was quite another thing from the *platano* described by Pliny. Bluteau says the word is Spanish. We do not know how it came to be applied to the *Musa*. [Mr. Guppy (8 ser. Notes & Queries, viii. 87) suggests that "the Spaniards have obtained *platano* from the Carib and Gallbi words for *banana*, viz., *balatana* and *palatana*, by the process followed by the Australian colonists when they converted a native name for the casuarina trees into 'she-oak'; and that we can thus explain how *platano* came in Spanish.
to signify both the plane-tree and the banana.” Prof. Skeat (Concise Dict. s.v.) derives plantain from Lat. *planta*, ‘a plant’; properly ‘a spreading sucker or shoot’; and says that the plantain took its name from its spreading leaf.

The rapid spread of the plantain or banana in the West, whence both names were carried back to India, is a counterpart to the rapid diffusion of the ananas in the Old World of Asia.

It would seem from the translation of Mendoca that in his time (1585) the Spaniards had come to use the form *plantano*, which our Englishmen took up as *plantan* and *plantain*.

But even in the 1736 edition of Bailey’s Dict. the only explanation of plantain given is as the equivalent of the Latin *plantago*, the field-weed known by the former name. *Platano* and *Plantano* are used in the Philippine Islands by the Spanish population.

1356.—“Sunt in Syria et Aegypto poma oblonga quae Paradisi nuncupatur optimi saporis, mollia, in ore cito dissolubilia; per transversum quotiescumque ipsa incidetur invenies Crucifex ... diu non durant, unde per mare ad nostras partes duci non possunt incorrupta.” —*Gut. de Boldencese.*

c. 1350.—“Sunt enim in orto illo Adae de Seyllano primo *masse*, quas incola ficas vocant ... et istud vidimus oculis nostris quod ubiquecumque incidit per transversum, in utraque parte inicisiam videtur ymago hominis crucifex ... et de istis folicis Adam et Eva fecerunt sibi perizomatam. ...” —John de Marignolli, in *Cathay,* &c. p. 352.

1384.—“And there is again a fruit which many people assert to be that regarding which our first father Adam sinned, and this fruit they call *Mase* ... in this fruit you see a very great miracle, for when you divide it anyway, whether lengthways or crosswise, or cut it as you will, you shall see inside, as it were, the image of the Crucifix; and of this we comraden many times made proof.” —*Viaggio di Simone Sigoli* (Firenze, 1882, p. 160).

1526 (tr. 1577).—“There are also certaine plantes whiche the Christians cal Platanis. In the myddest of the plant, in the highest part thereof, there groweth a cluster with fourtie or fiftie *platanes* about it. ... This cluster ought to be taken from the plant, when any one of the *platanes* begins to appeare yeowe, at which time they take it, and hang it in their houses, where all the cluster waxeth rype, with all his *platanes*.” —Oviedo, transl. in *Eden’s Hist. of Travayle,* f. 208.

1552 (tr. 1582).—“Moreover the Ilande (of Mombas) is very pleasant, having many orchards, wherein are planted and are growing. ... Figgess of the Indies.” —Castañeda, by N. L., f. 22.

1579.—“... a fruit which they call *Figo* (Magollane calls it a figge of a man long, but it is no other than that which the Spaniards and Portergalls have named *Plantanes*).” —Drake’s Voyage, Hak. Soc. p. 142.

1585 (tr. 1588).—“There are mountains very thick of orange trees, siders [i.e. *cedrus*, *citrons*], limes, *plantanos*, and palmes.” —Mendoca, by R. Parke, Hak. Soc. ii. 330.

1588.—“Our Generall made their wines to fetch vs *Plantans*, Lymmens, and Oranges, Pine-apples, and other fruits.” —*Voyage of Master Thomas Candish,* in *Purchas,* i. 64.

1588 (tr. 1604).—“... the first that shall bee needfull to treate of is the *Plantain* (*Platano*), or *Plantan,* as the vulgar call it. ... The reason why the Spaniards call it *platano* (for the Indians had no such name), was, as in other trees for that they have found some resemblance of the one with the other, even as they called some fruits prunes, pines, and cucumbers, being far different from those which are called by those names in Castile. The thing wherein was most resemblance, in my opinion, between the *platanos* at the 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 than there is, as the Proverbs saith, betwixt an egge and a chesnut.” —Joseph de Acosta, transl. by E. G., Hak. Soc. i. 241.

1593.—“The *plantane* is a tree found in most parts of Africa and America of which two leaves are sufficient to cover a man from top to toe.” —Hawkins, *Voyage into the South Sea,* Hak. Soc. 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. Middelton,* in *Purchas,* i. 254.

1610.—“Cee Gentils ayant pitié de moy, il y eut vne femme qui me mit ... vne seruerie de feuilles de *plantane* accommode ensemble auec des espines, puis meletta dessus du rys cuit auec vne certaine sauce qu’ils appellent carri (see CURRY). ...” —*Mocquot, Voyages,* 292.

[...].—“They (elephants) require ... besides leaves of trees, chiefly of the Indian fig, which we call Bananas and the Turks *plantenes*.” —Pyrard de Laved, Hak. Soc. ii. 345.

1616.—“They have to these another fruit which they call *Planten*, of which many of them grow in clusters together ... very yellow when they are Ripe, and then they taste like unto a *Norwich Pear*, but much better.” —Terry, ed. 1665, p. 390.

1635.—“... with candy *Plantains* and the juicy Pine, On choicest Melons and sweet Grapes they dine, And with *Potatoes* eat their wanton Swine.” —Walter, *Battle of the Summer Islands.*
POGGLE, PUGGLY.

not waiting at Placy ... and that if he had staid another day at Placy, as Tallerooy Cunn was marching with a large force towards Cutway, they presume the Maharatts would have retreated inland on their approach and left him an open passage. ...” —Letter from Council at Cossimbazar, in Long, p. 2.

[1757.—Clive’s original report of the battle is dated on the “plain of Placis.”—Birdwood, Report on Old Records, 51.]

1705.—“General Clive, who should have been the leader of the English troops in this battle (Plassy), left the command to Colonel Coote, and remained hid in his palanquin during the combat, out of the reach of the shot, and did not make his appearance before the enemy were put to flight.” —Slavorinus, E.T. i. 486. This stupid and inaccurate writer says that several English officers who were present at the battle related this “anecdote” to him. This, it may be hoped, is as untrue as the rest of the story. Even to such a writer one would have supposed that Clive’s mettle would be familiar.

PODAR, s. Hind. poddar, corrn. of Pers. fotadar, from fora, ‘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.

[c. 1590.—“The Treasurer. Called in the language of the day Fotadar.”—Au, ed. Jarrett, ii. 49.]

1860.—“Podar.” (See under DUSTOOR.)

1683.—“The like losses in proportion were preferable to be proved by Ramchurne Podar, Benares bun Podar, and Mamoo-bhishwas who produced their several books for evidence.” —Hedges, Diary, Hak. Soc. i. 84.

[1772. —“Podar, a money-changer or teller, under a shroff.” —Verelst, View of Bengal, Gloss. s. v.]

POGGLE, PUGGLY, &c., s. Properly Hind. pægal; ‘a madman, an idiot;’ often used colloquially by Anglo-Indians. A friend belonging to that body used to adduce a macaronic adage which we fear the non-Indian will fail to appreciate: “Pagal et pecunia jaldē separatūr!” [See NAUTCH.]

1829.—“It’s true the people call me, I know not why, the pugley.” —Mem. John Shipp, ii. 255.

1866.—“I was foolish enough to pay these budmashes beforehand, and they have thrown me over. I must have been a paugul to do it.” —Tweddyan, The Duck Bangdrs, 355.

[1855.—“He told me that the native name for a regular picnic is a ‘Poggle—

PLASSEY, n.p. The village Palāš, which gives its name to Lord Clive’s famous battle (June 23, 1757). It is said to take its name from the pālas (or dhawk) tree.

1748.—“... that they have great reason to complain of Ensign English’s conduct in
POISON-NUT, s. Styrchnos nux vomica, L.

POLEA, n.p. Mal. pulayan, [from Tam. pulam, ‘a field,’ because in Malabar they are occupied in rice cultivation]. A person of a low or impure tribe, who causes pollution (pula) to those of higher caste, if he approaches within a certain distance. [The rules which regulate their meeting with other people are given by Mr. Logan (Malabar, i. 118).] From pula the Portuguese formed also the verbs impollere-se, ‘to become polluted by the touch of a low-caste person,’ and desempoller-se, ‘to purify oneself after such pollution’ (Gouvea, f. 97, and Synod, f. 52v), superstitions which Menezes found prevailing among the Christians of Malabar: (See HÍRAVA.)

1510.—‘The fifth class are called Poliar, who collect pepper, wine, and nuts... the Poliar may not approach either the Naeri (see NAIR) or the Brahmins within 50 paces, unless they have been called by them...’—Varthema, 142.

1516.—‘There is another lower sort of gentiles called puler. They do not speak to the naers except for a long way off, as far as they can be heard speaking with a loud voice... And whatever man or woman should touch them, their relations immediately kill them like a contaminated thing...’—Barbosa, 143.

1572.—‘A ley, da gente toda, ricca e pobre, De fabulas composta se imagina: Andião nus, e somente hum pano cobre As partes que a cubrir natura ensina. Dous modos ha de gente; porque a nobre Nayros chamados são, e a menos dina Poleas tem por nome, a quem obriga A ley não misturar a casta antiga.”—Camões, vii. 37.

By Burton:

“The Law that holds the people high and low, is fraught with false phantastick tales long past; they go unclothed, but a wrap they throw for decent purpose round the loins and waist: Two modes of men are known: the nobles know the name of Nayrs, who call the lower caste Poleas, whom their haughty laws contain from intermingling with the higher strain...”

1598.—‘When the Portuguese came first into India, and made league and composition with the King of Cochin, the Nayros desired that men should give them place, and turn out of the Way, when they mete in the Streets, as the Polyas...’ (used to do).—Linachoten, 78; [Hak. Soc. i. 281; also see i. 279].

1606.—‘...he said by way of insult that he would order him to touch a Polea, which is one of the lowest castes of Malabar.’—Gouvea, f. 78.

1626.—‘These Puler are Theeves and Sorcerers.”—Porchas, Pilgrimage, 553.

[1727.—“Poulias.” (See under MUCOA.)

[1754.—“Niadde and Pullie are two low castes on the Malabar coast...’—Itec, 26.

[1766.—“...Pologihees, a cast hardly suffered to breathe the common air, being driven into the forrests and mountains out of the commerce of mankind...”—Grose, 2nd ed. ii. 161 seq.]

1770.—‘Their degradation is still more complete on the Malabar coast, which has not been subdued by the Mogul, and where they (the pariah) are called Pouliats.”—Raynal, E.T. 1798, i. 6.

1865.—‘...Further south in India we find polyandry among... Poleres of Malabar.”—McLeanen, Primitive Marriage, 179.

POLIGAR, s. This term is peculiar to the Madras Presidency. The persons so called were properly subordinate feudal chiefs, occupying tracts more or less wild, and generally of predatory habits in former days; they are now much the same as Zemindars in the highest use of that term (q.v.). The word is Tam. pâlaiyakkâran, ‘the holder of a pâlaiyam,’ or feudal estate; Tel. pâlegâdu; and thence Mahr. pâlegâ; the English form being no doubt taken from one of the two latter. The southern Poligars gave much trouble about 100 years ago, and the “Poligar wars” were somewhat serious affairs. In various assaults on Pânjâ lakurichî, one of their forts in Tinnevelly, between 1799 and 1801 there fell 15 British officers. Much regarding the Poligars of the south will be found in Nelson’s Madura, and in Bishop Caldwell’s very interesting History of Tinnevelly. Most of the quotations apply to those southern districts. But the term was used north to the Marhatta boundary.

1681.—‘...They pulled down the Poligar’s houses, who being conscious of his guilt, had fled and hid himself.”—Wheeler, i. 118.

1701.—‘Le lendemain je me rendis à Tailur, c’est une petite ville qui appartient à un autre Paleagaren.”—Let. Edif. x. 269.

1745.—‘J’espère que Votre Eminence agréera l’établissement d’une nouvelle Mission près des Montagnes appelées vul-
POLLAR.

POLO.

gairement des Pallegares, où aucun Missionnaire n'avait paru jusqu'à présent. Cette contrée est soumise à divers petits Rois appelés également Pallegars, qui sont indépendans du Grand Mogul quoique placés presque au milieu de son Empire."—Norbert, Mem. ii. 406-7.

1754. "A Polygar . . . undertook to conduct them through defiles and passes known to very few except himself."—Orme, i. 373.

1750."He (Hyder) now moved towards the pass of Changana, and encamped upon his side of it, and sent ten thousand Poligars to clear away the pass, and make a road sufficient to enable his artillery and stores to pass through."—Haw, James Lindsay, in Lives of the Lindsay, iii. 238.

"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 Mahomet Ali they sold at least twelve sovereign princes called the Polygars."—Burke's Speech on Fox's India Bill, in Works, iii. 458.

1800."I think Pournaya's mode of dealing with these rajahs . . . is excellent. He sets them up in palankins, elephants, &c., and a great sawarry, and makes them attend to his person. They are treated with great respect, which they like, but can do no mischief in the country. Old Hyder adopted this plan, and his operations were seldom impeded by polygar wars."—A. Wellesley to T. Midrardo, in Arbuthnot's Mem. xxi.

1801."The southern Poligars, a race of rude warriors habituated to arms of independence, had been but lately subdued."—Wilson, i. 57.

1809."Tondiman is an hereditary title. His subjects are Polygars, and since the late war . . . he is become the chief of those tribes, among whom the singular law exists of the female inheriting the sovereignty in preference to the male."—Ed. Valentina, i. 364.

1808."There are 72 bastions to the fort of Madura; and each of them was now formally placed in charge of a particular chief, who was bound for himself and his heirs to keep his post at all times, and under all circumstances. He was also bound to pay a fixed annual tribute; to supply and keep in readiness a quota of troops for the Governor's armies; to keep the Governor's peace over a particular tract of country. . . . A grant was made to him of a tract of a country . . . together with the title of Palleya Kâran (Polygar). . . ."—Nelson's Madura, Pt. iii. p. 99.

"Some of the Poligars were placed in authority over others, and in time of war were answerable for the good conduct of their subordinates. Thus the Sethupati was chief of them all; and the Polygar of Dindi-

gul is constantly spoken of as being the chief of eighteen Poligars . . . when the levying of troops was required the Delavary (see DALAWAY) sent requisitions to such and such Poligars to furnish so many armed men within a certain time. . . ."—Nelson's Madura, Pt. iii. p. 157.

The word got transferred in English parlance to the people under such Chiefs (see quotations above, 1750-1809); and especially, it would seem, to those whose habits were predatory:

1869."There is a third well-defined race mixed with the general population, to which a common origin may probably be assigned. I mean the predatory classes. In the south they are called Poligars, and consist of the tribes of Marawars, Kallars (see COLLERY), Badars (see BYDE), Ramuses (see RAMOOSY): and in the North are represented by the Kolis (see COOLY) of Gazerat, and the Gajars (see GOOJUR) of the N.W. Provinces."—Sir Walter Elliot, in J. Ethn. Soc. L., N.S. i. 112.

[POLIGAR DOG, s. A large breed of dogs found in S. India. "The Polygar dog is large and powerful, and is peculiar in being without hair." (Balfour, Cyc. i. 568.)]

[1853."It was evident that the original breed had been crossed with the bull-dog, or the large Poligar dog of India."—Campbell, Old Forest Ranger, 3rd ed. p. 12.]

POLLAM, s. Tam. pâlaiyam; Tel. pâlemu; (see under POLIGAR).

1783."The principal reason which they assigned against the extirpation of the poligars (see POLIGAR) was that the weavers were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warred in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitable pollams that most of the inhabitants found refuge and protection."—Burke's Speech on Fox's E. I. Bill, in Works, iii. 488.

1795."Having submitted the general remarks on the Pollams I shall proceed to observe that in general the conduct of the Poligars is much better than could be expected from a race of men, who have hitherto been excluded from those advantages, which almost always attend conquered countries, an intercourse with their conquerors. With the exception of a very few, when I arrived they had never seen a European. . . ."—Report on Dindigul, by Mr. Wynch, quoted in Nelson's Madura, Pt. iv. p. 15.

POLO, s. The game of hockey on horseback, introduced of late years into England, under this name, which comes from Balti; polo being properly
in the language of that region the ball used in the game. The game thus lately revived was once known and practised (though in various forms) from Provence to the borders of China (see CHICANE). It had continued to exist down to our own day, it would seem, only near the extreme East and the extreme West of the Himālaya, viz. at Manipur in the East (between Cachar and Burma), and on the West in the high valley of the Indus (in Lādāk, Balti, Astōr and Gilgit, and extending into Chitrāl). 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 Phœnix Park. The next year it was played in many places.* But the first mention we can find in the Times is a notice of a match at Lillie-Bridge, July 11, 1874, in the next day’s paper. There is mention of the game in the Illustrated London News of July 20, 1872, where it is treated as a new invention by British officers in India. [According to the author of the Badminton Library treatise on the game, it was adopted by Lieut. Sherer in 1854, and a club was formed in 1859. The same writer fixes its introduction into the Punjab and N.W.P. in 1861-62. See also an article in Bailey’s Magazine on “The Early History of Polo” (June 1890). The Central Asian form is described, under the name of Baiga or Kok-būra, “grey wolf,” by Schuyler (Turkistan, i. 268 seqq.) and that in Dardistan by Biddulph (Tribes of the Hindoo Koosh, 84 seqq.). In Lādāk it is not indigenous, but an introduction from Baltistan. See a careful and interesting account of the game of those parts in Mr. F. Drew’s excellent book, The Jummo and Kashmir Territories, 1875, pp. 380-392.

We learn from Professor Tylor that the game exists still in Japan, and a very curious circumstance is that the polo racket, just as that described by

Jo. Cinnamus in the extract under CHICANE has survived there. [See Chamberlain, Things Japanese, 3rd ed. 333 seqq.]

1835.—“The ponies of Muneepoor hold a very conspicuous rank in the estimation of the inhabitants. . . . The national game of Hockey, which is played by every male of the country capable of sitting a horse, renders them all expert equestrians; and it was by men and horses so trained, that the princes of Muneepoor were able for many years not only to repel the aggressions of the Burmahs, but to save the whole country . . . and plant their banners on the banks of the Irrawattee.”—Penberton’s Report on the E. Frontier of Br. India, 31-32.

1838.—“At Shigur I first saw the game of the Chaughtān, which was played the day after our arrival on the Mydan or plain laid out expressly for the purpose. . . . It is in fact hockey on horseback. The ball, which is larger than a cricket ball, is only a globe made of a kind of willow-wood, and is called in Tibet ‘Pulu’ . . . I can conceive that the Chaughtān requires only to be seen to be played. It is the fit sport of an equestrian nation. . . . The game is played at almost every valley in Little Tibet and the adjoining countries. . . . Ladakh, Yessen, Chitral, &c.; and I should recommend it to be tried on the Hippodrom at Bayswater.” . . .—Vigne, Travels in Kashmir, Ladakh, Iskardo, &c. (1842), ii. 289-392.

1848.—“An assembly of all the principal inhabitants took place at Iskardo, on some occasion of ceremony or festivity. . . . I was thus fortunate enough to be a witness of the chaugan, which is derived from Persia, and has been described by Mr. Vigne as hockey on horseback. . . . Large quadrangular enclosed meadows for this game may be seen in all the larger villages of Balti, often surrounded by rows of beautiful willow and poplar trees.” . . .—Dr. T. Thomson, Himalaya and Tibet, 290-291.

1875.—“Polo. Tent-pegging, Hurlingham, the Rink, I leave all these delights.”

Browning, Ivan Album, 23.

POLLOCK-SAUG, s. Hind. pālak, pālak-sāg; a poor vegetable, called also ‘country spinach’ (Beta vulgaris, or B. Bengalensis, Roxb.). [Riddell (Domest. Econ. 579) calls it ‘Bengal Beet.’]

POLONGA, TIC-POLONGA, s. A very poisonous snake, so called in Ceylon (Bungarus? or Daboia elegans?); Singh. poljānā. [The Madras Gloss. identifies it with the Daboia elegans, and calls it ‘Chain viper, ‘Necklace snake,’ ‘Russell’s viper,’ or cobra manilla. The Singh. name is said
to be titapolanga, tit, 'spotted,' polu-ga, 'viper.'"

1681.—"There is another venomous snake called Polongo, the most venomous of all, that kills cattel. Two sorts of them I have seen, the one green, the other of reddish gray, full of white rings along the sides, and about five or six feet long."—Knox, 29.

1827.—"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, POMPHRET. s. A genus of sea-fish of broad compressed form, embracing several species, of good repute for the table on all the Indian coasts. According to Day they are all reducible to Sternopterus sinesis, '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 palmpe. We cannot connect it with the πουπαμως of Aelian (xv. 23) and Athenaeus (Lib. VII. cap. xviii. segg.) which is identified with a very different fish, the 'pilot-fish' (Nau- crates duxor 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:

[1698.—"The best fish is called Mordexiin, Pampano, and Tatitango."—Linschoten, Hak. Soc. ii. 11.]

1613.—"The fishes of this Mediterranean (the Malayean sea) are very savoury sables, and seer fish (serras) and pampanos, and rays. . . ."—Godinho de Eredia, f. 33v.

[1703.—". . . Albacosres, Daubhins, Paumphlets."—In Yute, Hedges' Diary, Hak. Soc. ii. ccxxxiv.]

1727.—"Between Guanao and Balasore Rivers . . . a very delicious Fish called the Pampilee, come in Sholes, and are sold for two Pence per Hundred. Two of them are sufficient to dine a moderate Man."—J. Hamilton, i. 396; [ed. 1744].

1810.—"Another face look'd broad and bland Like pamfret floundering on the sand; Whene'er she turned her piercing stare, She seemed alert to spring in air."—Malay verses, rendered by Dr. Leyden, in Maria Graham, 201.

1813.—"The pomfret is not unlike a small turbot, but of a more delicate flavour; and epicures esteem the black pomfret a great
dainty."—Forbes, Or. Mem. i. 52-53; [2nd ed. i. 36].

[1822.—". . . the lad was brought up to catch pamphlets and bombaloes. . . ."—Wallace, Fifteen Years in India, 106.]

1874.—"The greatest pleasure in Bombay was eating a fish called 'pomfret.'"—Sat. Rev., 30th May, 690.

[1896.—"Another account of this sort of seine fishing, for catching pomfret fish, is given by Mr. Gueritz."—Ing Roth, Natives of Sarawak, i. 455.]

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 Pommeleo 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 Batavri nimoba (i.e. Citrus Bataviana). 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 Pomomeleone?). Among older authors the name goes through many strange shapes. Traveller calls it pompone (Voy. des Indes, liv. iii. ch. 24; [ed. Ball, i. 360]), but the usual French name is pampele-mousse. Dampier has Pumpleonese (ii. 125); Lockyer, Pumplemuse (51); Forrest, Pummealose (32); Ives, 'pimple-ness, called in the West Indies Chaddocks' [19]. Maria Graham uses the French spelling (22). Pompoleon is a form unknown to us, but given in the Eng. Cyclopaedia. Molesworth's Marathi Dict. gives "papannas, papanas, or papanis (a word of S. America)." We are unable to give the true etymology, though Littre says boldly "Tamoul, bambalimos." Ainslie (Mat. Medica, 1813) gives Poomlimas as the Tamil, whilst Balfour (Cycl. of India) gives Pampalimas and Bambulimas as Tamil,
Bombarimasa and Pampa-paranasa as Telugu, Bambali naringa as Malayalam. But if these are real words they appear to be corruptions of some foreign term. [Mr. F. Brandt points out that the above forms are merely various attempts to transliterate a word which is in Tamil pambalimansu, while the Malayalam is bambali-nadram ‘bambili’ tree." According to the Madras Gloss. all these, as well as the English forms, are ultimately derived from the Malay pungunulas. Mr. Skeat writes: "In an obsolete Malay dict., by Howison (1801) I find 'poonamplema, a fruit brought from India by Captain Shaddock, the seeds of which were planted at Barbadoes, and afterwards obtained his name; the affix moos appears to be the Dutch moes, 'vegetable.'" If this be so, the Malay is not the original form."

1661.—"The fruit called by the Netherlanders Pumpelmoos, by the Portuguese Jamboo, 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

PONDICHERY, n.p. This name of what is now the chief French settlement in India, is Pudu-chicheri, or Puthupezhi, 'New Town,' more correctly Pudu-vai, Puthuvai, meaning 'New Place.' C. P. Brown, however, says it is Pudicherry, 'New Tank.' The natives sometimes write it Puthcheri. [Mr. Garstine (Man. S. Arot. 452) says that Hindus call it Puthuva or Puthupezhi, while Musulmans call it Pulecheri, or as the Madras Gloss. writes the word, Pulcheri.]


1683.—"... Interlopers intend to settle at Verampatnam, a place near Pullicher. ..."—Prince, Diary Ft. St. Geo., 1st ser. ii. 41. In iv. 113 (1855) we have Pondicherry.

1711.—"The French and Danes likewise hire them (Portuguese) at Pond de Chere and Trincembar."—Lockyer, 280.

1718. —"The Fifth Day: we reached Badulsheri, a French Town, and the chief Seat of their Missionaries in India."—Prop. of the Gospel, p. 42.

1726. —"Poedecherry," in Valentijn, Chor. 11.

1727.—"Punchebery is the next Place of Note on this Coast, a colony settled by the French."—A. Hamilton, i. 326; [ed. 1744].

1753.—"L'établissement des Français à Pondichery remonte jusqu'en l'année 1674; mais par de si foibles commencements, qu'on n'aurait eu de la peine à imaginer, que les suites en fussent aussi considérables."—D'Anville, p. 121.

1780.—"An English officer of rank, General Coote, who was unequalled among his compœers in ability and experience in war, and who had frequently fought with the French of Phoolcheri in the Kurnatie and ... had as often gained the victory over them. ..."—H. of Hyder Naik, 413.

PONGOL, s. A festival of S. India, observed early in January. Tam. pongol, 'boiling'; i.e. of the rice, because the first act in the feast is the boiling of the new rice. It is a kind of harvest-home. There is an interesting account of it by the late Mr. C. E. Gover (J. R. As. Soc. N.S. v. 91), but the connection which he traces with the old Vedic religion is hardly to be admitted. [See the meaning of the rite discussed by Dr. Fraser, Golden Bough, 2nd ed. iii. 305 seq.]

1651.—"... nous parlerons maintenant du Pongol, qui se celebre le 9 de Janvier en l'honneur du Soleil. ... Ils cuisent du ris avec du lait. ... Ce ris se cuir hors la maison, afin que le Solei puisse luire dessus ... et quand ils voyent, qu'il semble le vouoir retirer, ils crient d'une voix inteligible, Pongol, Pongol, Pongol ..."—Abr. Roger, Fr. Tr. 1670, pp. 237-8.

1871.—"Nor does the gentle and kindly influence of the time cease here. The files of the Munsil's Court will have been examined with cases from litigious enemies or greedy money lenders. But as Pongol comes round many of them disappear. ... The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that a process is postponed 'till after Pongol!'"—Gover, as above, p. 96.

POOJA, s. Properly applied to the Hindu ceremonies in idol-worship; Skt. pûjā; and colloquially to any kind of rite. Thus jhanda kî pûjā, or 'Pooja of the flag,' is the sepyo term for what in St. James's Park is called 'Trooping of the colours.' [Used in the plural, as in the quotation of 1900, it means the holidays of the Durga Pûjā or Dussera.]

1776.—"... the occupation of the Bramin should be ... to cause the per-
formance of the poojen, i.e. the worship
to Deocah . . ."—Halhed, Code, ed. 1781, 
Pref. xcix.
[1813.—" . . . the Pundits in attendance
commenced the pooja, or sacrifice, by
pouring milk and curds upon the branches,
and smearing over the leaves with wetted 
rice."—Broughton, Letters, ed. 1852, p. 214.]

1826.—"The person whose steps I had
been watching now approached the sacred
tree, and having performed puja to a stone
deity at its foot, proceeded to unmuffle
himself from his shawls . . ."—Pandurang 
Harri, 26; [ed. 1873, i. 34].

1866.—"Yes, Sahib, I Christian boy.
Plenty poojah do. Sunday time never no
work do."—Trevithian, The Dawk Bungalow,
in Fraser, lxxiii. 226.

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 content with . . . the annual pujahs
performed . . . on behalf of the village
community."—Col. Rev. No. exvii. 195.

1879.—"Among the curiosities of these
lower galleries are little models of costumes
and country scenes, among them a grand
puja under a tree."—Sat. Rev. No. 1251, 
p. 477.

[1900.—"Calcutta has been in the throes
of the Pujahs since yesterday."—Pioneer 
Mail, 5 Oct.].

POOJAREE, s. Hind. pujārī. An
officiating priest in an idol temple.

1702.—"L'office de poujari ou de Prë-
tresse de la Reine mère était incompatible
avec le titre de servante du Seigneur."—
Lett. Édit. xi. 111.

[1891.—"Then the Pujari, or priest, takes
the Bhuta sword and bell in his hands. . . .
—Monier-Williams, Brahmanism and Hindu-
ism, 4th ed. 249].

POOL, s. P.—H. pul, 'a bridge.'
Used in two of the quotations under
the next article for 'embankment.'

[1812.—"The bridge is thrown over the
river . . . it is called the Pool Khan . . .
—Morier, Journey through Persia, 124].

POOLBUNDY, s. P.—H. pulbandi, 'Securing of bridges or embankments.'
A name formerly given in Bengal to
a civil department in charge of the
embankments. Also sometimes used
improperly for the embankment itself.

[1765.—"Deduct Poolbundy advanced
for repairs of dykes, roads, &c."—Verelst,
View of Bengal, App. 213.

[c. 1781.—"Pay your constant devoirs
to Marian Altpyre, or sell yourself soul and
body to Poolbundy."—Ext. from Hicky's
Gazetteer, in Busted, Echoes of Old Calcutta,
3rd ed. 178. This refers to Impye, who was
called by this name in allusion to a lucrative
contract given to his relative, a Mr. Fraser.]

1786.—"That the Superintendent of
Poolbundy Repairs, after an accurate and
diligent survey of the bunds and pools,
and the provincial Council of Burdwan . . .
had delivered it as their opinion . . ."—
Articles of Charge against Warren Hastings,
in Burke, vii. 93.

1802.—"The Collector of Midnapore
has directed his attention to the subject of
poolbundy, and in a very ample report to the
Board of Revenue, has described certain
abuses and oppressions, consisting chiefly of
pressing ryots to work on the pools, which
fall alowd for a remedy."—Fifth Report, 
App. p. 558.

1810.—" . . . the whole is obliged to be
preserved from inundation by an embank-
ment called the pool bandy, maintained
at a very great and regular expense."—
Williamson, V. M., ii. 365.

POON, PEON, &c., s. Can. ponne,
[Mal. punna, Skt. punāgra]. A timber
tree (Calophyllum inophyllum, L.) which
grows in the forests of Canara, &c., and
which was formerly used for masts,
whence also called mast-wood. [Lin-
schoten refers to this tree, but not by
name (Hak. Soc. i. 67).]

[1727.—" . . . good Poon-masts, stronger
but heavier than Fīrr."—A. Hamilton, ed.
1744, i. 267.

[1776.—" . . . Poooon-masts, chiefly from
the Malabar coast."—Grose, 2nd ed. ii. 109.]

[1773.—"Poon tree . . . the wood light
but tolerably strong; it is frequently used
for masts, but unless great care be taken
to keep the wet from the ends of it, it soon
rots."—Isss, 480.]

[1855.—"Poon, or Puna . . . the largest
sort is of a light, bright colour, and may
be had at Mangalore, from the forests of
Coromuel in Canara, where it grows to a
length of 150 feet. At Mangalore I
procured a tree of this sort that would have
made a foremast for the Leander, 60-gun
ship, in one piece, for 1300 Rupees."—Edge,
in J. R. As. Soc. ii. 354.

POONAMALEE, n.p. A town,
and formerly a military station, in the
Chingleput Dist. of Madras Presidency,
13 miles west of Madras. The name is
given in the Imp. Gazetteer as Pānā-
mallu (I), and Ponda malāi, whilst
Col. Branfill gives it as "Pāntha mallī
dei Pāvinthalamallī," without further explanation. [The Madras Gloss. gives
Tam. Pundamalli, 'town of the jasmine
creeper,' which is largely grown there
for the supply of the Madras markets.

[1876.—"The dog, a small piebald cur,
with a short tail, not unlike the 'Poon-
amelle terrier,' which the British soldier
is wont to manufacture from Pariah dogs
for 'Griffins' with sporting proclivities,
POONGERI, PHOOGY. s. The name most commonly given to the Buddhist religieux in British Burma. The word (p'gun-yyi) signifies 'great glory.'

1782.—"... leurs Prêtres ... sont moins instruits que les Brames, et portent le nom de Ponguis."—Sonnerat, ii. 301.

1795.—"From the many convents in the neighbourhood of Rangoon, the number of Bhahans and Phongis must be very considerable; I was told it exceeded 1500."—Symes, Embassy to Ava, 219.

1804.—The Talapoinis are called by the Burmese Phonghis, which term means great glory, or Bhahans, which means perfect."—Bp. Bigandet, in J. Ind. Archip. iv. 222-3.

1886.—"Every Burman has for some time during his life to be a Poonge, or monk."—Lady Dufferin, Viceregal Life, 177.

POORÁNA, s. Skt. purāṇa, 'old,' hence 'legendary,' and thus applied as a common name to 18 books which contain the legendary mythology of the Brahmans.

1612.—"... These books are divided into bodies, members, and joints (corticis, membros, e articulos) ... six which they call Xastra (see SHASTER), which are the bodies; eighteen which they call Purana, which are the members; twenty-eight called Ayamon, which are the joints."—Couto, Dec. V. liv. vi. cap. 3.

1651.—"As their Poranas, i.e. old histories, relate."—Rogerius, 153.

1667.—"When they have acquired a knowledge of Sanscrit ... they generally study the Purana, which is an abridgment and interpretation of the Bhats" (see VEDAS).—Berner, ed. Constable, p. 335.

c. 1760.—"Le puran comprend dix-huit livres qui renferment l'histoire sacrée, qui contient les dogmes de la religion des Brames."—Encyclopédie, xxvii. 507.

1806.—"Ceux-ci, calculent tout haut de mémorial tandis que d'autres, plus avancés, lissoient, d'un ton chantant, leurs Pourans."—Hafner, i. 190.

POORUB, and POORBEEM, s. Hind. pūrab, pārth, 'the East,' from Skt. pūrva or pārva, 'in front of,' as pachha (Hind. pachham) means 'behind' or 'westerly' and dakshina, 'right-hand' or southerly. In Upper India the term means usually Oudh, the Benares division, and Behar. Hence Poorbeea (pārbiya), a man of those countries, was, in the days of the old Bengal army, often used for a sepooy, the majority being recruited in those provinces.

1553.—"Omaum (Humāyūn) Patxiāh ... resolved to follow Xerchan (Sher Khān) and try his fortunes against him ... and they met close to the river Ganges before it unites with the river Jamouma, where on the West bank of the river there is a city called Canose (Canauj), one of the chief of the kingdom of Dely. Xerchan was beyond the river in the tract which the natives call Purba."—Barros, IV. ix. 9.

1611.—"Pierb is 400 coss long."—Jourdain, quoted in Sir T. Roe, Hak. Soc. ii. 538.

1616.—"Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, Pur and Patan, the one lying on the east, the other on the west side of the river."—Terry, ed. 1695, p. 357.

1666.—"La Provinse de Halabas s'appelloit autrefois Puroup. ..."—Thevenot, v. 197.

[1773.—"Instead of marching with the great army he had raised into the Purbuanca country ... we were informed he had turned his arms against us. ..."—Ives, 91.]

1881.—"... My lands were taken away, And the Company gave me a pension of just eight annas a day; And the Poorbeacs swaggered about our streets if they had done it all. ..."—Attar Singh loquitur, by 'Sonar,' Sir M. Durand in an Indian paper, the name and date lost.

POOTLY NAUTCH, s. Properly Hind. kāth-pūtli-nācht, 'wooden-puppet-dance.' A puppet show.

c. 1817.—"The day after tomorrow will be my lad James Dawson's birthday, and we are to have a puttully-nautch in the evening."—Mrs. Sherwood's Stories, 291.

POPPER-CAKE, in Bombay, and in Madras popadam, ss. These are apparently the same apparent word and thing, though to the former is attributed a Hind. and Mahr. origin pāpar, Skt. parpata, and to the latter a Tamil one, pappadam, as an abbreviation of parippu-adum, 'lentil cake.' [The Madras Gloss. gives Tel. appadam, Tam. appalam (see HOPPER), and Mal. pappatam, from parippu, 'dhall,' ata, 'cake.'] It is a kind of thin scone or wafer, made of any kind of pulse or lentil flour, seasoned with asafetida, &c., fried in oil, and in W. India baked crisp, and often eaten at European tables as an accompaniment to curry. It is not bad, even to a novice.
1814.—"...They are very fond of a thin cake, or wafer, called pepper, made from the flour of oor or mash... highly seasoned with asa-foetida; a salt called popper-khor; and a very hot massala (see MSSALLA), compounded of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper."—Forbes, Or. Mem. ii. 50; [2nd ed. i. 347].

1820.—"Papadoms (fine cakes made of gram-flour and a fine species of alkali, which gives them an agreeable salt taste, and serves the purpose of yeast, making them rise, and become very crisp when fried...."—As. Researches, xiii. 315.

"Paper, the flour of oored (see OORD), salt, asa-foetida, and various spices, made into a paste, rolled as thin as a wafer, and dried in the sun, when wanted for the table baked crisp...."—T. Coates, in Tr. Lit. Soc. Bo. iii. 194.

PORCA, n.p. In Imp. Gazetteer Porakdt, also called Piracaca; properly Porakkdt, [or according to the Madras Gloss. Porakkdtu, Mal. pura, 'outside,' katu, 'jungle']. A town on the coast of Travancore, formerly a separate State. The Portuguese had a fort here, and the Dutch, in the 17th century, a factory. Fra Paolina (1796) speaks of it as a very populous city full of merchants, Mahomedans, Christian, and Hindu. It is now insignificant. [See Logan, Malabar, i. 338.]

[1863-4.—"Your factories of Carwar and Porquatt are continued but to very little purpose to you."—Forrest, Bombay Letters, f. 18.]

PORCELAIN, s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called Cypraeidae, or Cowries, (q.v.) were in medieval Italy called porcellana and porcellata, almost certainly from their strong resemblance to the body and back of a pig, and not from a grosser analogy suggested by Mahn (see in Littre sub voce). That this is so is strongly corroborated by the circumstance noted by Dr. J. E. Gray (see Eng. Cyc. Nat. Hist. s.v. 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 seems to have been used in the Middle Ages to form a coating for ornamental pottery, &c., whence the early application of the term porcellana to the fine ware brought from the far East. Both applications of the term, viz. to cowries and to China-ware, occur in Marco Polo (see below). The quasi-analogous application of pig in Scotland to earthen-ware, noticed in an imaginary quotation below, is probably quite an accident, for there appears to be a Gaelic pigg, '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 Barbosa, and from Sir Thomas Brown).

c. 1250.—Capmany has the following passage in the work cited. Though the same writer published the Laws of the Consulado del Mar in 1691, he has changed the whole of the chapters, and this, which he has quoted, is omitted altogether!

"In the XLIVth chap. of the maritime laws of Barcelona, which are undoubtedly not later than the middle of the 13th century, there are regulations for the return cargoes of the ships trading with Alexandria. In this are enumerated among articles brought from Egypt... cotton in bales and spun wool de capells (for hats!), porcelainas, alum, elephants' teeth..."—Memorials, Hist. de Barcelona, f. Pt. ii. p. 44. 1298. —"Il ont monoié en tel maniere que je voz dirai, car il espendent porcelaine blance, celle que se trovent en la mer et que se metent au cuel des chien, et vailent les quatre-vingt porcelaines un saic d'arjent que sont deus venesians gros..."—Marco Polo, oldest French text, p. 132.

"Et encore voz di que en ceste provence, en une cite que est apollo Tinungi, se font escuelle de porcellaine grant et pitet les plus belles que l'en peust desvier."—Ibid. 180.

c. 1328.—"Audivi quod ducentas civitates habet sub se imperator ille (Magnus Tartarus) majores quiam Tholosa; et ego certe credo quod plures habebant homines... Alia non sunt quae ego sciam in isto imperio digna relatione, nisi vasa pulcherrima, et nobilissima, atque virtuosa porseleta."—Jordanis Mirabilia, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

c. 1318.—"... ghomerabica, vernice, armionario, zaffiere, coloquinti, porcellane, mirra, mirabolani... si vendono a Vinegia a cento di peso sotilde" (i.e. by the cutcha hundredweight).—Pigolotti, Practica della Merceria, p. 134.

c. 1440.—"... this Cit and Macinn that I have before named arr ii verie great provinces, thinhabitants whereof arr idolaters, and there make them vessels and dishes of Porcellana."—Glosa Barbuto, Hak. Soc. 75.
In the next the shells are clearly intended:

1442.—"Gabella di Firenze ... Porcelaine marine, la libra ... soldi ... donari 4."—Uccano, Prat. della Mercatura, p. 23.

1461. "Porcellane pezzi 20, cioè 7 piattine, 5 scodelle, 4 grandi e una piccida, di rose 3 grandi, una piccida, una biava, due bianche."—List of Presents sent by the Soldan of Egypt to the Doge Pasquale Malepiero. In Muratori, Rerum Italicarum Scriptores, xxi. col. 1170.

1475.—"The seaports of Cheen and Machiag are also large. Porcelain is made there, and sold by the weight and at a low price."—Nikitin, in India in the XVth Cent., 21.

1487.—"... le mando lo inventario del presente del Soldano dato a Lorenzo ... vasi grandi di Porcellana mai più veduti se ne meglio lavorati."—Letter of P. da Bibbiena to Clar. de' Medici, in Rosco's Lorenzo, ed. 1825, ii. 371.

1502.—"In questo tempo abbrusirono xxi nave sopra il porto di Calcheat; et de epse hebbe tâte drogario e speciarie che caricho le dicte sei nave. Praeterea me ha mandato sei vasi di porcellana excellitissimi et gradi; quatre bocchali de argento grandi cò certi altri vasi al modo loro per credentia."—Letter of K. Emanuel, 13.

1516.—"They make in this country a great quantity of porcelains of different sorts, very fine and good, which form for them a great article of trade for all parts, and they make them in this way. They take the shells of sea-anails (i. caracoli), and eggshells, and pound them, and with other ingredients make a paste, which they put underground to refine for the space of 80 or 100 years, and this mass of paste they leave as a fortune to their children. ..."—Barros, in Ramusio, i. 320.

1553.—(In China) "The service of their meals is the most elegant that can be, everything being of very fine procelana (although they also make use of silver and gold plate), and they eat everything with a fork made after their fashion, never putting a hand into their food, much or little."—Barros, III. ii. 7.

1554.—(After a suggestion of the identity of the vase murrhina of the ancients): "Ce nom de Porcelaine est donné à plusieurs coquilles de mer. Et pourcé qu'vn beau Vaisseau d'vnne coquelle de mer ne se pourrait rendre mieux à propos suyuyt le nom antique, que de l'appelle de Porcelaine l'ay peyné que les coquilles polies et luysantes, ressemblant à Nacre de perles, ont quelque affinité auec la manière des vases de Porcelaine antiques; ioinct aussi que le peuple Frontois nomme les pates-nostres facies de gros vignols, patenostres de Porcelaine. Les susdicts vases de Porcelaine sont transparents, et coustent bien cher au Caire, et disent messenement qu'ils les apportent des Indes. Mais cela ne me sembla vraisemblable: car on n'en voirroit pas si grande quantité, ne de si grādes pieces, s'il faillot apporter de si loing. Vne esquire, vn pot, ou vn autre vaisseau pour petite qu'elle soit, couste vn ducat: si c'est quelque grāde vasse, il coustera d'avantage."—P. Belon, Observations, i. 134.

c. 1560.—"And because there are many opinions among the Portugals which have not beene in China, about where this Porcelane is made, and touching the substance whereof it is made, some saying, that it is of oysters shell, others of dung rotten of a long time, because they were not enformd of the truth, I thought it convenient to tell here the substance. ..."—Gaspar da Cruz, in Purchas, iii. 177.


1612.—"Balanced one part with sandal wood, Porcelain and pepper."—Dawers, Letters, i. 197.

1615.—"If we had in England beds of porcelain such as they have in China,—which porcelain is a kind of plaster buried in the earth, and by length of time congealed and glazed into that substance; this were an artificial stone, and part of that substance. ..."—Bacon, Argument on Importation of Waste; Works, by Spedding, &c., 1859, vii. 528.

c. 1630.—"The Bannyans all along the sea-shore pitch their Booths ... for there they sell Callicosse, China-satten, Porcellainware, scrutories or Cabinets. ..."—Sir T. Herbert, ed. 1665, p. 45.

1650.—"We are not thoroughly resolved concerning Porcelain or China dishes, that according to common belief they are made of earth, which liyth 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, Vulp. Ervgr., ii. 5.

1652.—"Invited by Lady Gerrard I went to London, where we had a great supper; all the vessels, which were innumerable, were of Porcelain, she having the most ample and richest collection of that curiousitie in England."—Evelyn, Diary, March 19.

1726.—In a list of the treasures left by Akbar, which is given by Valentijn, we find:

"In Porcelyn, &c., Ropins 250747."—iv. (Suratte), 217.


PORGO, s. We know this word only from its occurrence in the passage
quaes, Lam. (N.O. Malvaceae), a favourite ornamental tree, thriving best near the sea. The word is a corruption of Tamil Puarasu, 'Flower-king; [pu-
varasu, from pu, 'flower, arassu, 'pee-
pul tree']. In Ceylon it is called Suria gansuri, and also the Tulip-tree.

1742.—"Le bois sur lequel on les met (les toiles), et celui qu'on employe pour les bateau, sont ordinairement de tamarinier, ou d'un autre arbre nommé porchi."—Lett. Edif. xiv. 122.

1860.—"Another useful tree, very common in Ceylon, is the Suria, with flowers so like those of a tulip that Europeans know it as the tulip tree. It loves the sea air and saline soils. It is planted all along the avenues and streets in the towns near the coast, where it is equally valued for its shade and the beauty of its yellow flowers, whilst its tough wood is used for carriages 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. [The Tamil name is Parangi-
pi‘tai, ‘European town,’ and it is called by Mahommedans Mahmud-
bunder.]

1718.—"At Night we came to a Town called Porta Nova, and in Malabarish Pirenki Potei (Parangipetai).”—Propagation of the Gospel, &c., Pt. ii. 41.

1726.—"The name of this city (Porto 
Novo) signifies in Portuguese New Haven, but the Moors call it Mahoomed Bendar . . . and the Gentoes Perrigengoente."—
Valentijn, Choromandel, 8.

PORTO PIQUENO. PORTO 
GRANDE, n.n. pp. ‘The Little Haven and the Great Haven’; names by which the Bengal ports of Satigam (q.v.) and Chatigom (see CHITTAGONG) respectively were commonly known to the Portuguese in the 16th century.

1554.—"Porto Pequeno de Bengala . . . Cowries are current in the country; 80 cowries make 1 pone (see PUN); of these ponos 48 are equal to 1 larin more or less."—A. Nunes, 37.

PORTIA, s. In S. India the common name of the Thespesia popul-
POSTEEN, s. An Afghan leathern pelisse, generally of sheep-skin with the fleece on. Pers. *postin, from *post, 'a hide.'

1080.—"Khwája Ahmad came on some Government business to Ghażnín, and it was reported to him that some merchants were going to Turkistán, who were returning to Ghażnín in the beginning of winter. The Khwája remembered that he required a certain number of *postins (great coats) every year for himself and sons." — *Nizám-ül-Mulk, in Elliot, ii. 497.

1442.—"His Majesty the Fortunate Khákán had sent for the Prince of Kákúk, horses, pelisses (*postin) and robes woven of gold. . . ." — *Abdurrázáq, in Nat. et Exot. xiv. Pt. i. 437.

[1590.—"In the winter season there is no need of *posthins (fur-lined coats). . . ." — *Atán, ed. Jarrett, ii. 337.]

1872.—"Otter skins from the Hills and Kashmir, worn as *Postins by the Yarkandis." — *Punjab Trade Report, p. 65.

POTTAH, s. Hind. and other vernaculars, pattá, &c. A document specifying the conditions on which lands are held; a lease or other document securing rights in land or house property.

1778.—"I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the pottah." — The Raja of Tenares to Hastings, in Articles of Charge against H., Burke, vi. 591.

[1860.—"By the Zumeendar, then, or his under tenant, as the case may be, the land is farmed out to the Rynts by pottahs, or agreements. . . ." — *Grant, Rural Life in Bengal, 67.

PRA, PHRA, PRAW, s. This is a term constantly used in Burma, familiar to all who have been in that country, in its constant application as a style of respect, addressed or applied to persons and things of especial sanctity or dignity. Thus it is addressed at Court to the King; it is the habitual designation of the Buddha and his images and dagobas; of superior ecclesiastics and sacred books; corresponding on the whole in use, pretty closely to the Skt. *Śrī. In Burmese the word is written *bhūrā, but pronounced (in Arakan) *phára, and in modern Burma Proper, with the usual slurring of the r, *Phyá or *Pyá. The use of the term is not confined to Burma; it is used in quite a similar way in Siam, as may be seen in the quotation below from Alabaster; the word is used in the same form *Phra among the Shans; and in the form *Prea, it would seem, in Camboja. Thus Garnier speaks of Indra and Vishnu under their Cambojan epithets as *Prea En and *Prea Noreai (Narāyaṇa); of the figure of Buddha entering *nirvāṇa, as *Prea Nippán; of the King who built the great temple of Angkor Wat as *Prea Kot Melea, of the King reigning at the time of the expedition as *Prea Ang Reachea Vodey, of various sites of temples as *Preacon, *Preacton, *Prea Pithu, &c. (Voyage d’Exploration, i. 26, 49, 388, 77, 85, 72).

The word *phrá appears in composition in various names of Burmese kings, as of the famous *Ałmophrā (1753-60), founder of the late dynasty, and of his son *Bodoah-phrá (1781-1819). In the former instance the
name is, according to Sir A. Phayre, Alaung-phrá, i.e. the embryo Buddha, or Bodisatva. A familiar Siamese example of use is in the Phrá Bát, or sacred foot-mark of Buddha, a term which represents the Śrī Puḍa of Ceylon.

The late Prof. H. H. Wilson, as will be seen, supposed the word to be a corruption of Skt. prabhū (see PARVOE). But Mr. Alabaster points, under the guidance of the Siamese spelling, rather to Skt. vara, 'pre-eminent, excellent.' This is in Pali vara, "excellent, best, precious, noble" (Childers). A curious point is that, from the prevalence of the term phrá in all the Indo-Chinese kingdoms, we must conclude that it was, at the time of the introduction of Buddhism into those countries, in predominant use among the Indian or Ceylonese propagators of the new religion. Yet we do not find any evidence of such a use of either prabhū or vara. The former would in Pali be pābho. In a short paper in the Bijdragen of the Royal Institute of the Hague (Dl. X. 4de Stuk, 1885), Prof. Kern indicates that this term was also in use in Java, in the forms Bra and prā, 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.

1885.—"I know that in the country of Laos the Dignities of Pha-ya and Menang, and the honourable Epithets of Prá 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 Loubère, Siam, E.T. 79.

"The Prá-Clang, or by a corruption of the Portuguese, the Bacalos, is the officer, who has the appointment of the Commerce, as well within as without the Kingdom. ... His name is composed of the Balic word Prá, which I have so often discovered of, and of the word Clang, which signifies Magazine."—Ibid. 93.

"Then Sommona-Celow (see GAUTAMA) they call Prá-Bante-Te-hao, which verbatin signifies the Great and Excellent Lord."—Ibid. 134.

1796.—"At noon we reached Meeaday, the personal estate of the Magwoon of Pugee, who is oftenener called, from this place, Meeeaday Práw, or Lord of Meeaday."—Synes, Embassy to Ava, 242.

1855.—"The epithet Phra, which occupies so prominent a place in the ceremonial and religious vocabulary of the Siamese and Burmese, has been the subject of a good deal of nonsense. It is unfortunate that our Burmese scholars have never (I believe) been Sanskrit scholar, nor vice versa, so that the Palee terms used in Burma have had little elucidation. On the word in question, Professor H. H. Wilson has kindly favoured me with a note: 'Phrá is no doubt a corruption of the Sanskrit Prabhā, a Lord or Master; the h of the aspirate bh is often retained alone, leaving Prā which becomes Phrá or Phra.'—Sir H. Yule, Mission to Ava, 61.

1855.—"All these readings (of documents at the Court) were intoned in a high recitative, strongly resembling that used in the English cathedral service. And the long-drawn Phyā-ā-ā-d! (My Lord), which terminated each reading, added to the resemblance, as it came in exactly like the Amen of the Liturgy."—Ibid. 88.

1859.—"The word Phra, which so frequently occurs in their work, here appears for the first time; I have to remark that it is probably derived from, or of common origin with, the Phraoh 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."—Boeving, Kingdom and People of Siam, [i. 35].

1863.—"The title of the First King (of Siam) is Phra-Chom-Khao-Ya-Hua and spoken as Phra Phom-Khao-Ya-Hua. ... His Majesty's nose is styled in the Pali form Phra-NaSa. ... 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-Phomkhi-Chao ... and they explain the Eucharist as Phra-Phomkhi-Kaya (Kaya—Body)."—Beaumont, Reise, iii. 109, and 114-115.

1870.—"The most excellent Pará, 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, Buddha-gosha'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 vr̥r. I therefore presume the word to be derived from the Sanskrit 'prá'—to choose, or to be chosen, and 'vara—better, best, excellent,' the root of ἀράτος."—Alabaster, The Wheel of the Law, 164.

PRAAG, sometimes PIAGG, n.p. Properly Prayága, 'the place of sacrifice,' the old Hindu name of Allahabad, and especially of the river confluence, since remote ages a place of pilgrimage.

c. A.D. 685.—"Le royaume de Polyo-ye-kia (Prayága) a environ 5000 li de tour. La
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 "Romance" languages of Europe bear to Latin, an analogy which is found in many particulars to hold with most surprising exactness. The most completely preserved of old Prakrits is that which was used in Magadha, and which has come down in the Buddhist books of Ceylon under the name of Pali (q.v.). The first European analysis of this language bears the title "Institutiones Linguae Pracriticæ. Scriptis Christianis Lassen, Bonnæ ad Rhenum, 1837." The term itself is Skt. prākrita, 'natural, unrefined, vulgar,' &c.

PRAYA, s. This is in Hong-Kong the name given to what in most foreign settlements in China is called the Bund; i.e. the promenade or drive along the sea. It is Port. praia, 'the shore.'

[1598.—"Another towne towards the North, called Villa de Praya, (for Praya is as much as to say, as strand)."—Linschoten, Hak. Soc. i. 275.]

PRESIDENCY (and PRESIDENT), s. The title 'President,' as applied to the Chief of a principal Factory, was in early popular use, though in the charters of the E.I.C. its first occurrence is in 1661 (see Letters Patent, below). In Sainsbury's Calendar we find letters headed "to Capt. Jourdain, president of the English at Bantam" in 1614 (i. 297-8); but it is to be doubted whether this wording is in the original. A little later we find a "proposal by Mr. Middleton concerning the appointment of two especial factors, at Surat and Bantam, to have authority over all other factors; Jourdain named." And later again he is styled "John Jourdain, Captain of the house" (at Bantam; see pp. 303, 325), and "Chief Merchant at Bantam" (p. 343).

1623.—"Speaking of the Dutch Commissioner, as well as of the English President, who often in this fashion came to take me for an airing, I should not omit to say that both of them in Surat live in great style, and like the grandees of the land. They go about with a great train, sometimes with people of their own mounted, but particularly with a great crowd of Indian servants on foot and armed, according to custom, with sword, target, bow and arrows."—P. della Valle, ii. 517.

"Our boat going ashore, the President of the English Merchants, who usually resides in Surat, and is chief of all their business in the E. Indies, Persia, and other places dependent thereon, and who is called Sign. Thomas Rastell* . . . came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)."—Ibid. ii. 501-2; [Hak. Soc. i. 19].

1638.—"As soon as the Commanders heard that the (English) President was come to Subhaly, 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 Suratt, I wanted for no amusement; for I . . . found company at the Dutch President's, who had his Farms there . . .

* Thomas Rastall or Rastell went apparently in 1615, in 1616 is mentioned as a "chief merchant of the fleet at Swally Road," and often later as chief at Surat (see Sainsbury, i. 476, and ii. passim).
PRICKLY-HEAT. 731

PRICKLY-HEAT, s. A troublesome cutaneous rash (Lichen tropicus) in the form of small red pimples, which itch intolerably. It affects many Europeans in the hot weather. Fryer (pub. 1698) alludes to these "fiery pimples," but gives the disease no specific name. Natives sometimes suffer from it, and (in the south) use a paste of sandal-wood to alleviate it. Sir Charles Napier in Sind used to suffer much from it, and we have heard him described as standing, when giving an interview during the hot weather, with his back against the edge of an open door, for the convenience of occasional friction against it. [See RED-DOG.]

1631. "Quas Latinum Hippocrates Cornelius Celsius papulas, Plinius sudamina vocat...ita crebra sunt, ut ego adhuc neminem noverim qui molestias has effugerit, non magis quam morsas calicum, quos Lasitani Mosquidas vocant. Sunt autem haec papulas rubrae, et asperae aliquantum, per sudorem in eum ejectae; plerumque a capite ad calcem usque, cum summo pruriti, et assiduo scalpendi desiderio eruantur."—Jac. Bontii, Hist. Nat., ii. 18, p. 33.

1665. "The Sun is but just now rising, yet he is intolerable; there is not a Cloud in the Sky, not a breath of Wind; my horses are spent, they have not seen a green Herb since we came out of Lahore; 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, so as many needles."—Bernier, E.T. 125; [ed. Constable, 380].
PRICKLY-PEAR. s. The popular name, in both E. and W. Indies, of the *Opuntia Dillenii*, Haworth (*Cactus Indica*, Roxb.), a plant spread all over India, and to which Roxburgh gave the latter name, apparently in the belief of its being indigenous in that country. Undoubtedly, however, it came from America, wide as has been its spread over Southern Europe and Asia. On some parts of the Mediterranean shores (e.g. in Sicily) it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scouted, and evidence quoted in the supposed circumstance that among the mosaics of the splendid Duomo of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncomprising material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. [See 8th ser., *Notes and Queries*, viii. 254.] The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury’s *Useful Plants of India*. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian *Opuntia*, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent. There is a good description of the plant and fruit in *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 *tsāi, chā*, &c.; and the *Opuntia* is called *Kabuli tsāi, Gungi sho, Kanghi chā*, &c. Gungi chā is also the name of an *Euphorbia* sp. which Dr. Stewart takes to be the E. *Nerifolia*, L. (*Punjab Plants*, pp. 101 and 194-5). [The common name in Upper India for the prickly pear is nāgphānī, ‘snake-hood,’ from its shape.] This is curious; for although certain cactuses are very like certain *Euphorbias*, there is no *Euphorbia* resembling the *Opuntia* in form.

The Zākān mentioned in the *Āin* (Gladwin, 1800, ii. 68; [Jarrett, ii. 293; Sādi Ḍū, ed. Vambery, p. 31] as used for hedges in Guzerat, is doubtless *Euphorbia* also. The *Opuntia* is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his fortifications. Both the E. *Rouleana* 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. 228 (in W. Indies).

1764. — “On this lay cuttings of the prickly pear; They soon a formidable fence will shoot.”

*Granger*, Br. i. [1829. — “The castle of Bunai ... is covered with the cactus, or prickly pear, so abundant on the east side of the Aravali.”
—*Tez. Annals*, Calcutta reprint, i. 826.]

1861. — “The use of the prickly pear” (for hedges) “I strongly deprecate; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country.”—*Cleghorn, Forests and Gardens*, 285.

PROME, n.p. An important place in Pegu above the Delta. The name is Talain, properly Brun. The Bur-
mee call it Pye or (in the Aracanese form in which the r is pronounced) Prê and Prê-myo ("city").

1545.—"When he (the K. of Bramao) was arrived at the young King's palace, he caused himself to be crowned King of Prome, 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 Balcon, 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. div.).

c. 1609.—". . . this quarrel was hardly ended when a great rumour of arms was heard from a quarter where the Portuguese were still fighting. The cause of this was the arrival of 12,000 men, whom the King of Pren sent in pursuit of the King of Arracan, knowing that he had fled that way. Our people hastening up had a stiff and well fought combat with them; for although they were fatigued with the fight which had been hardly ended, those of Pren were so disharneted at seeing the Portuguese, whose steel they had already felt, that they were fain to retire."—Bowd., 142. This author has Prome (p. 132) and Poro (p. 149).

[Also see under AVA.]

1755.—"Prone . . . has the ruins of an old brick wall round it, and immediately without that, another with Teak Timber."—Capt. G. Baker, in Dalrymple, i. 173.

1795.—"In the evening, my boat being ahead, I reached the city of Pareye-mere, or Prome, . . . remonented in Birman history."—Smyth, pp. 388-9.

PROW, PARAO, &c., s. This word seems to have a double origin in European use; the Malayāl, pāry, a boat, and the Island word (common to Malay, Javanese, and most languages of the Archipelago) prātha or prath. 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.

1499.—"The King despatched to them a large boat, which they call parao, well manned, on board which he sent a Naire of his with an errand to the Captains . . ."—Correa, Lendas, i. i. 115.

1510.—"The other Persian said: 'O Sir, what shall we do!' I replied: 'Let us go along this shore till we find a parao, that is, a small bark.'"—Ibid. 269.

1518.—"Item; that any one possessing a zambuco (see SAMBOOK) or a parao of his own and desiring to go in it may do so with all that belongs to him, first giving notice two days before to the Captain of the City."—Livro dos Privilegios da Cidade de Goa, in Arch. Port. Orient, Fascic. v. p. 7.

1523.—"When Dom Sancho (Dom Sancho Anriquez; see Correa, ii. 770) went into Muar to fight with the fleet of the King of Bintam which was inside the River, there arose a squall which upset all our paaras and lancharas at the bar mouth. . . ."—Lembrança, de Coimbra de India, p. 5.

1582.—"Next day after the Captain General with all his men being a land, working upon the ship called Berrio, there came in two little Paras."—Custăão (tr. by N. L.), ii. 328.

1586.—"The fifth and last festival, which is called Saparo Bounou, is one in which the King (of Pegu) is embarked in the most beautiful paro, or boat. . . ."—G. Bab, f. 122.

1606.—Gouvea (f. 27:) uses paro.

"An howre after this comming a board of the hollanders came a prawe or a canow from Bantam."—Middleton's Voyage, c. 3 (e).

[1611.—"The Portuguese call their own galiots Navires (marrús) and those of the Malabars, Paireaus.

Most of these vessels were Chettis (see CHETTY), that is to say merchants. Immediately on arrival the Malabars draw up their Pados or galliots on the beach."—Pyrrard de Laval, Hak. Soc. i. 345.

[1623.—"In the Morning we discern'd four ships of Malabar Rovers near the shore (they called them Paroes and they goe with ours like our Galletes or Poists."—P. della Valle, Hak. Soc. li. 201.]

1666.—"Con secreto previno Lope de Soares veinte bateles, y gobernando y entrando por un rio, hallaron el peligro de cinco naves y ochenta paroas con mucha gente resuelta y de valor."—Paria y Sonda, Asia, i. 66.

1673.—"They are owners of several small Proooes, of the same make, and Canooses, cut out of one entire Piece of Wood."—Fryer, 20. Elsewhere (e.g. 57, 59) he has Poes.

1727.—"The Andemaneus 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 overtake."—A. Hamilton, ii. 65 [ed. 1744].

1816.—4 . . . Prah, a term under which the Malays include every description of vessel."—Raffles, in Aes. Rés. xii. 132.

1817.—"The Chinese also have many brigs . . . as well as native-built prahus."—Raffles, Java, i. 203.
PUCKA, adj. Hind. pakkā, 'ripe, mature, cooked'; and hence substantial, permanent, with many specific applications, of which examples have been given under the habitually contrasted term cutcha (q.v.). One of the most common uses in which the word has become specific is that of a building of brick and mortar, in contradistinction to one of inferior material, as of mud, matting, or timber. Thus:

[1756.—“... adjacent houses; all of them of the strongest Pecca work, and all most proof against our Mettalon ye Bastions.” Capt. Grant, Report on Siege of Calcutta, ed. by Col. Temple, Ind. Ant., 1890, p. 7.]

1781.—“The House, Cook-room, bottle-connah, godown, &c., are all pucca-built.”

—in Seton-Karr, i. 41.

1824.—“A little above this beautiful stream, some miserable pucca sheds pointed out the Company’s warehouses.”—Heber, ed. 1844, i. 259-60.

1842.—“I observe that there are in the town (Dehli) many buildings pucca-built, as it is called in India.”—Wellington to Ld. Ellenborough, in Indian Adm. of Ld. E., p. 306.

1857.—“Your Lahore men have done nobly. I should like to embrace them; Donald, Roberts, Mac, and Dick are all of them, pucca trumps.”—Lord Lawrence, in Life, ii. 11.

1869.—“... there is no surer test by which to measure the prosperity of the people than the number of pucca houses that are being built.”—Report of a Sub-Committee on Proposed Indian Census.

This application has given rise to a substantive pucca, for work of brick and mortar, or for the composition used as cement and plaster.

1727.—“Fort William was built on an irregular Tetragon of Brick and Mortar, called Puckah, which is a Composition of Brick-dust, Lime, Molasses, and cut Hemp, and when it comes to be dry, it is as hard and tougher than firm Stone or Brick.”—A. Hamilton, ii. 19; [ed. 1744, ii. 7].

The word was also sometimes used substantively for “pucka pice” (see CUTCHA).

c. 1817.—“I am sure I strive, and strive, and yet last month I could only lay by eight rupees and four puckers.”—Mrs. Sherwood’s Stories, 66.

In (Stockdale’s) Indian Vocabulary of 1788 we find another substantive use, but it was perhaps even then inaccurate.

1788.—“Pucka—A putrid fever, generally fatal in 24 hours.”

Another habitual application of pucka and cutcha distinguishes between two classes of weights and measures. The existence of twofold weight, the pucka ser and the cutcha, used to be very general in India. It was equally common in Medieval Europe. Almost every city in Italy had its libra grossa and libra sottile (e.g., see Pegolotti, 4, 34, 153, 228, &c.), and we ourselves still have them, under the names of pond avoirdupois and pound troy.

1673.—“The Maund Pucka at Agro is as double as much (as the Surat Maund).”—Fryer, 205.

1760.—“Les pucca cosses ... repondent à une liée de l’Isle de France.”—Letter. Edif. xv. 189.

1808.—“If the rice should be sent to Coraygann, it should be in sufficient quantities to give 72 pucca seers for each load.”—Wellington, Desp. (ed. 1837), ii. 43.

In the next quotation the terms apply to the temporary or permanent character of the appointments held.

1806.—“Susan. Well, Miss, I don’t wonder you’re so fond of him. He is such a sweet young man, though he is cutcha. Thank goodness, my young man is pucka, though he is only a subordinate Government Salt Chowkee.”—Trevelyan, The Dawk Bungalow, 222.

The remaining quotations are examples of miscellaneous use:

1853.—“Well, Jenkyns, any news? ‘Nothing pucka that I know of.’”—Oakfield, ii. 57.

1886.—“I cannot endure a swell, even though his whiskers are pucka.”—Trevelyan, The Dawk Bungalow, in Fraser, ixvi. 229.

The word has spread to China:

“Dis pucka sing-song make show
How smart man make mistake, galow.”

Leland, Pidgin English Sing-Song, 54.

13 PUCKAULY, s.; also PUCKAULY-Hind. pakhlá, ‘a water-carrier.’ In N. India the pakhlá [Skt. pada, ‘water,’ khalla, ‘skin’] is a large water-skin (an entire ox-hide) of some 20 gallons content, of which a pair are carried by a bullock, and the pakhlá is the man who fills the skins, and supplies the water thus. In the Madras Drill Regulations for 1785 (33), ten puckalies are allowed to a battalion. (See also Williamson’s V. M. (1810), i. 229.)
[1538.—Referring to the preparations for the siege of Diu, "which they brought from all the wells on the island by all the bullocks they could collect with their water-skins, which they call pacaals (Pacals)."—Conto, Dec. V. Bk. iii. ch. 2.]

1790.—There is another very necessary establishment to the European corps, which is two buccalies to each company: these are two large leathern bags for holding water, slung upon the back of a bullock. . . .—Menon's Narrative, 188.

1803.—"It (water) is brought by means of bullocks in leathern bags, called here puckally bags, a certain number of which is attached to every regiment and garrison in India. Black fellows called Puckaulyboys are employed to fill the bags, and drive the bullocks to the quarters of the different Europeans."—Perceval's Oeylon, 102.

1804.—"It would be a much better arrangement to give the adjutants of corps an allowance of 26 rupees per messman, to supply two puckalies men, and two bullocks with bags, for each company."—Wellington, iii. 509.

1813.—"In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags called pacalies, formed by the entire skin of an ox."—Forbes, Or. Mem. ii. 140; [2nd ed. i. 415.]

1842.—"I lost no time in confidentially communicating with Capt. Oliver on the subject of trying some experiments as to the possibility of conveying empty 'puckalls' and 'musacks' by sea to Suez."—Sir G. Arthur, in Ellenborough's Ind. Admin., 219.

[1850.—"On the reverse flank of companies march the Pickalliers, or men driving bullocks, carrying large leather bags filled with water. . . ."—Hercy, Ten Years in India, iii. 385.]

PUCKEROW, v. This is properly the imperative of the Hind. verb pakran, 'to cause to be seized,' pakro, 'cause him to be seized'; or perhaps more correctly of a compound verb pakarao, 'seize and come,' or in our idiom, 'Go and seize.' But puckerow belongs essentially 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, dumbcow, gubbrow, lugow, &c.

1866.—"Fanny, I am etucha no longer. Surely you will allow a lover who is pucka to puckero!"—Trevelyan, 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 Waddakar of K. Johnston's Royal Atlas, [It appears in the map in Logan's Malabar as Puttepatanum or Putappanum.] The name is Tamil, Pudippattana, 'New City.' Compare true form of Pondicherry.

c. 545.—'The most notable places of trade are these . . . and then five marts of Malé from which pepper is exported, to wit, Parti, Mangarch (see MANGALORE) Salopatana, Nalopatana, Pudopatana . . .'.—Cosmas Indicopleustes, Bk. xi. (see in Calcut., &c. p. cxxxviii.).
c. 1342.—'Buddattana, 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.'—Itin Buitawa, iv. 87.
c. 1420.—'A quâ rursus se deditus viginti terrestri viâ contulit ad urbem portumque maritimum nomine Pudifetaneam.'—Conti, in Poggio, de Var. Fort.

PUG, s. Hind. peg, Skt. padaka, 'a foot'; in Anglo-Indian use the footmarks of an animal, such as a tiger.

[1831.—' . . . sanguine we were sometimes on the report of a bune pug from the shikaree.'—Orient. Sport. Mag. reprint 1873. ii. 178.

1882.—'Presently the large square 'pug' of the tiger we were in search of appeared.'—Sanderson, Thirteen Years, 30.]

PUGGRY, PUGGERIE, s. Hind. pugrī, 'a turban.' The term being often used in colloquial for a scarf of cotton or silk wound round the hat in turban-form, to protect the head from the sun, both the thing and name have of late years made their way to England, and may be seen in London shop-windows.

c. 1200.—'Prithirâja . . . wore a pagari ornamented with jewels, with a splendid toro. In his ears he wore pearls; on his neck a pearl necklace.'—Chand Bardai E.T. by Beames, Ind. Ant. i. 282.

[1627.—'I find it is the common mode of the Eastern People to shave the head all save a long lock which superstitionsly
they leave at the very top, such especially as wear Turbans, Mandils, Dustars, and Puggarees."—*Sir T. Herbert*, ed. 1677, p. 140.]

1673.—"They are distinguished, some according to the consignivity they claim with Mahometans, as a Sand is akin to that imposture, and therefore only assumes to himself a Green Vest and Puckery (or Turbat). . . ."—*Fryer*, 93; [comp. 113].

1689.—". . . with a Puggaree or Turbant upon their Heads."—*Ovington*, 314.

1781.—"They (the Negro Police in Demarama) used frequently to be turned out to parade in George Town streets, dressed in a neat uniform, with white puggreies framing in their ebony faces."—*Jenkins, The Cookee*.

**PUGGY**, s. Hind. *pāgī* (not in Shakespeare's Dict., nor in Platts), from *pāg (see PUG)*, 'the foot.' A professional tracker; the name of a caste, or rather an occupation, whose business is to track thieves by footmarks and the like. On the system, see *Burton, Sind Revisited*, i. 180 seqq.

[1824.—"There are in some of the districts of Central India (as in Guzerat) puggrees, who have small fees on the village, and whose business it is to trace thieves by the print of their feet."—*Malcolm, Central India*, 2nd ed. ii. 19.]

1879.—"Good puggreys or trackers should be employed to follow the dacoits during the daytime."—*Times of India*, Overland Supply, May 12, p. 7.

**PUHUR**, **PORE, PYRE, &c., s. Hind. *pahār, pahr, from Skt. *prahara*, 'A fourth part of the day and of the night, a watch' or space of 8 *gharīs* (see GHURRY).

c. 1526.—"The natives of Hindostan divide the night and day into 60 parts, each of which they denominate a Gheri; they likewise divide the night into 4 parts, and the day into the same number, each of which they call a Pahar or watch, which the Persians call a Pāz."—*Baber*, 331.

[c. 1590.—"The Hindu philosophers divide the day and night into four parts, each of which they call a pahr."—*Babu*, ed. *Jarrett*, i. 15.]

1633.—"Pah." See under GHURRY.

1673.—"Pore." See under GONG.

1803.—"I have some *Jasoon* selected by Col. C's brunfin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp, remain there a paur in fear. . . ."—*M. Elphinstone*, in *Life*, i. 62.

**PULÁ**, s. In Tamil *pillai*, Malayāl. *pilla*, 'child'; the title of a superior class of (so-called) Śīdras, [especially curnums]. In Cochin and Travancore it corresponds with *Nāyar* (see NAIR). It is granted by the sovereign, and carries exemption from customary manual labour.

1553.—". . . pulas, who are the gentlemen" (*fidalgo*).—*Castañeda*, iv. 2.

[1726.—"O Saguate que o Comendador tinha remitido como gristnave anim e as Pulameres tomou por ca recebido."—*Ratification*, in *Logan, Malabar*, iii. 13.]

**PULICAT, n.p.** A town on the Madras coast, which was long the seat of a Dutch factory. Bp. Caldwell's native friend Seshagiri Sāstri gives the proper name as *pula-Velkādu*, 'old Velkādu or Verkādu,' the last a place-name mentioned in the Tamil Sivaithe Evāram (see also Valentijn below). [The Madras Gloss. gives *Pazhaverkādu*, 'old acacia forest,' which is corroborated by Dr. Hultzsch (*Epigraphia Indica*, i. 398).]

1519.—"And because he had it much in charge to obtain all the lace (alacre) that he could, the Governor learning from merchants that much of it was brought to the Coast of Charomandel by the vessels of Pug and Martaban which visited that coast to procure painted cloths and other coloured goods, such as are made in Pulacate, which is on the coast of Charomandel, whence the traders with whom the Governor spoke brought it to Cochin; he, having got good information on the whole matter, sent a certain Frolentine (sir, *frolentium*) called Peter Escocro, whom he knew, and who was good at trade, to be factor on the coast of Charomandel. . . ."—*Correa*, ii. 567.

1563.—"The said Armenian, having already been at the city of Pulackete, which is in the Province of Charomandel and the Kingdom of Bismaga, when on his way to Bengal, and having information of the place where the body of S. Thomas was said to be, and when they arrived at the port of Pulackete the wind was against their going on. . . ."—*Barros*, III. vii. 11.

[1611.—"The Dutch had settled a factory at Pellaissatta."—*Donaldson, Letters*, i. 133; in *Foster*, ii. 83, *Policrat*.]

1726.—"Then we came to Pulacoem Wedam Caddæe, called by us for shortness Pulacatta, which means in Malabars 'the Old Fortress,' though most commonly we call it Castel Goddvía;"—Valentijn, *Charom. 13.*

"The route I took was along the strip of country between Porto Novo and Pulacatta. 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. 20.

1727.—*Policrat* is the next Place of Note to the City and Colony of Fort St George.
... It is strengthened with two Forts, one contains a few Dutch soldiers for a Garrison, the other is commanded by an Officer belonging to the Mogul."—A. Hamilton, i. 372, [ed. 1744].

[1813. — "Pulecat handkerchiefs." See under PIECE-GOODS.]

**PULTUN.** s. Hind. pulton, a corruption of Battalion, possibly with some confusion of platoon or pulton. The S. India form is *pataulam, pataiton*. It is the usual native word for a regiment of native infantry; it is never applied to one of Europeans.

1800.—"All I can say is that I am ready primed, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy some campoos and pultons which have been indiscreetly pushed across the Kisthm."—A. Wellesley to T. Munro, in Mem. of Munro, by Arthuret, lxix.

[1858.—"I know lots of Sahibs in a pul- toon at Bareilly."—Mrs Croker, Village Tales and Jungle Tragedies, 60.]

**PULWAH, PULWAR.** s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons. Hind. puwar. [For a drawing see Grierson, Bihar Village Life, p. 42.]

1735.—"... We observed a boat which had came out of Stohoo river, making for Patna: the commandant detached two light pulwaars after her..."—Hotwell, Hist. Events, &c., i. 69.

[1767. — "... a Peon came twice to Noon-golah, to apply for pulwaris..."—Verdes, View of Bengal, App. 197.]

1780.—"Besides this boat, a gentleman is generally attended by two others; a pul- wah for the accommodation of the kitchen, and a smaller boat, a paunchway" (q.v.).—Hodges, p. 39.

1782.—"To be sold, Three New Dacca Pulwars, 60 feet long, with Houses in the middle of each."—India Gazette, Aug. 31.

1824.—"The ghat offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and pul- wars, that we had considerable difficulty to find a mooring place."—Heber, ed. 1841, i. 131.

1860.—"The Pulwar is a smaller description of native travelling boat, of neater build, and less rusticity of character, sometimes used by a single traveller of humble means, and at others serves as cook-boat and accommodation for servants accompanying one of the large kind of boats..."—Grant, Rural Life in Bengal, p. 7, with an illustration.

**PULWAUN, s.** P.—H. pahlwān, [which properly means 'a native of ancient Persia'] (see PAHLAVI). Mr. Skewt notes that in Malay the word becomes *pahlawan*, probably from a confusion with Malay *dawan* (‘to fight’). A champion; a professed wrestler or man of strength.

[1753. — "... the fourth, and least numerous of these bodies, were choice men of the Pehlevans..."—Hawney, iii. 104.]

[1813. — "When his body has by these means imbibed an additional portion of vigour, he is dignified by the appellation of Puhlwan."—Broughton, Letters, ed. 1892, p. 165.]

1828.—"I added a pahlivan or prize-fighter, a negro whose teeth were filed into saws, of a temper as ferocious as his aspect, who could throw any man of his weight to the ground, carry a jackass, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—Haji Baba in England, i. 15.

**PUN, s.** A certain number of cowries, generally 80; Hind. *pūna*. (See under COWRY). The Skt. *puṇa* is a ‘stake played for a price, a sum,’ and hence both a coin (whence *fanam, q.v.*) and a certain amount of cowries.

1554.—"Pone." (See under PORTO PIQUENO.)

1683.—"I was this day advised that Mr. Charnock putt 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, Diary, Oct. 2; [Hak. Soc. i. 122].

1760.—"We now take into consideration the relief of the menial servants of this Settlement, respecting the exorbitant price of labor exacted from them by tailors, washermen, and barbers, which appear in near a quadruple (proportion compared with the prices paid in 1755. Agreed, that after the 1st of April they be regulated as follows:

"No tailor to demand for making:

1 *Jamma*, more than 3 annas.
4 * * * * * * * 1 pair of drawers, 7 *pun* of cowries.

No washerman:

1 corge of pieces, 7 *pun* of cowries.

No barber for shaving a single person, more than 7 gundas" (see COWRY).—Pt. William Conyns, March 27, in Long, 209.

**PUNCH, s.** This beverage, according to the received etymology, was named from the Pers. *pānī*, or Hind. and Mahr. *pañch*, both meaning ‘five’; because composed of five ingredients, viz. arrack, sugar, lime-juice, spice, and water. Fryer may be considered to give something like historical evidence of its origin; but there is
also something of Indian idiom in the suggestion. Thus a famous horse-
medicine in Upper India is known as *battiś*, because it is supposed to con-
tain 32 ("battiś") ingredients. Schiller, in his *Punschkslded*, sacrificing truth to
trope, omits the spice and makes the
ingredients only 4: "*Vier Elemente
innig gesellt, Bilden das Leben, Bauen
die Welt."

The Greeks also had a "Punch,"
πεισπανδοα, as is shown in the quota-
tion from *Athenaeus*. Their mixture
does not sound inviting. Littré gives
the etymology correctly from the Pers.
*panj*, 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 com-
bination 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 he (Aristodemus on Pindar) says a
race was run by the young men. They ran
this race carrying each a vine-branch laden
with grapes, such as is called ἁκούς; 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 πεισπανδοα because it contains wine
and honey and cheese and flour, and a little
oil."—*Athenaeus*, XI. xci.

1638.—"This voyage (Gombroon to Surat)
. . . we accomplished in 19 days. . . We
drank English beer, Spanish sack, French
wine, Indian spirit, and good English water,
and made good *Palepunzen*. "—*Mandelsta*,
(Dutch ed. 1658), p. 21. The word *Pale-
punzen* seems to have puzzled the English
translator (John Davis, 2nd ed. 1669), who
has "excellent good sack, English beer,
French wines, Arab, and other refreshments."
(p. 10).

1653.—"Boleponge est un mot Anglois,
qui signifie vue boisson dont les Anglois
sent aux Indes faite de sucre, suc de
delimon, eau de vie, fleur de muscade, et
biscuit roty."—*De la Boullaye-le-Gouz*, ed.
1657, p. 534.

[1658.—"Arrived this place where found
the Bezar almost Burnt and many of the
People almost starued for want of Foode
which caused much Sadnes in Mr. Charnock
and my Selle, but not so much as the
absence of your Company, which wee have
often remembered in a bowle of the clearest
Punch, having noe better Liquor."—*Hedges,
Diary*, Hak. Soc. iii. exiv.]

1659.—"Fäs Dritte, *Pale bunze* getituti-
liert, von halb Wasser, halb Branwein,
dreyssig, vierzig Limonien, deren Körnlein
ausgespeyet werden, und ein wenig Zucker
eingeworfen; wie dem Geschmaack so an-
genehm nicht, also auch der Gesundheit
nicht."—*Naar*, ed. 1672, 60.

[1662.—"Amongst other spirituous drinks,
as *Punch*, &c., they gave us Canarie that
had been carried to and fro from the Indies,
which was indeed incomparably good."
—*Evelyn*, *Diary*, Jan. 16.]

c. 1666.—"Neamôins depuis qu'ils (les
Anglois) ont donne ordre, aussi bien que
les Hollandois, que leurs équipages ne
boivent point tant de *Bouleponges* . . . il
y a pas tant de maladies, et il ne leur
meurt plus tant de monde. *Bouleponge*
is a certain breuvage composé d'arac . . .
avec du sec de limons, de l'eau, et un peu
de muscade rapée dessus: il est assez
agréable au gout, mais c'est la peste du
corps et de la santé."—*Bernier*, ed. 1723,
h. 335 (Eng. Tr. p. 141); [ed. *Contabile*, 441].

1670.—"Doch als men zekere andere
drank, die zij *Paleponts* noemen, daar-
tussen drinkt, so word het quaet enigens
geweert."—*Andriesz*, 9. Also at p. 27,
"*Palepunts."

We find this blunder of the com-
posed word transported again to
England, and explained as a 'hard
word.'

1672.—Padre Vincenzo Maria describes
the thing, but without a name:
"There are many fruites to which the
Hollander and the English add a certain
beverage that they compound of lemon-
juice, aqua-vitae, sugar, and nutmegs, to
quench their thirst, and this, in my belief,
argments not a little the evil influence."—
*Viaggio*, p. 103.

1673.—"At Nerule is the best *Arach*
or *Nepa* (see NIPA) de Goa, with which the
English on this Coast make that enervating
Liquor called *Paunch* (which is *Indostan*
for Five), from Five Ingredients; as the
Physicians name their Composition *Diapente* ;
or from four things, *Diatessaron. —*Fryer,
157.

1674.—"*Palaunzes*, a kind of Indian
drink, consisting of *Aqua-vitae*, Rose-water,
juice of Citrons and Sugar."—*Glossographia*,
&c., by T. E.

[1675.—"Drank part of their boules of
Punch (a liquor very strange to me)."—*H.
Teongy*, *Diary*, June 1.]
1682.—"Some (of the Chinese in Batavia) also sell Sugar-beer, as well as cooked dishes and Sury [see SURA], arak or Indian brandy; wherefrom they make Mussak and Pollepons, as the Englishmen call it."—Nieuhoff, Zee en Lant-Reiz, ii. 217.

1683.—"... Our owne people and mariners who are now very numerous, and insolent among us, and (by reason of Punch) every day give disturbance."—Hedges, Diary, Oct. 8; [Hak. Soc. i. 123].

1688.—"... the soldiers as merry as Punch could make them."—In Wheeler, i. 187.

1689.—"Bengal (Arak) is much stronger spirit than that of Goa, tho' both are made use of by the Europeans in making Punch."—Ovington, 237-8.

1684.—"If any man comes into a victualling house to drink punch, he may demand one quart good Goa arak, half a pound of sugar, and half a pint of good line water, and make his own punch..."—Order Book of Bombay Govt., quoted by Anderson, p. 251.

1705.—"Un bon repas chez les Anglais ne se fait point sans bonne ponde qu'on sert dans un grand vase."—Nieuw Laubier, Voy. aux Grandes Indes, 29.

1771.—"Hence every one (at Madras) has it in his Power to eat well, tho' he can afford no other Liquor at Meals than Punch, which is the common Drink among Europeans, and here made in the greatest Perfection."—Lockyer, 22.

1724.—"Next to Drans, no Liquor deserves more to be stigmatised and banished from the Repasts of the Tender, Valetudinary, and Studious, than Punch."—G. Cheyne, An Essay on Health and Longevity, p. 58.

1791.—"Dès que l'Anglais eut cessé de manger, le Paris... fit un signe à sa femme, qui apporta... une grande calebasse pleine de punch, qu'elle avoit préparé, pendant le souper, avec de l'eau, et du jus de citron, et du jus de canne de sucre."—B. de St. Pierre, Chamaître Indien, 56.

**Punch-house, s.** An Inn or Tavern; now the term is chiefly used by natives (sometimes in the hybrid form Punch-ghar, [which in Upper India is now transferred to the meeting-place of a Municipal Body]) at the Presidency towns, and applied to houses frequented by seamen. Formerly the word was in general Anglo-Indian use. [In the Straits the Malay Punch-house is, according to Mr. Skeat, still in use, though obsolescent.]

[1661.—"... the Commandore visiting us, wee delivering him another examination of a Persee (Parsee), who kept a Punch house, where the murder was committed."

...—Forrest, Bombay Letters, Home Series, i. 189.]

1671-2.—"It is likewise enquired and declared hereby that no Victuallar, Punch-house, or other house of Entertainment shall be permitted to make stoppage at the pay day of their wages..."—Rules, in Wheeler, iii. 423.

1676.—Major Puckle's "Proposals to the Agent about the young men at Metchelepatam.

"That some pecuniary mulct or fine be imposed... for misdemeanours.

* * * * *

6. Going to Punch or Rack-houses without leave or warrantable occasion.

"Drubbing any of the Company's Peons or servants.

* * * * *

—in Notes and Etsa, No. 1. p. 40.

1688.—"... at his return to Achen he constantly frequented an English Punch-house, spending his Gold very freely."—Dompier, ii. 134.

"Mrs. Francis, wife to the late Lieutenant Francis killed at Hoogly by the Moors, made it her petition that she might keep a Punch-house for her maintenance."—In Wheeler, i. 184.

1697.—"Monday, 1st April... Mr. Cheesely having in a Punch-house, upon a quarrel of words, drawn his Sword... and being taxed therewith, he both doth own and justify the drawing of the sword... it thereupon ordered not to wear a sword while here."—In Wheeler, i. 320.

1727.—"... Of late no small Pains and Charge have been bestowed on its Buildings (of the Fort at Tellichery); but for what Reason I know not... unless it be for small Vessels... or to protect the Company's Ware-house, and a small Punch-house that stands on the Sea-shore..."—A. Hamilton, i. 299 [ed. 1744].

1789.—"Many... are obliged to take up their residence in dirty punch-houses."—Munro's Narrative, 22.

1810.—"The best house of that description which admits boarders, and which are commonly called Punch-houses."—Williamson, V. M. i. 135.

**Punchayet, s.** Hind. punchayat, from pūndh, 'five.' A council (properly of 5 persons) assembled as a Court of Arbiters or Jury; or as a committee of the people of a village, of the members of a Caste, or whatnot, to decide on questions interesting the body generally.

1778.—"The Honourable William Hornby, Esq., President and Governor of His Majesty's Castle and Island of Bombay, &c.

"The humble Petition of the Managers of the Punchayet of Parsis at Bombay..."—Dossambat Frenji, ii. of the Parsis, 1854, ii. 218.

1810.—"The Parsees... are governed by their own punchait or village Council.
The word *panchayt* literally means a Council of five, but that of the Guébres 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 *panchtaet* or jury of five persons."—Forbes, *Or. Mem.*, ii. 359; [in 2nd ed. (ii. 2) *Panchaut*].

1819.—"The *panchayet* itself, although in all but village causes it has the defects before ascribed to it, possesses many advantages. The intimate acquaintance of the members with the subject in dispute, and in many cases with the characters of the parties, must have made their decisions frequently correct, and ... the judges being drawn from the body of the people, could act on no principles that were not generally understood."—Elphinston, in *Life*, ii. 89.

1821.—"... when he returns assemble a *panchayet*, and give this cause patient attention, seeing that Hybatty has justice."—*Pandurang Hari*, 31; [ed. 1873, i. 42].

1822. — *Bengal Regn. VI.* of this year allows the judge of the Sessions Court to call in the alternative aid of a *panchayet*, in lieu of assessors, and so to dispense with the *futwa*. See *LAW-OFFICER*.

1853.—"From the death of Ranjeet Singh to the battle of Sobraon, the Sikh Army was governed by *Punchayets* or *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.

1873.—"The Council of an Indian Village Community most commonly consists of five persons ... the *panchayet* familiar to all who have the smallest knowledge of India."—*Maine, Early Hist. of Institutions*, 221.

**PUNDIT.** s. Skt. *panjita*, 'a learned man.' Properly a man learned in Sanskrit lore. The Pundit of the Supreme Court was a Hindu *Law-Officer*, whose duty it was to advise the English Judges when needful on questions of Hindu Law. The office became extinct on the constitution of the 'High Court,' superseding the Supreme Court and Sudder Court, under the Queen's Letters Patent of May 14, 1862.

In the Mahratta and Telegu countries, the word *Pundit* is usually pronounced *Pant* (in English colloquial *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 Mahratta history, e.g. the Nana Dhundopant of evil fame.

Within the last 30 or 35 years the term has acquired in India a peculiar application to the natives trained in the use of instruments, who have been employed beyond the British Indian frontier in surveying regions inaccessible to Europeans. This application originated in the fact that two of the earliest men to be so employed, the explorations by one of whom acquired great celebrity, were masters of village schools in our Himalayan provinces. And the title *Pundit* is popularly employed there much as *Dominie* used to be in Scotland. The *Pundit* who brought so much fame on the title was the late Nain Singh, C.S.I. [See Markham, *Memoir of Indian Surveys*, 2nd ed. 148 seqq.]

1574.—"I hereby give notice that ... I hold it good, and it is my pleasure, and therefore I enjoin on all the *pandits* (panditos) and Gentoo physicians (*physicos gentios*) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in *andors* and palanquins, on pain of paying, on the first offence 10 cruzados, and on the second 20, *pero o sapal,* with the forfeiture of such horses, *andors,* or palanquins, and on a third they shall become the galley-slaves of the King my Lord. ..."—Proe. of the Governor *Antonio Moriz*. Barreto, in *Archiv. Port. Orient.* Fasc. 5, p. 899.

1604.—"... lamando tibien en su compania los *Póditos*, le presentaron al Naubo."—Guerrero, *Relacion*, 70.

1616.—"... Brachmanea una cum *Pundita* comparentes, simile quid iam inde ab orbis exercidio in Indostane visum negligent."—Jarric, *Thesaurus*, iii. 81-82.

* Pero o sapal, i.e. *for the marsh.* We cannot be certain of the meaning of this; but we may note that in 1548 the King, as a favour to the city of Goa, and for the commodity of its shipping and the landing of goods, &c., makes a grant* of the marsh inundated with sea-water (do sapal alegado dagos salgada) which extends along the river-side from the houses of Antonio Correa to the houses of Alfonso Pino, which grant is to be perpetual ... to serve for a landing-place and quay for the merchants to moor and repair their ships, and to erect their *bankshalls* (banqueiros), and never to be turned away to any other purpose." Possibly the lines went into a fund for the drainage of this *sapal* and formation of landing-places. See *Archiv. Port. Orient.*, Fasc. 2, pp. 180-181.
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PUNJAUB.

1663.—"A Pandit Breachman or Heathen Doctor whom I had put to serve my Agah . . . would needs make his Panegyric . . . and at last concluded seriously with this: When you put your Foot into the Stirrup, My Lord, and when you march on Horseback in the front of the Cavalry, the Earth trembleth under your Feet, the eight Elephants that hold it up upon their Heads not being able to support it."—Berner, E.T., 86; [ed. Constable, 264].

1688.—"Je feignis donc être malade, et d'avoir la fève ou fit venir aussitôt un Pandite ou médecin Gentil."—Delton, Rel. de l'Ind. de Goa, 214.

1785.—"I can no longer bear to be at the mercy of our Pandits, who deal out Hindu law as they please; and make it at reasonable rates, when they cannot find it ready made."—Letter of Sir W. Jones, in Mem. by Ed. Teignmouth, 1807, ii. 67.

1791.—"Il était au moment de s'embrasser pour l'Angleterre, plein de perplexité et d'énum, lorsque les brames de Bénarès lui apprirent que le brame supérieur de la fameuse pagode de Jagrenat . . . était seul capable de resoudre toutes les questions de la Société royale de Londres. C'était en effet le plus fameux pandect, ou docteur, dont on eût jamais oui parler."—B. de St. Pierre, La Chambre Indienne. The preceding exquisite passage shows that the blunder which drew forth Macaulay's flaming wrath, in the quotation lower down, was not a new one.

1798.—". . . the most learned of the Pandits or Bramin lawyers, were called up from different parts of Bengal."—Raynal, Hist. i. 42.

1856.—"Besides . . . being a Pandit of learning, he (Sir David Brewster) is a bundle of talents of various kinds."—Life and Letters of Sydney Dobell, i. 14.

1860.—"Mr. Vizetelly next makes me say that the principle of limitation is found amongst the Pandicts of the Benares. The Pandicts he probably supposes to be some Oriental nation. What he supposes their Pandects to be I shall not presume to guess . . . If Mr. Vizetelly had consulted the Unitarian Report, he would have seen that I spoke of the Pandits of Benares, and he might without any very long and costly research have learned where Benares is and what a Pandit is."—Macaulay, Preface to his Speeches.

1877.—"Colonel Y.—- Since Nain Singh's absence from this country precludes my having the pleasure of handing to him in person, this, the Victoria or Patron's Medal, which has been awarded to him, . . . I beg to place it in your charge for transmission to the Pandit."—Address by Sir R. A. Nook, Prest. R. Geog. Soc., May 28.

"Colonel Y.—- in reply, said: . . . Though I do not know Nain Singh personally, I know his work. . . . He is not a topographical automaton, or merely one of a great multitude of native employés with an average qualification. His observations have added a larger amount of important knowledge to the map of Asia than those of any other living man, and his journals form an exceedingly interesting book of travels. It will afford me great pleasure to take steps for the transmission of the Medal through an official channel to the Pandit."—Reply to the President, same date.

PUNJAUB, n.p. The name of the country between the Indus and the Sutlej. The modern Anglo-Indian province so-called, now extends on one side up beyond the Indus, including Peshawar, the Derajat, &c., and on the other side up to the Jumna, including Delhi. [In 1901 the Frontier Districts were placed under separate administration.] The name is Pers. Panj-āb, 'Five Rivers.' These rivers, as reckoned, sometimes include the Indus, in which case the five are (1) Indus, (2) Jelam (see JELUM) or Behat, the ancient Vistasa which the Greeks made Teōsēs (Strabo) and Bāōsēs (Ptol.). (3) Chenāb, ancient Chandrabhāga and Askīnī. Ptolemy preserves a corruption of the former Sanskrit name in Śāndōbā, but it was rejected by the older Greeks because it was of ill omen, i.e. probably because Grecized it would be Śāndōrōbāgo, 'the devourer of Alexander.' The alternative Askīnī they rendered 'Askēnīs.' (4) Rāvī, the ancient Aiēdōvātī, Tārōsēs (Strabo), Tērōsēs (Arrian), 'Aōrēs or 'Pōnādēs (Ptol.). (5) Bīs, ancient Vērōsēs, 'Tēfōsēs (Arrian), Bēsōs (Ptol.). This excluded the Sutlej, Sātōdrā, Hevādrēs of Pliny, Zādōrōs or Zābādrēs (Ptol.), as Timur excludes it below. We may take in the Sutlej and exclude the Indus, but we can hardly exclude the Chenāb as Wassīf does below.

No corresponding term is used by the Greek geographers. "Putandum est nomen Panchanadae Graecos aut omnino latinitae, aut casu quodam non ad nostr: usque tempora pervenisse, quod in tanta monumentorum ruina facile accederet pontit" (Lassen, Pentapotamia, 3). Lassen however has termed the country Pentapotamia in a learned Latin dissertation on its ancient geography. Though the actual word Panjāb is Persian, and dates from Mahomedan times, the corresponding Skt. Panchavada is ancient and genuine, occurring in the Mahābhārata and Rāmāyana. The name Panjāb in older Mahomedan writers is applied to the Indus river, after
receiving the rivers of the country which we call Punjaub. In that sense Panj-nad, of equivalent meaning, is still occasionally used. [In S. India the term is sometimes applied to the country watered by the Tumbhadora, Wardha, Malprabha, Ghatprabha and Kistna (Wilks, Hist. Sketches, Madras reprint, i. 405).]

We remember in the newspapers, after the second Sikh war, the report of a speech by a clergyman in England, who spoke of the deposition of "the bloody Punjaub of Lahore."

B.C. 2.-"Having explored the land of the Pahlavi and the country adjoining, there had then to be searched Panchanada in every part; the monkeys then explore the region of Kashmir with its woods of acacias."
-Itānāq, Bk. iv. ch. 43.

c. 940. — Máš'údi details (with no correctness) the five rivers that form the Mihrán or Indus. He proceeds: "When the Five Rivers which we have named have past the House of Gold which is Máštán, they unite at place three days distant from that city, between it and Mánšúra at a place called Dosháb."—i. 377-8.

c. 1020.—"They all (Sind, Jhailam, Iriwa, Biah) combine with the Satlader (Sutlej) below Máštán, at a place called Panjnad, or 'the junction of the five rivers.' They form a very wide stream."—Al-Bīrānī, in Elliot, i. 48.

c. 1300.—"After crossing the Panj-áb, or five rivers, namely Sind, Jelam, the river of Loháwar (i.e. of Lahore, viz. the Ráí), Satlader, and Bıyah. . . ."—Wassáf, in Elliot, iii. 95.

c. 1333.—"By the grace of God our caravan arrived safe and sound at Banj-áb, i.e. at the River of the Sind. Panj (pañ) signifies five, and áná, 'water': so that the name signifies 'the Five Waters.' They flow into this great river, and water the country."—Ibn Batutta, iii. 91.

c. 1400.—"All these (united) rivers (Jelam, Chenál, Ráñ, Bıyán, Sind) are called the Sind or Panj-áb, and this river falls into the Persian Gulf near Thatta."—The Emp. Timur, in Elliot, iii. 476.

c. 1630.—"He also takes a Survey of Pang-ob . . ."—Sir T. Herbert, ed. 1677, p. 63. He gives a list of the rivers in p. 70."

1648.—". . . Pang-áb, the chief city of which is Labor, is an excellent and fruitful province, for it is watered by the five rivers of which we have formerly spoken."—Van Twed, ed. 3.

"The River of the ancient Indus, is by the Persians and Magols called Pang-áb, i.e. the Five Waters."—Ibid. i.

1710.—"He found this ancient and famous city (Lahore) in the Province Panschaap, by the side of the broad and fish-abounding river Rári (for Ráñ)."—Valentijn, iv. (Surat), 282.

1790.—"Investigations of the religious ceremonies and customs of the Hindoos, written in the Carnatic, and in the Punjaub, would in many cases widely differ."—Forster, Preface to Journey.

1790.—"The Province, of which Lahore is the capital, is often named Panj-áb than Lahore."—Rennell's Memoir, 3rd ed. 52.

1804.—"I rather think . . . that he (Holkar) will go off to the Punjaub. And what gives me stronger reason to think so is, that on the seal of his letter to me he calls himself 'the Slave of Shah Mahmoud, the King of Kings.' Shah Mahmoud is the brother of Zemau Shah. He seized the musnad and government of Caubul, after having defeated Zemau Shah two or three years ago, and put out his eyes."—Wellington, Desp. under March 17.

1815.—"He (Subtagtageen) . . . overran the fine province of the Punjaub, in his first expedition."—Malcolm, Hist. of Persia, i. 316.

PUNKAH, s. Hind. punkáh.

a. In its original sense a portable fan, generally made from the leaf of the palmyra (Borassus flabelliformis, or 'fan-shaped'), the natural type and origin of the fan. Such punkáhs in India are not however formed, as Chinese fans are, like those of our ladies; they are generally, whether large or small, of a bean-shape, with a part of the dried leaf-stalk adhering, which forms the handle.

b. But the specific application in Anglo-Indian colloquial is to the large fixed and swinging fan, formed of cloth stretched on a rectangular frame, and suspended from the ceiling, which is used to agitate the air in hot weather. The date of the introduction of this machine into India is not known to us. The quotation from Linschoten shows that some such apparatus was known in the 16th century, though this comes out clearly in the French version alone; the original Dutch, and the old English translation are here unintelligible, and indicate that Linschoten (who apparently never was at Ormuz) was describing, from hearsay, something that he did not understand. More remarkable passages are those which we take from Dozy, and from El-Fakhri, which show that the true Anglo-Indian punkáh was known to the Arabs as early as the 8th century.

a.—

1710.—"Aloft in a Gallery the King sits in his chair of State, accompanied with his
PUNKAH.

Children and chiefie Vizier... no other calling daring to goe vp to him, saue only two Punks to gather wind."—W. Finch, in Purchas, i. 439. The word seems here to be used improperly for the men who plied the fans. We find also in the same writer a verb to punkaw:

"...behind one punkawing, another holding his sword."—Ibid. 493.

Terry does not use the word:

1616.—"... the people of better quality, lying or sitting on their Carpets or Pallats, have servants standing among them, who continually beat the air upon them with Flabella's, or Fans, of stifled leather, which keeps off the flies from annoying them, and cool them as they lye."—Ed. 1665, p. 405.

1663.—"On such occasions they desire nothing but... to lie down in some cool and shady place all along, having a servant or two to fan one by turns, with their great Punkaws, or fans."—Berrier, E.T., p. 76; [ed. Constable, 241].

1787.—"Over her head was held a punker."—Sir C. Molet, in Parl. Papers, 1821, "Hindoo Windoes."

1809.—"He... presented me... two punkahs."—Lord Valentia, i. 428.

1881.—"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, 207.

b.—

c. 1150-60.—"Sous le nom de Khaich on entend des étoffes de mauvais toile de lin qui servent à différents usages. Dans ce passage de Rhazes (c. A.D. 900) ce sont des ventilateurs faits de cet étoffe. Ceci se pratique de cette manière : on en prend un morceau de la grandeur d’un tapis, un peu plus grand ou un peu plus petit selon les dimensions de la chambre, et on le rembourre avec des objets qui ont de la consistance 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 doucement et continuellement par un homme placé dans le haut de l’appartement. De cette manière il fait beaucoup de vent et refraîchit l’air. Quelquefois on le trempé dans de l’eau de rose, et alors il parfume l’air en même temps qu’il le refraîchit."—Glosseire sur le Mancoor, quoted in Dozy et Engelmann, p. 312. See also Dozy, Suppt. aux Dict. Arabes, s.v. Khaich.

1166.—"He (Ibn Hamgun the Kitib) once recited to me the following piece of his composition, containing an enigmatical description of a linen fan: (1)

"Fast and loose, it cannot touch what it tries to reach; though tied up it moves swiftly, and though a prisoner it is free. Fixed in its place it drives before it the gentle breeze; though its path is closed up it moves on in its nocturnal journey."—Quoted by Ibn Khalilukan, E.T. iii. 91.

"(1) The linen fan (Mivraha-t al Khaish) is a large piece of linen, stretched on a frame, and suspended from the ceiling of the room. They make use of it in Irák. See de Saey’s Hariri, p. 474."—Note by MacGuckin de Slane, ibid. p. 92.

c. 1300.—"One of the innovations of the Caliph Mansûr (A.D. 755-774) was the Khaish of linen in summer, a thing which was not known before his time. But the Sásâniâm Kings used in summer to have an apartment freshly plastered (with clay) every day, which they inhabited, and on the morrow another apartment was plastered for them."—El-Fakhri, ed. Ahwardt, p. 188.

1596.—"And (they use) instruments like swings with fans, to rock the people in, and to make wind for cooling, which they call cattawentos."—Literal Transl. from Lin- schooten, ch. 6.

1598.—"And they use certain instruments like Waggins, with bellows, to bear all the people in, and to gather wind to cool them the better. All which they call Cattawentos."—Old English Translation, by W. P., p. 16; [Hak. Soc. i. 52].

The French version is really a brief description of the punka:

1610.—"Il sont aussi du Cattawentos qui sont certains instruments pendus en l’air es quels se faisant donner le branle ils font du vent qui les refraichit."—Ed. 1638, p. 17.

The next also perhaps refers to a suspended punka:

1662.—"... furnished also with good Cellars with great Flaps to stir the Air, for reposing in the fresh Air from 12 till 4 or 5 of the Clock, when the Air of these Cellars begins to be hot and stuffing."—Berrier, p. 79; [ed. Constable, 247].

1807.—"As one small concern succeeds another, the punkah vibrates gently over my eyes."—Lord Minto in India, 27.

1810.—"Were it not for the punka (a large frame of wood covered with cloth) which is suspended over every table, and kept swinging, in order to freshen the air, it would be scarcely possible to sit out the melancholy ceremony of an Indian dinner."—Maria Graham, 93.

Williamson mentions that punkahs "were suspended in most dining halls."—Vade Mecum, i. 281.

1823.—"Punkas, large frames of light wood covered with white cotton, and looking not unlike enormous fire-boards, hung from the ceilings of the principal apartments."—Heber, ed. 1844, i. 28.

1852.—"Holy stones with scrubs and slaps (Our Christmas waits !) prelude the day; For holy and festoons of bay Swing feble punkas,—or perhaps A windsail dangles in collapse. Christmas on board a T. and O., near the Equator.
1875.—"The punkah flapped to and fro lazily overhead."—Cheaney, The Dilemma, ch. xxxviii.

Mr. Busteed observes: "It is curious that in none of the lists of servants and their duties which are scattered through the old records in the last century (18th), is there any mention of the punka, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use. . . . The swinging punka, as we see it to-day, was, as every one knows, an innovation of a later period. . . . This dates from an early year in the present century."—Echoes of Old Calcutta, p. 115. He does not seem, however, to have found any positive evidence of the date of its introduction. ["Hanging punkahs are said by one authority to have originated in Calcutta by accident towards the close of the last (18th) century. It is reported that a clerk in a Government office suspended the leaf of a table, which was accidentally waved to and fro by a visitor. A breath of cool air followed the movement, and suggested the idea which was worked out and resulted in the present machine" (Carey, Good Old Days of John Company, i. 81). Mr. Douglas says that punkahs were little used by Europeans in Bombay till 1810. They were not in use at Nuncomar's trial in Calcutta (1775), Bombay and W. India, ii. 253.]

PUNSAREE, s. A native drug-seller; Hind. pansârî. We place the word here partly because C. P. Brown says 'it is certainly a foreign word,' and assigns it to a corruption of dispensarium; which is much to be doubted. [The word is really derived from Skt. pânyaśāla, 'a market, warehouse.]

[1830.—"Beside this, I purchased from a pansaree some application for relieving the pain of a bruise."—Frazer, The Persian Adventurer, iii. 23.]

PURDAH, s. Hind. from Pers. pardâ, '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 pardâništhin, 'one who sits behind a curtain.' (See GOSHA.)

1809.—"On the fourth (side) a purdah was stretched across."—ld. Valentinia, i. 100.

1810.—"If the disorder be obstinate, the doctor is permitted to approach the purdah (i.e. curtain, or screen) and to put the hand through a small aperture . . . in order to feel the patient's pulse."—Williamson, V. M. i. 130.

1813.—"My travelling palankeen formed my bed, its purdoo or chintz covering my curtains."—Forbes, Or. Mem., 2nd ed. ii. 100.

1875.—"Native ladies look upon the confinement behind the purdah as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it."—Life in the Mofussil, i. 113.

[1900.—"Charitable aid is needed for the purdah women."—Pioneer Mail, Jan. 21.]

PURDESEE, s. Hind. paradeśi usually written pardëśi, 'one from a foreign country.' In the Bombay army the term is universally applied to a sepoy from N. India. [In the N.W.P. the name is applied to a wandering tribe of swindlers and coiners.]

PURWANNA, PERWAUNA, s. Hind. from Pers. parwâna, 'an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a license or pass.'

1682.—". . . we being obliged at the end of two months to pay Custom for the said goods, if in that time we did not procure a Pherwanna for the Dwan of Decca to excuse us from it."—Hedges, Diary, Oct. 10; [Hak. Soc. i. 34].

1699.—". . . Egmore and Pursewaukum were lately granted us by the Nabob's purwannas."—Wheeler, i. 281.

1759.—"Perwanna, under the Coocchuk (or the small seal) of the Nabob Vizier Ulma Maleck, Nizam ul Muluck Bahadour, to Mr. John Spenser."—In Cambridge's Act of the War, 280. (See also quotation under HOSBOLHOOKUM.)

1774.—"As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your parwanna to this purpose before the departure of the caravan."—Bogle's Diary, in Markham's Tibet, p. 50. But Mr. Markham changes the spelling of his originals.

PUTCHOCK, s. This is the trade-name for a fragrant root, a product of the Himalaya in the vicinity of Kashmîr, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient of the Chinese pastille-rods commonly called jostick. This root was recognised by the famous Garcia de Orta as
The trade-name is, according to Wilson, the Telugu *pučh'chaktu*, "green leaf," but one does not see how this applies. (Is there, perhaps, some confusion with *Patch*? see **PATCHOULI**). De Orta speaks as if the word, which he writes *pucho*, were Malay. Though neither Crawford nor Favve gives the word, in this sense, it is in Marsden's earlier Malay *Dict.*: "Puchok, a plant, the aromatic leaves of which are an article of trade; said by some to be *Costus indicus*, and by others the *Melissa*, or *Laurus." [On this Mr. Skeat writes: "Puchok is the Malay word for a young sprout, or the growing shoot of a plant. Puchok in the special sense here used is also a Malay word, but it may be separate from the other. Klinkert gives *puchok* as a sprout or shoot and also as a radish-like root (indigenous in China *sic*), used in medicine for fumigation, &c. Apparently it is always the root and not the leaves of the plant that are used, in which case Marsden may have confused the two senses of the word."] In the year 1857-38 about 250 tons of this article, valued at £1,000, 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. 308). In 1865-66, the last year for which the details of such minor exports are found in print, the quantity exported from Calcutta was only 492½ cwt., or 24½ tons. In 1875 the value of the imports at Hankow and Chefoo was £6,421. [Watt, *Econ. Dict.* vi. pt. ii. p. 482, *Bombay Gazetteer*, xi. 470.]

1516. — See Barbosa under **CATECHU**.

1520. — "We have prohibited the (export of) pepper to China . . . and now we prohibit the export of other articles as herefrom we do not derive any profit of these parts of India to China." — *Capítulo de hum Regimenento del Rey* a Diogo Ayres, Feitor da China, in *Arch. Port. Orient.*, Fasc. v. 49.


1527. — Mr. Whiteway notes that in a letter of Diogo Calvo to the King, dated Jan. 17, *puicho* is mentioned as one of the imports to China. — *India Office MS. Corpus Chronologico*, vol. i.

1554. — "The bear (see BAHAR) of pucho contains 20 *fíracolas* (see FRAZALA), and an additional 4 of *picota* (q.v.), in all 24 *fíracolas*. . . ." — *Au. Nives*, 11.

1563. — "I say that costus in Arabic is called *costa* or *cast*; in Guzerate it is called *uplot* (*upletet*); 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 Guzerati, because that is the land to which it is chiefly carried from its birth-place; and I tell you the Malay name because the greatest quantity is consumed there, or taken thence to China." — *Garcia*, f. 72.

1569. — "... Opium, Assa Fetida, Puchio, with many other sorts of Druggses." — *Caesar Frederike*, in *Habl. ii. 349.*

1617. — "5 hampers *pochok* . . ." — *Cocks*, *Diary*, i. 294.


1726. — "Patsjaak (a leaf of Asjen (Acheen?) that is pounded to powder, and used in incense). . . ." — *Valentiin*, *Choro*, 34.

1727. — "The Wood *Lignum duleis* grows only in this country (Sidn). It is rather a Weed than a Wood, and nothing of it is useful but the Root, called *Putchock*, or *Radix duleis*. . . . There are great quantities exported from *Surat*, and from thence to China, where it generally bears a good Price . . . ." — *A. Hamilton*, i. 129; [ed. 1744, i. 127].

1808. — "Elles emploient ordinairement . . . une racine aromatique appelée *piesch-tok*, qu'on coupe par petits morceaux,
PUTTÁN, PATHÁN. 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 Pushtán and Pukhtánn, pl. Pukhtána, the name the Afghans give to their own race, with which Dr. Trumpp (and Dr. Bellew (Races of Afghanistan, 25) agree. This again has been connected with the Pāchtika of Herodotus (iii. 102, iv. 44).] The Afghans have for the name one of the usual fantastic etymologies which is quoted below (see quotation, c. 1611). The Mahommedans in India are sometimes divided into four classes, viz. Patháns; Magháls (see MOGUL), i.e. those of Turkı origin; Sheikhs, claiming Arab descent; and Saiyáds, claiming also to be descendants of Mahommed.

PUTTÁN, PATHÁN. 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 Pushtán and Pukhtánn, pl. Pukhtána, the name the Afghans give to their own race, with which Dr. Trumpp (and Dr. Bellew (Races of Afghanistan, 25) agree. This again has been connected with the Pāchtika of Herodotus (iii. 102, iv. 44).] The Afghans have for the name one of the usual fantastic etymologies which is quoted below (see quotation, c. 1611). The Mahommedans in India are sometimes divided into four classes, viz. Patháns; Magháls (see MOGUL), i.e. those of Turkı origin; Sheikhs, claiming Arab descent; and Saiyáds, claiming also to be descendants of Mahommed.

putnee, putney, s.

a. Hind. and Beng. pataná, or patná, from v. patá-ná, '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 Honour. Masters' account, and to make all necessary enquiries."—Fort William Cons., Nov. 16. In Long, 61.

b. A kind of sub-tenure existing in the Lower Provinces of Bengal, the patnádár, or occupant of which "holds of a Zemindar a portion of the Zemindari in perpetuity, with the right of hereditary succession, and of selling or letting the whole, or part, so long as a stipulated amount of rent is paid to the Zemindar, who retains the power of sale for arrears, and is entitled to a regulated fee or fine upon transfer." (Wilson, q.v.). Probably both a and b are etymologically the same, and connected with patá (see POTTÁH).

(1560.—"A perpetual lease of land held under a Zumeendar is called a putnee,—and the holder is called a putneedar, who not only pays an advanced rent to the Zumeendar, but a handsome price for the same."—Grant, Rural Life in Bengal, 64.)
of Pathan* also."—Hist. of the Afghans, E.T., by D'Orsay, i. 38.

[1638.—"... Ozmachan a Puttanian..."—Sir T. Herbert, ed. 1677, p. 76.]

1648.—"In general the Moors are a haughty and arrogant and proud people, and among them the Patans stand out superior to the others in dress and manners."—Van Teest, 58.

1666.—"Martin Affonso and the other Portuguese delivered them from the Patans that were making on them."—Faria y Sousa, Asia Portugueza, i. 343.

1673.—"They are distinguished, some according to the Consanguinity they claim with Mahomet; as a Siad is a kin to that Imposture. ... A Shiek is a Cousin too, at a distance, into which Relation they admit all new made Proselytes. Meer is somewhat allied also. ... The rest are divided under the Name of the Province: ... as Mogul, the Race of the Tartars... Puttan, Ducoan."—Fryer, 93.

1681.—"En estas regiones ay una cuyas gentes se dizen los Patanes."—Martinez de la Puenta, Compendio, 21.

1726.—"... The Patans (Patanders) are very different in garb, and surpass in valour and stout-heartedness in war."—Valentijn, Chorro, 109.

1757.—"The Colonel (Clive) complained bitterly of so many insults put upon him, and reminded the Soubahdar how different his own conduct was, when called upon to assist him against the Pytans."—Ires, 149.

1763.—"The northern nations of India, although idolaters... were easily induced to embrace Mahomedanism, and are at this day the Afghans or Pitas."—Orme, i. 24, ed. 1800.

1759.—"Moormen are, for the most part, soldiers by profession, particularly in the cavalry, as are also... Pitas."—Moors, Narr. 49.

1708.—"... Afghans, or as they are called in India, Patans."—G. Forster, Travels, ii. 47.

[PUTTEE, PUTTY, s. Hind. patti.

a. A piece or strip of cloth, bandage; especially used in the sense of a liga-
ture round the lower part of the leg used in lieu of a gaiter, originally introduced from the Himalaya, and now commonly used by sportsmen and soldiers. A special kind of cloth appears in the old trade-lists under the name of puteahs (see PIECE GOODS).

* We do not know what word is intended, unless it be a special use of Ar. bātan, 'the interior or middle of a thing.' Dorn refers to a note, which does not exist in his book. Bellows gives the title conferred by the Prophet as "Piktān or Pāthān, a term which in the Syrian language signifies rudder." Somebody else interprets it as 'a mast.

b. In the N.W.P., "an original share in a joint or coparcenary village or estate comprising many villages; it is sometimes defined as the smaller subdivision of a nahal or estate" (Wilson). Hence Putteedaree, patti-dāri used for a tenure of this kind.

1852.—"Their names were forthwith scratched off the collector's books, and those of their eldest sons were entered, who became forthwith, in village and cutcherry parlance, lumberdars of the shares of their fathers, or in other words, of puttee Shere Singh and puttea Baz Singh."—Raffles, Notes on the N.W.P. 94.

c. In S. India, soldiers' pay.

1810.—"... hence in ordinary acceptance, the pay itself was called puttea, a Canarese word which properly signifies a written statement of any kind."—Wilks, Hist. Sketches, Madras reprint, i. 415.]

PUTTYWALLA, s. Hind. puttā-nilā, patti-nilā (see PUTTEE), '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 chupressy or peon (qq.v.), in Madras usually by the latter name.

1878.—"... Here and there a belted Government servant, called a Puttiwallā, or Patta-
wallā, because distinguished by a belt..."—Monier Williams, Modern India, 34.

PUTWA, s. Hind. patta. The Hibiscus sabdariffa, L., from the succen-
tant acid flowers of which very fair jelly is made in Anglo-Indian house-
holds. [It is also known as the Roseelle or Red Sorrel (Watt, Econ. Dict. iv. 243). Riddell (Domest. Econ. 337) calls it "Oseille or Roselle jam and jelly."]

PYE, s. A familiar designation among British soldiers and young officers for a Pariah-dog (q.v.); a
PYJAMMAS. 748

PYKE, PAIK.

contraction, no doubt, of the former word.

[1892.—"We English call him a pariah, but this word, belonging to a low, yet by no means degraded class of people in Madras, is never heard on native lips as applied to a dog, any more than our other word 'pie.'"]

—L. Kipling, Beast and Man, 266.

PYJAMMAS, s. Hind. pāē-jāma (see JAMMA), lit. 'leg-clothing.' A pair of loose drawers or trousers, tied round the waist. Such a garment is used by various persons in India, e.g., by women of various classes, by Sikh men, and by most Mahommedans of both sexes. It was adopted from the Mahommedans by Europeans as an article of dishabille and of night attire, and is synonymous with Long Drawers, Shulwāurs, and Mogul-breeches. [For some distinctions between these various articles of dress see Forbes-Watson, (Textile Manufactures, 57.)] It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyrard (c. 1610) says, in speaking of Goa Hospital: "Il's ont force calsons sans quoy ne coutez jamais les Portugais des Indes" (ii. p. 11; [Hak. Soc. ii. 9]). The word is now used in London shops. A friend furnishes the following reminiscence: "The late Mr. B—, tailor in Jermyn Street, some 40 years ago, in reply to a question why pyjamas had feet sewn on to them (as was sometimes the case with those furnished by London outfitters) answered: 'I believe, Sir, it is because of the White Ants.'"

[1828.—"His chief joy smoking a cigar
In loose Pāē-jams and native slippers."

Orient, Sport. Mag., reprint 1873, i. 64.]

1881.—"The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a pajama suit."—Hacket, Ceylon, 329.

PYKE, PAIK, s. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: "Pāik or Pāyik, corruptly Pyke, Hind. &c. (from S. padātika), Pāik or Pāyik, Mar. A footman, an armed attendant, an inferior police and revenue officer, a messenger, a courier, a village watchman; in Cutch the Pāiks formerly constituted a local militia, holding land of the Zaminars or Rājās by the tenure of military service," &c., quoting Bengal Regulations. [Platts also treats the two words as identical.] But it seems clear to us that there are here two terms rolled together:

a. Pers. 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 princes, as quoted below. Both the words occur in the Ain, but differently spelt, and that with which we now deal is spelt paik (with the fathū point).

c. 1590.—"The Jilawdār (see under JULIDAR) and the Paik (a runner). Their monthly pay varies from 1200 to 12000 (dāms), according to their speed and manner of service. Some of them will run from 50 to 100 kroh (Coss) per day."—Ain, E.T. by Blockmann, i. 183 (see orig. i. 144).

1673.—At the Court of Constantinople: "Les Paiks venaient ensuite, avec leurs bonnets d'argent doré ornés d'un petit plumez de héron, un arc et un carquois chargé de flèches."—Journal d'A. Galland, i. 98.

1687.—"... the under officers and servants called Ajmān-Optans, 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. Bastogies or Gardiners ... 5. Paiks and Solacks ..."—Sir Paul Rycaut, Present State of the Ottoman Empire, 19.

1761.—"Ahmad Sultān then commissioned Shīth Pasand Khān ... the harkūsas (see HURCARA) and the Paiks, to go and procure information as to the state and strength of the Mahrrat army."—Muhammad Jāfar Shāmhū, in Elliot, viii. 151-2.

1840.—"The express riders (Eilbothen) accomplished 50 farangs a-day, so that an express came in 4 days from Khurasan to Tebris (Tabriz). ... The Foot-runners carrying letters (Peik), whose name at least is maintained to this day at both the Persian and Osmunli Courts, accomplished 30 farangs a-day."—Hammer Purgstall, Gesch. der Goldenen Horde, 243.

[1868.—"The Payel is entwined with the tchilīn (see CHILLUM) (pipe), which at court (Khiva) is made of gold or silver, and must be replenished with fresh water every time it is filled with tobacco."—Vanberg, Sketches, 89.]

b. Hind pāik and pāyik (also Mahr.) from Skt. padātika, and padika, 'a foot-soldier,' with the other specific application given by Wilson, exclusive of 'courier.' In some narratives the word seems to answer exactly to peon.
PYKE, PAIK.

In the first quotation, which is from the Ain, the word, it will be seen, is different from that quoted under (a) from the same source.

c. 1590.—"It was the custom in those times, for the palace (of the King of Bengal) to be guarded by several thousand pykes (pāshā), who are a kind of infantry. An eunuch entered into a confederacy with these guards, who one night killed the King, Futteh Shah, when the Eunuch ascended the throne, under the title of Barbuck Shah."—Gladwin's Tr., ed. 1800, ii. 19 (orig. i. 145; [Jarrett (ii. 149) gives the word as Pāyikes].

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 pāiagues, as well as with Portuguese soldiers and topazes who were excellent musketeers; 50 hired jatras (LEVAT) of like sort and his own (Sebastian Gonçalves's) galliot (see GALLEVAT), which was about the size of a patecho, with 14 demi-falcons on each broadside, two pieces of 18 to 20 lbs. calibre in the forecastle, and 60 Portuguese soldiers, with more than 40 topazes and Cafres (see Caffer)."—Bozorou, Decoda, 452.

1792.—Among a detail of charges at this period in the Zemindârry of Râjsâhâi appears:


The following quotation from an Indian Regulation of Ld. Cornwallis's time is a good example of the extraordinary multiplication of terms, even in one Province in India, denoting approximately the same thing:

1792.—"All Pykes, Chokeydars (see CHOKIDAR), Pashans, Dunaads, Nigabans, Harœes (see HARRY), and other descriptions of village watchmen are declared subject to the orders of the Darogah (see DAROGA)."—Reg. for the Police . . . passed by the G.-G. in C. Dec. 7.

"The army of Assam was a militia organised as follows. The whole male population was bound to serve either as soldiers or labourers, and was accordingly divided into sets of four men each, called gôtes, the individuals comprising the gôtes being termed pykes."—Johnstone's Act. of Welsh Expedition to Assam, 1792-93-94 (comm. by Gen. Keatinge).

Pyse! interjection. The use of this is illustrated in the quotations. Notwithstanding the writer's remark (below) it is really Hindustani, viz. pois, 'look out!' or make way!' apparently from Skt. pāśa, 'look out!' (see Molesworth's Mahr. Dict. p. 529, col. c; Fallon's Hind. Dict., p. 376, col. a; [Platts, 2826].

[1815.—". . . three men came running up behind them, as if they were clearing the road for some one, by calling out 'pice! pice!' (make way, make way) . . ."—Elphinstone's Report on Murder of Guzgudhar Shastry, in Papers relating to E.I. Affairs, p. 11.]

1883.—"Does your correspondent Col. Prideaux know the origin of the warning called out by buggy drivers to pedestrians in Bombay, 'Pyse'? It is not Hindustani."—Letter in N. & Q., Ser. VI. viii. p. 388.

[Other expressions of the same kind are Malayâl, po, 'Get out of the way!' and Hind. Mahr, khis, khis, from khânâ, 'to drop off.'

1598. —"As these hayros goe in the streetes, they crie po, po, which is to say, take heed."—Linschoten, Hak. Soc. i. 280.

1826.—"I was awoke from disturbed rest by cries of kis! kis! (clear the way)."—Pandurang Hari, ed. 1873, i. 46.]

QUAMOCLIT.

8. The Ipomœa quamoclitis, the name given by Linnaeus to the Red Jasmine. The word is a corruption of Skt. Kâma-latâ, 'the creeper of Kâma, god of love.'

1834.—"This climber, the most beautiful and luxuriant imaginable, bears also the name of Kamalâta 'Love's Creeper.' Some
have flowers of snowy hue, with a delicate fragrance. . . .”—Wanderings of a Pilgrim, i. 310-11."

QUEDDA. n.p. A city, port, and small kingdom on the west coast of the Malay Peninsula, tributary to Siam. The name according to Crawford is Malay kedah, ‘an elephant-trap’ (see KEDDAH). [Mr. Skeat writes: “I do not know what Crawford’s authority may be, but kedah does not appear in Klinkert’s Dict. . . In any case the form taken by the name of the country is Kedah. The coralling of elephants is probably a Siamese custom, the method adopted on the E. coast, where the Malays are left to themselves, being to place a decoy female elephant near a powerful noose.”] It has been supposed sometimes that Kedah is the Kow or Kowas of Ptolemy’s sea-route to China, and likewise the Kedah of the early Arab voyagers, as in the Fourth Voyage of Sindbad the Seaman (see Proc. R. Geog. Soc. 1882, p. 655; Burton, Arabian Nights, iv. 386). It is possible that these old names however represent Kavala, ‘a river mouth,’ a denomination of many small ports in Malay regions. Thus the port that we call Queda is called by the Malays Kavala Bullan.

1516.—“Having left this town of Tanassary, further along the coast towards Malaca, there is another seaport of the Kingdom of Ansiam, which is called Queda, in which also there is much shipping, and great interchange of merchandise.”—Barros, 158-189.

1558.—“. . . . The settlements from Tay to Malaca are these; Tanassary, a notable city, Langur, Torrão, Queda, producing the best pepper on all that coast, Pedío, Perá, Solungor, and our City of Malaca . . .”—Barros, i. ix. 1.

1572.—“Olha Tayá cidade, onde começa De Sião largo o imperio tão comprido; Tenassari, Quedá, que he so cabeça Das que pimenta allí tem produzido.”—Quemos, x. 123.

By Barros:

“Behold Tayá City, whence begin Siam’s dominions, Reign of vast extent; Tenassari, Queda of towns the Queen that bear the burthen of the hot piment.”

1598.—“. . . . to the town and Kingdom of Queda . . . which lyeth under 6 degrees and a half; this is also a Kingdom like Tanassaria, it hath also some wine, as Tanassaria hath, and some small quantitie of Pepper.”—Linschoten, p. 31; [Hak. Soc. i. 103].

1614.—“And so . . . Diogo de Mendonça . . . sending the gallots (see GALLEVAT) on before, embarked in the jato (see GALLEVAT) of João Rodrigues de Paiva, and coming to Queda, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin” (caldam, see CALAY).—Bocarro, Decada, 187.

1838.—“Leaving Penang in September, we first proceeded to the town of Quedah lying at the mouth of a river of the same name.”—Quedah, &c., by Capt. Sherard Osborne, ed. 1865.

QUEMOY. n.p. An island at the east opening of the Harbour of Amoy. It is a corruption of Kin-mun, in Chang-chau dialect Kin-maui”, meaning ‘Golden-door.’

QUI-HI, s. The popular distinctive nickname of the Bengal Anglo-Indian, from the usual manner of calling servants in that Presidency, viz. ‘Koi hai?’ ‘Is any one there?’ The Anglo-Indian of Madras was known as a Mull, and he of Bombay as a Duck (q.v.).

1816.—“The Grand Master, or Adventures of Qui Hi in Hindostan, a Hudibrisite Poem; with illustrations by Rowlandson.”

1825.—“Most of the household servants are Parsees, the greater part of whom speak English . . . Instead of ‘Koe hue,’ Who’s there! the way of calling a servant is ‘boy,’ a corruption. I believe, of ‘bhrs, brother’”—Heber, ed. 1844, ii. 98. [But see under BOY.]

c. 1830.—“J’ai vu dans vos gazettes de Calcutta les clameurs des quiohaed (sobriquet des Européens Bengalis de ce côté) sur la chaleur.”—J-agemont, Corresp. ii. 308.

QUILOA. n.p. i.e. Kilwa, in lat. 9° O’S, next in remoteness to Sofala, which for a long time was the ne plus ultra of Arab navigation on the East Coast of Africa, as Capt. Boyados was that of Portuguese navigation on the West Coast. Kilwa does not occur in the Geographies of Edrisi or Abulfeda, though Sofala is in both. It is mentioned in the Roteiro, and in Barros’s account of Da Gama’s voyage. Barros had access to a native chronicle of Quilao, and says it was founded about A.H. 400, and a little more than 70 years after Magadoxo and Brava, by a Persian Prince from Shiraz.

1220.—“Kilwa, a place in the country of Zenj, a city.”—Yákat, (orig.), iv. 302.

c. 1330.—“I embarked at the town of Malbudson (Magadoxo), making for the
country of the Sawañhil, and the town of Kaulam in the country of the Zenj. . . ."— Ibn Batuta, ii. 191. [See under SOFALA.]

1498. "Here we learned that the island of which they told us in Moçambique as being peopled by Christians is an island at which dwells the King of Moçambique 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 Quylyuee. . . ."—Roteiro da Viagem de Vasco da Gama, 48.

1501. "Quiloa è caitade in Arabia in sua insuleta giunta a terra firma, ben popolata de homini negri et mercadanti: edificata al modo n°c: Quiui hanno abun-

1506. "Del 1502 . . . mandò al viaggio name 21, Capitanio Don Vasco de Gamba, che fu quello che discoperse l'India . . . e nell'andar de li, del Cao de Bona Speranza, zonse in uno loco chiamato Ochilia; la qual terra e dentro uno rio. . . ."—Leonardo Ca' Mosser, 17.

1553. "The Moor, in addition to his natural hatred, bore this increased resentment on account of the chastisement inflicted on him, and determined to bring the ships into port at the city of Quiloa, that being a populous place, where they might get the better of our ships by force of arms. To wreak this mischief with greater safety to himself he told Vasco da 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.

1572. "Esta ilha pequena, que habitamos, He em toda esta terra certa escala De todos os que as ondas navegamos De Quilloa, de Mombaça, a de Sofala."—Camões, i. 54.

By Burton:

"This little island, where we now abide, of all this seaboard is the one sure place for ev'ry merchantman that stems the tide from Quiloa, or Sofala, or Mombas. . . ."

Quilon, n.p. A form which we have adopted from the Portuguese for the name of a town now belonging to Travancore; once a very famous and much frequented port of Malabar, and known to the Arabs as Kaulam. The proper name is Tamil, Kollam, of doubtful sense in this use. Bishop Caldwell thinks it may be best ex-

plained as 'Palace' or 'royal resi-
dence,' from Kol, 'the royal Presence,' or Hall of Audience. [Mr. Logan says: 'Kollam is only an abbreviated form of Koniyagam or Kovilagam, "King's house"] (Malabar, i. 231, note.) For ages Kaulam was known as one of the greatest ports of Indian trade with Western Asia, especially trade in pepper and brazil-wood. It was possibly the Malé of Cosmas in the 6th century (see MALABAR), but the first mention of it by the present name is about three centuries later, in the Relation translated by 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 extract (which is, however, modern) in Land's Anecdoty Syriaca (Latin, i. 125; Syriac, p. 27) it is stated that three Syrian missionaries came to Kaulam in A.D. 823, and got leave from King Shakir-birti to build a church and city at Kaulam. It would seem that there is some connection between the date assigned to this event, and the 'Kollam era'; but what it is we cannot say. Shakir-birti is evidently a form of Chakrivarti Raija (see under Chucker-

Butty). Quilon, as we now call it, is now the 3rd town of Travancore, pop. (in 1891) 23,380; there is little trade. It had a European garrison up to 1830, but now only one Sepoy regiment.

In ecclesiastical narratives of the Middle Ages the name occurs in the form Columbana, and by this name it was constituted a See of the Roman Church in 1328, suffragan of the Archbishop of Sultaniva in Persia; but it is doubtful if it ever had more than one bishop, viz. Jordanus of Severac, author of the Mirabilia often quoted in this volume. Indeed we have no knowledge that he ever took up his bishopric, as his book was written, and his nomination occurred, both during a visit to Europe. The Latin Church however which he had founded, or obtained the use of, existed 20 years later, as we know from John de' Marignolli, so it is probable that he had reached his See. The form Columbun is accounted for by an inscription (see Ind. Antiq. ii. 360) which shows that the city was called Kolambu, [other forms being Kalammapattana, or Kalammapattana (Bombay Gazetteer, vol. i. pt. i. 183)]. The form Palumb-

bum also occurs in most of the MSS. of Friar Odorici's Journey; this is the more difficult to account for, unless it was a mere play (or a trick of memory) on the kindred meanings of columb
and pulumbes. A passage in a letter from the Nestorian Patriarch Yeshuyab (c. 650-60) quoted in Assemant (iii. pl. i. 131), appears at that date to mention Colun. But this is an arbitrary and erroneous rendering in Assenani's Latin. The Syriac has Kadah, and probably therefore refers to the port of the Malay regions noticed under Calay and Quedda.

854.—"De ce lien (Mascate) les navires mettent la voile pour l'Inde, et se dirigent vers Koulam-Malay ; la distance entre Mascate et Koulam-Malay est d'un mois de marche, avec un vent modéré."—Relation, &c., tr. by Reinward, 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 Travels in Palestine, 114-115.

c. 1280-90.—"Royannes de Ma-pa'rh. Parmi tous les royaumes étrangers d'onde là des mers, il n'y eut que Ma-pa'rh et Kid-lan (Maabar and Quilon) sur lesquels on ait pu parvenir à établir une certaine suture ; mais surtout Kid-lan ... (André 1282). Cette année ... Kid-lan a envoyé un ambassadeur à la cour (mongole) pour présenter en tribut des marchandises précieuses et un singe noir."—Chinese Annals, quoted by Panthier, Marc Pol, ii. 603, 643.

c. 1285.—"When you quit Maabar and go 500 miles towards the S.W. you come to the Kingdom of Colun. The people are idolators, but there are also some Christians and some Jews," &c.—Marco Polo, Bk. iii. ch. 22.

c. 1300.—"Beyond Guzerat are Kankan and Tan ; beyond them the country of Malibar, which from the boundary of Karoha to Ku-lam, is 300 parasangs in length. ... The people are all Samanis, and worship idols. ..."—Rashdialdin, in Elliot, i. 68.

c. 1310.—"Ma'bar extends in length from Ku-lam to Vildvar (Netlere) nearly 300 parasangs along the sea-coast."—Wasif, in Elliot, iii. 32.

c. 1322.—"... as I went by the sea ... towards a certain city called Polumbunum (where growth the pepper in great store). ..."—Friar Odoric, in Cathay, p. 71.

c. 1322.—"Poi venni a Colombo, ch'è la migliore terra d'India per mercatanti. Quivi è il gengajo in grande copia e del buono del mondo. Quivi vennero tutti ignudi salvo che portano un panno innanzi alla vergogna, ... e legalosi di dietro."—Polatine MS. of Odoric, in Cathay, App. p. xlvii.

c. 1328.—"In India, whilst I was at Columbun, were found two cats having wings like the wings of bats."—Friar Jordanus, p. 29.

1330.—"Joannes, &c., nobili vico dominio Nascaernorum et universis sub eo Christianis Nascaernis de Columbo gratian in praesenti, quae ducat ad gloriam in futuro ... quatenus venerabilis Fratrem nostrum Jordanum Cataluni episcopum Columensem ... quem nuper ad episcopalis dignitatis apicem auctoritatem apostolica diximus promovendum, ..."—Letter of Pope John XXII. to the Christians of Colun, in Odorici Raynoldi Ann. Eccles. v. 495.

c. 1341.—"The 10th day (from Calicut) we arrived at the city of Kaulam, which is one of the finest of Malibar. Its markets are splendid, and its merchants are known under the name of Sali (see CHOLUL. They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store."—Bon Battuta, iv. 10.

c. 1348.—"And sailing on the feast of St. Stephen, we navigated the Indian Sea until Palm Sunday, and then arrived at a very noble city of India called Columbun, where the whole world's pepper is produced. ... There is a church of St. George there, of the Latin communion, at which I dwelt. And I adorned it with fine paintings, and taught there the holy Law."—John Marioliti, in Cathay, &c., pp. 342-344.

c. 1420.—"... Colone, civitatem nobilissimam venit, cujus ambitus duodecim millia passuum amplectitur. Gingiber qui colobi (columbi) dicitur, piper, verzinum, cannelleae quae crosse appellantur, hae in provincia, quam vocant Melibaram, leguntur."—Conti, in Poggia de Var. Fortunan.

c. 1469-9.—"In the year Bhaavati (644) of the Kolamba era, King Adityavarma the ruler of Vanchi ... who has attained the sovereignty of Chera-baya Mandalam, hung up the bell."—Inscr. in Tumnaday, 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 as at Calicut, and pepper in great quantities."—Varchema, 182-3.

1516.—"Further on along the same coast towards the south is a great city and good sea-port which is named Colum, 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."—Barbosa, 157-8.

1572.—"A hum Cochim, e a outro Canamar A qual Chalé, a qual a ilha da Fimenta, A qual Colão, a qual da Cranganor E os mais, a quem o mais servir a contenta."—Casting, vii. 35.
RAIS.

By Burton:

"To this Cochin, to that falls Cananor, one hath Chalé, another th' Isle Piment, a third Coulam, a fourth takes Oranganor, the rest is theirs with whom he rests content."

1726.—"...Coylang."—Valentijn, Chor., 115.

1727.—"...Coloan is another small principality. It has the Benefit of a River, which is the southernmost Outlet of the Cochinch Islands; and the Dutch have a small Fort, within a Mile of it on the Sea-shore. ... It keeps a Garrison of 30 Men, and its trade is inconsiderable."—A. Hamilton, i. 333 [ed. 1744].

QUIRPELE, s. This Tamil name of the mongoose (q.v.) occurs in the quotation which follows: properly Kirippillai, ["little squeaker"].

1601.—"...bestioha quaedam Quil sive Quirpele vocata, quae aspectu primo vi-nerae. ..."—De Bry, iv. 63.

R

RADAREE, s. P.—H. rah-darì, from rah-darì, 'road-keeper.' A transit duty; sometimes 'black-mail.' [Rah-darì is very commonly employed in the sense of sending prisoners, &c., by escort from one police post to another, as along the Grand Trunk road].

1620.—"Fra Nicolo Ruigliata Francesco genoveso, il quale, passaggiere, che d'Italia andava in Italia, partito alcuni giorni prima da Ispahan ... poco di qua lontano era stato trattenuto dal rahdari, o custodi delle strade. ..."—P. della Valle, i. 99.

1622.—"At the garden Pelengon we found a rahdar or guardian of the road, who was also the chief over certain other rahdari, who are usually posted in another place 2 leagues further on."—Ibid. ii. 285.

1623.—"For Rahdars, the Khan has given them a firman to free them, also firmans for a house. ..."—Steinshury, iii. p. 163.

[1667.—"...that the goods ... may not be stopped ... on pretence of taking Rhadaryes, or other duties. ..."—Phir- man of Shew Orung Zeeb, in Forrest, Bombay Letters, Home Series, i. 213.]

1673.—"This great officer, or Farmer of the Emperor's Custom (the Shawbunder [see SHABUNDER]), is obliged on the Roads to provide for the safe travelling for Merchants by a constant Watch ... for which Rhadorage, or high Imposts, are allowed

by the Merchants, both at Landing and in their passage inland."—Fryer, 222.

1685.—"...Here we were forced to compound with the Rattaree men, for ye Dutys on our goods."—Hedges, Diary, Dec. 15; [Hak. Soc. i. 213. In i. 100, Rawdarrie].

c. 1731.—"...Nizâm-ul Mulk ... thus got rid of ... the rahdari from which latter impost great annoyance had fallen upon travellers and traders."—Khâfi Khan, in Elliot, vii. 531.

[1744.—"Passing the river Kizilawan we ascended the mountains by the Rahdars (a Persian toll) of Noglabar. ..."—Hanvey, i. 226.]

RAGGY, s. Râgi (the word seems to be Dec. Hindustani, [and is derived from Skt. râga, 'red,' on account of the colour of the grain). A kind of grain, Eleusine Coracana, Gaertn.; Cynarurus Coracanus, Linn.; largely cultivated, as a staple of food, in Southern India.

1792.—"The season for sowing raggy, rice, and bajera from the end of June to the end of August."—Life of T. Munro, iii. 92.

1793.—"The Mahratta supplies consisting chiefly of Raggy, a coarse grain, which grows in more abundance than any other in the Mysore Country, it became necessary to serve it out to the troops, giving rice only to the sick."—Drown, 10.

[1800.—"...The Deccany Mussulmans call it Raggy. In the Tamil language it is called Kevir (kêthavargy)."—Buchanan, Mysore, i. 100.]

RAINS, THE, s. The common Anglo-Indian colloquial for the Indian rainy season. The same idiom, as chuvus, had been already in use by the Portuguese. (See WINTER).

c. 1666.—"...Lastly, I have imagined that if in Delhi; for example, the Rains come from the East, it may yet be that the Seas which are Southerly to it are the origin of them, but that they are forced by reason of some Mountains ... to turn aside and discharge themselves another way. ..."—Bernier, E.T., 138; [ed. Constable, 433].

1707.—"We are heartily sorry that the Rains have been so very unhealthy with you."—Letter in Orme's Fragments.

1750.—"The Rains ... setting in with great violence, overwhelmed the whole country."—Orme, Hist., ed. 1803, i. 153.

1868.—"...The place is pretty, and although it is the Rains, there is scarcely any day when we cannot get out."—Bp. Milman, in Memoir, p. 67.

[RAIS, s. Ar. ra'is, from ra's, 'the head,' in Ar. meaning 'the captain, or master, not the owner of a ship;'}
India it generally means 'a native gentleman of respectable position.'

1610.—"... Reyses of all our Nauyes."—Birdwood, First Letter Book, 435.

1785.—"... their chief (more worthless in truth than a horsekeeper)." In note—
"In the original the word syse is introduced for the sake of a jingle with the word Reys (a chief or leader)."—Tippoo's Letters, 18.

1870.—"Raees." See under RYOT.

1900.—"The petition was signed by representative landlords, raiseda."—Pioneer Mail, April 13.

RAJA, RAJAH, s. Skt. ῥάγ, 'king.' The word is still used in this sense, but titles have a tendency to degenerate, and this one is applied to many humbler dignitaries, petty chiefs, or large Zemindars. It is also now a title of nobility conferred by the British Government, as it was by their Mahommedan predecessors, on Hindus, as Nawib is upon Moslem. Ῥά, Ῥά抵御, Ῥά, Ῥά, (in S. India), are other forms which the word has taken in vernacular dialects or particular applications. The word spread with Hindu civilisation to the eastward, and survives in the titles of Indo-Chinese sovereigns, and in those of Malay and Javanese chiefs and princes.

It is curious that the term Ῥά 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 Ῥᾶκiłas be an exception. In early Mahommedan writers the now less usual, but still Indian, forms Ῥά抵御 and Ῥά抵御, 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. 1383.—"... Bahü-uddin fled to one of the heathen Kings called the Ῥά抵御 Kanblah. The word Ῥά抵御 among those people, just as among the people of Rüm, signifies 'King.'"— Ibn Batuta, iii. 318. The traveller here refers, as appears by another passage, to the Spanish Ῥϊγ.

[1609.—"Raiaw." See under GOONT.]

1612.—"In all this part of the East there are 4 castes. ... The first caste is that of the Rayas, and this is a most noble race from which spring all the Kings of Canara. ..."—Cunlo, V. vi. 4.

[1615.—"According to your direction I have sent per Orincay (see ORANKAY)

Beege Roger's junk six pecculles (see PEGUL) of lead."—Foster, Letters, iv. 107.

[1623.—"A Ragia, that is an Indian Prince."—P. della Valle, Hak. Soc. i. 84.]

1683.—"I went a hunting with ye Raeea, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets."—Hedges, Diary, March 1 ; [Hak. Soc. i. 66].

1786.—Tippoo with gross impropriety addresses Louis XVI. as "the Rajah of the French."—Select Letters, 369.

RAJAMUNDEY, n.p. A town, formerly head-place of a district, on the lower Godavery R. The name is in Telegu Rājamahendravaramu, 'King-chief's-Town,' [and takes its name from Mahendradeva of the Orissa dynasty; see Morris, Godavery Man. 25].

RAJPOOT, s. Hind. Rājput, from Skt. Rājputra, '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 Rajpūts, there were 36 clans of the race, issued from four Kshatriyas (Parihār, Pramār, Solankhī, and Chāhūn) who sprang into existence from the sacred Agni-kundā or Firepit on the summit of Mount Abū. Later bards give five eponyms from the firepit, and 99 clans. The Rājpūt thus claim to be true Kshatriyas, or representatives of the second of the four fundamental castes, the Warriors; but the Brahmans do not acknowledge the claim, and deny that the true Kshatriya is extant. Possibly the story of the fireborn ancestry hides a consciousness that the claim is fictitious. "The Rajpoots," says Forbes, "use animal food and spirituous liquors, both unclean in the last degree to their puritanic neighbours, and are scrupulous in the observance of only two rules,—those which prohibit the slaughter of cows, and the remarriage of widows. The clans are not forbidden to eat together, or to intermarry, and cannot be said in these respects to form separate castes" (Rās-mālā, reprint 1878, p. 537). An odd illustration of the fact that to partake of animal food, and especially of the heroic repast of the flesh of the wild boar killed in the chase-
(see Terry’s representation of this below), is a Rajput characteristic, occurs to the memory of one of the present writers. In Lord Canning’s time the young Rajput Rajja of Alwar had betaken himself to degrading courses, insomuch that the Viceroy felt constrained, in open durbar at Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profane Mahomedans, who had so influenced his conduct that among other indications, he would not eat wild pig. The old Political, hearing this, shook his head very gravely, saying, ‘Would not eat Wild Pig! Dear! Dear! Dear!’ It seemed the ne plus ultra of Rajput degradation! The older travellers give the name in the quaint form Rashbho, 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 Razbutes, and they, in the time that their King was a Gentile, were Knights, the defenders of the Kingdom, and governors of the Country.”—Barbosa, 50.

1553.—“Insomuch that whilst the battle went on, Saladim placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fight; and Saladim ordered them to 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.”—Correa, iii. 327.

“And with the stipulation that the 200 pardoos, which are paid as allowance to the larovins of the two small forts which stand between the lands of Baoqm and the Reys butos, shall be paid out of the revenues of Baoqm as they have been paid hitherto.”—Treaty of Nuno da Cunha with the K. of Cambaya, in Subsidios, 137.

c. 1554.—“But if the caravan is attacked, and the Bôts (see BHAT) kill themselves, the Rashbuts, according to the law of the Bôts, are adjudged to have committed a crime worthy of death.”—Sidi ‘Ali Kapudân, in J. As., Ser. i., tom. ix. 95.

[1602.—“Rachebidas.”—Conto, Dec. viii. ch. 15.]

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 Regibutos, Moors of great value; and of ours fell eighteen. . . .”—Bocarro, Decada, 210.

1614.—“. . . in great danger of thieves called Rashbouts . . .”—Foster, Letters, ii. 260.

1616.—“. . . it were fitter he were in the Company of his brother . . . and his saferie more regarded, then in the hands of a Rashboute Gentille . . .”—Sir T. Roe, i. 553–4; [Hak. Soc, ii. 292].

“... The Rashbouts eate Swines-flesh most hatefull to the Mahometans.”—Terry, in Purchas, i. 1479.

1638.—“These Rashbouts are a sort of Highway men, or Tories.”—Mandetio, Eng. by Davies, 1669, p. 19.

1648.—“These Resbouts (Resboutes) are hold for the best soldiers of Gusuratta.”—Van Twist, 39.

[c. 1660.—“The word Ragipous signifies Sons of Rajas.”—Bennier, ed. Constable, 39.]

1673.—“Next in esteem were the Rashwors, Rashpoots, or Souldiers.”—Fryer, 27.

1689.—“... the place where they went ashore was at 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 Gramutos or Rashbouts.”—Dampier, i. 507.


RAMASAMMY, s. This corruption of Rîmaswâmi (‘Lord Râma’), a common Hindû proper name in the South, is there used colloquially in two ways:

(a). As a generic name for Hindus, like ‘Tommy Atkins’ for a British soldier. Especially applied to Indian coolies in Ceylon, &c.

(b). For a twisted roving of cotton in a tube (often of wrought silver) used to furnish light for a cigar (see FULEETA). Madras use:

a.—

[1843.—“I have seen him almost swallow it, by Jove, like Ramo Samee, the Indian juggler.”—Thackeray, Book of Snobs, ch. i.]
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 Madrasi
Ramasammy... A Madrasi, even if
wrongly abused, would simply call you his
father, and his mother, and his aunt, de-
defender of the poor, and epitome of wisdom,
and would take his change out of you in
the bazaar accounts."—Cornhill Mag., Nov.,
pp. 582-3.

RAMBOTANG, s. Malay, rambatán
(Flét, No. 6750, p. 256). The name of
a fruit (Nephelium lappaceum, 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
bæches (perhaps barching, the Magipera
foetida) rambotans, rainbes,* buasælos,*
and pomegranates, and innumerable others.
..."—Goudiño de Ereadi, 16.

1726.—"... the ramboetan-tree (the
fruit of which the Portuguese call fruita
dos cañaros or Caffer's fruit)."—Valentijn (v.)
Sumatra, 3.

1727.—"... The Rambostan is a Fruit about
the Bigness of a Walnut, with a tough Skin,
beset with Capillaments; within the Skin is
a very savoury Pulp."—A. Hamilton, ii. 81;
[ed. 1744, ii. 80].

1783.—"Mangustines, rambustines, &c."
—Forrest, Merquis, 40.

[1812.—"... mangustan, rambudan,
and dorian..."—Heyue, Tracts, 411.]

RAMDAM, s. Hind. from Ar.
ramadān (ramaghān). The ninth
Mahommedan lunar month, viz. the
month of the Fast.

1615.—"... at this time, being the
preparation to the Ramdam or Lent."—
Sir T. Roe, in Purchas, i. 537; [Hak. Soc.
i. 21; also 55, 72, ii. 274].

1623.—"The 29th June: I think that
(to-day?) the Moors have commenced their
ramadān, according to the rule by which I
calculate."—P. della Valle, ii. 807; [Hak.
Soc. i. 179].

1686.—"They are not... very curious
or strict in observing any Days or Times
of particular Devotions, or except it be Ramdam
time, we call it... In this time they fast all
Day..."—Dampier, i. 343.

* Favre gives (Diet. Malay-Français): "Duku"
(buea is=fruit). "Nom d'un fruit de la grosseur
d'un œuf de poule; il parait être une grosse espèce de Laurus."
(11 is L. domestica.) The
Bombe is figured by Mursden in Atlas to Hist. of
Sumatra, 3rd ed. pl. vi. and pl. ix. It seems to be
Buccovara dulcis, Mull. (Hierardia dulcis, Jack.)

RAMOOSY, u.p. The name of
a very distinct caste in W. India, Mahr. Ramōsī, [said to be from Mahr.
ramūvas, 'jungle-dweller'] originally
one of the theiving castes. Hence
they came to be employed as here-
ditary watchmen in villages, paid by
cash or by rent-free lands, and by
various petty dues. They were sup-
posed to be responsible for thefts till
the criminals were caught; and were
often themselves concerned. They ap-
pear to be still commonly employed as
hired chokidars by Anglo-Indian
households in the west. They come
chiefly from the country between
Poona and Kolhapūr. The surviving
traces of a Ramoosy dialect contain
Telegu words, and have been used in
more recent days as a secret slang.
[See an early account of the tribe in:
"An Account of the Origin and
Present condition of the tribe of
Ramoosies, including the Life of the
Chief Oomiah Naik, by Capt. Alexander
Mackintosh of the Twenty-seventh
Regiment, Madras Army," Bombay
1833.]

[1817.—"His Highness must long have
been aware of Ramooese near the Mahadeo
pagoda."—Elphinstone's Letter to Peshwa,
in Papers relating to E.I. Affairs, 23.]

1833.—"There are instances of the
Ramoosy Naiks, who are of a bold and
daring spirit, having a great ascendancy
over the village Patell (Patel) and Kool-
kurnies (Coolurnee), but which the latter
do not like to acknowledge openly... and
it sometimes happens that the village
officers participate in the profits which the
Ramoosies derive from committing such
irregularities."—Macintosh, Acc. of the Tribe
of Ramoosies, p. 19.

1883.—"Till a late hour in the morning
he (the chameleon) sleeps sounder than a
ramoosey or a chowkeydar; nothing will
wake him."—Trades on My Frontier.

R A M - R A M! The commonest salutation
between two Hindus meet-
ing on the road; an invocation of the
divinity.

1652.—"... then they approach the
devil waving them (their hands) and repeating
many times (the words) Ram, Ram, i.e. God,
God..."—Tavernier, ed. Bull, i. 203.]

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 Colt-
staff; 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 pinang, (q.v.), which is under such circumstances a great present, to this or that one of their male or female friends, who draws it round him. —Linschoten, [Hak. 1828.—See under SUTTEE.] c. 1885.—Sir G. Birdwood writes: "In 1869-70 I saw a green parrot in the Crystal Palace aviary very doeful, dull, and miserable to behold. I called it 'pretty poll,' and coaxed it in every way, but no notice of me would it take. Then I bethought me of its being a Mahatta popot, and hailed it Ram Ram! and spoke in Maharati 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 Hindu queen; rānī, fem. of rājā, from Skt. rājā (= regina).

1673. —"Bedmore (Bednur) is the Capital City, the Residence of the Ranna, the Relief of Sham Shankur Naig."—Fryer, 162.

1809.—"The young Rannie may marry whomsoever she pleases."—Lord Valentia, i. 364.

1579.—"There were once a Raja and a Rāné who had an only daughter."—Miss Stokes, Indian Fairy Tales, 1.

RANGOON, n.p. Burm. Ranno, said to mean 'War-end'; the chief town and port of Pegu. The great Pagoda in its immediate neighbourhood had long been famous under the name of Dagon (q.v.), but there was no town in modern times till Rangoon was founded by Alompra during his conquest of Pegu, in 1755. The name probably had some kind of intentional allusion to Da-gun, whilst it "proclaimed his forecast of the immediate destruction of his enemies." Occupied by the British forces in May 1824, and again, taken by storm, in 1852, Rangoon has since the latter date been the capital, first of the British province of Pegu, and latterly of British Burma. It is now a flourishing port with a population of 134,176 (1881); [in 1891, 180,324].

RANJOW, s. A Malay term, ran-jau. Sharp-pointed stakes of bamboo of varying lengths stuck in the ground to penetrate the naked feet or body of an enemy. See Maraden, H. of Swattra, 2nd ed., 276. [The same thing on the Assam frontier is called a poe (Levin, Wild Races, 306), or panjī (Sanderson, Thirteen Years, 233).]

RASEED, s. Hind. rasid. A native corruption of the English 'receipt,' shaped, probably, by the Pers. rasida, 'arrived'; viz. an acknowledgment that a thing has 'come to hand.'

1577.—"There is no Sindi, however wild, that cannot now understand 'Rasid' (receipt), and 'Apāl' (appeal)."—Burton, Sind Revisited, i. 282.

RAT-BIRD, s. The striated bush-babbler (Chatterhaoe canadata, Dumeril); see Tribes on My Frontier, 1883, p. 3.

RATTAN, s. The long stem of various species of Asiatic climbing palms, belonging to the genus Calamus and its allies, of which canes are made (not 'bamboo-canes,' improperly so called), and which, when split, are used to form the seats of cane-bottomed chairs and the like. From Malay rotan, [which Crawford derives from rovat, 'to pare or trim'], applied to various species of Calamus and Daemonorops (see Fédet, No. 696 et seq.). Some of these attain a length of several hundred feet, and are used in the Himalaya and the Kāsia 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."—Corner, 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 tucks."—Garcia, f. 90.

1598.—"There is another sort of the same reeds which they call Rota: these are thine like twigges of Willow for baskets...."—Linschoten, 28; [Hak. Soc. i. 97].

e. 1610.—"Il y a vne autre sorte de canne qui ne m'est jamais plus grosse que le petit doit... et il ploye comme osier. Ils l'appellent Rotan. Ils en font des cables de nauire, et quantité de sortes de paniers sentiment entre lasse."—Pygard de Laval, ii. 237; [Hak. Soc. i. 331, and see i. 207].
RAVINE DEER. 758 REGULATION.

1673.—"... The Materials Wood and Plaister, beautified without with folding windows, made of Wood and latticed with Rattans. ..."—Fryer, 27.

1845.—"In the deep valleys of the south the vegetation is most abundant and various. Amongst the most conspicuous species are ... the rattan winding from trunk to trunk and shooting his pointed head above all his neighbours."—Notes on the Kasia 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 Bemnettii, Jerdon, [Blanford, Mammalia, 526 seqq.]).

RAZZIA, s. This is Algerine-French, not Anglo-Indian, meaning a sudden raid or destructive attack. It is in fact the Ar. ghadiya, 'an attack upon infidels,' from ghadi, 'a hero.'

REAPER, s. The small laths, laid across the rafters of a sloping roof to bear the tiles, are so called in Anglo-Indian house-building. We find no such word in any Hind. Dictionary; but in the Mahrati Dict. we find rip in this sense.

[1734-5.—See under BANKSHALL.]

REAS, REES, s. Small money of account, formerly in use at Bombay, the 25th part of an anna, and 400th of a rupee. Port. real, pl. réis. Accounts were kept at Bombay in rupees, quarters, and rees, down at least to November 1834, as we have seen in accounts of that date at the India Office.

1673.—(In Goa) "The i’nten . . . 15 Basrooks (see BUDGROOK), whereof 75 make a Tango (see TANGA), and 60 Rees make a Tango."—Fryer, 207.

1727.—"Their Accounts (Bombay) are kept by Rayes and Rupees. 1 Rupee is ... 400 Rayes."—A. Hamilton, ii. App. 6; [ed. 1744, ii. 315].

RED CLIFFS, n.p. The nautical name of the steep coast below Quilon. This presents the only bluffs on the shore from Mt. Dely to Cape Comorin, and is thus identified, by character and name, with the Ηυφόβος of the Periplus.

c. 80-90.—"Another village, Bakarè, lies by the mouth of the river, to which the ships about to depart descend from Nel-

kynda. ... From Bakarè extends the Red-Hill (πιττόβος τον) and then a long stretch of country called Paralia."—Periplus, §§ 55-58.

1727.—"I wonder why the English built their Fort in that place (Anjengo), when they might as well have built it near the Red Cliffs to the Northward, from whence they have their Water for drinking."—A. Hamilton, i. 392; [ed. 1744, i. 334].

1813.—"Water is scarce and very indifferent; but at the red cliffs, a few miles to the north of Anjengo, it is said to be very good, but difficult to be shipped."—Milburn, Or. Comm. i. 335. See also Dunn's New Directory, 6th ed. 1789, p. 161.

1814.—"From thence (Quilone) to Anjengo the coast is hilly and romantic; especially about the red cliffs at Boccoli (qu. Bakaçy as above); where the women of Anjengo daily repair for water, from a very fine spring."—Forbes, Or. Mem., i. 394; [2nd ed. i. 219].

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."—Oberck's Voyage, i. 190.

REGULATION, s. A law passed by the Governor-General in Council, or by a Governor (of Madras or Bombay) in Council. This term became obsolete in 1833, when legislative authority was conferred by the Charter Act (3 & 4 Will. IV. cap. 85) on those authorities; and thenceforward the term used is Act. By 13 Geo. III. cap. 63, § xxxv., it is enacted that it shall be lawful for the G. & 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 1853," begins only with the Regulations of 1793, and makes no allusion to the earlier Regulations. No more does Regulation XL1. of 1793, which prescribes the form, numbering, and codifying of the
Regulations to be issued. The fact seems to be that prior to 1798, 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.

1888.—"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. Lewin, A Fly on the Wheel,
p. 376.

1880.—"The laws promulgated under this
system were called Regulations, owing to a
lawyer's doubts as to the competence of the
Indian authorities to infringe on the legis-
lative powers of the English Parliament, or
to modify the 'laws and customs' by which
it had been decreed that the various national-
ities of India were to be governed."—Suty,
Review, March 13, p. 335.

REGULATION PROVINCES.

See this explained under NON-REGU-
LATION.

RECUR, s. Dakh. Hind. regar, also lejar. The peculiar black loamy
soil, commonly called by English
people in India 'black cotton soil.'
The word may possibly be connected with H.—P. reg, 'sand'; but regada
and regadi is given by Wilson as
Telugu. [Platts connects it with Skt.
rekha, 'a furrow.'] This soil is not
found in Bengal, with some restricted
exception in the Rajmahal Hills. It
is found everywhere on the plains of
the Deccan trap-country, except near
the coast. Tracts of it are scattered
through the valley of the Krishna,
and it occupies the flats of Coimbatore,
Madura, Salem, Tanjore, Ramnâd, and
Timevelly. It occurs north of the
Nerbudda in Saugor, and occasionally
on the plain of the eastern side of
the Peninsula, and comprises the great
flat of Surat and Broach in Guzerat.
It is also found in Pegu. The origin of
regar has been much debated. We
can only give the conclusion as stated
in the Manual of the Geology of India,
from which some preceding particulars
are drawn: "Regur has been shown
on fairly trustworthy evidence to
result from the impregnation of certain
argillaceous formations with organic
matter, but ... the process which
has taken place is imperfectly under-
stood, and ... some peculiarities in
distribution yet require explanation."

RENL. s. [Hind. reh, Skt. rej, 'to
shine, shake, quiver.'] A saline efflo-
rescence which comes to the surface in
extensive tracts of Upper India,
rendering the soil sterile. The salts
(chiefly sulphate of soda mixed with
more or less of common salt and
carbonate of soda) are superficial
in the soil, for in the worst reh tracts
sweet water is obtainable at depths
below 60 or 80 feet. [Plains infested
with these salts are very commonly
known in N. India as Oosur Plains
(Hind. 'osar, Skt. osbora, 'impregnated
with salt.')] The phenomenon seems
due to the climate of Upper India,
where the ground is rendered hard
and impervious to water by the
scorching sun, the parching winds,
and the treeless character of the
country, so that there is little or no
water-circulation in the subsoil. The
salts in question, which appear to be
such of the substances resulting from
the decomposition of rock, or of the
detritus derived from rock, and from
the formation of the soil, are not
assimilated by plants, accumulate
under such circumstances, not being
diluted and removed by the natural
purifying process of percolation of
the rain-water. This accumulation of salts
is brought to the surface by capillary
action after the rains, and evaporated,
leaving the salts as an efflorescence
on the surface. From time to time
the process culminates on considerable
tracts of land, which are thus rendered
barren. The canal-irrigation of the
Upper Provinces has led to some
aggravation of the evil. The level of
the canal-waters being generally high,
they raise the level of the reh-polluted
water in the soil, and produce in the
lower tracts a great increase of the
efflorescence. A partial remedy for
this lies in the provision of drainage
for the subsoil water, but this has
only to a small extent been yet carried
out. [See a full account in Watt,
Econ. Dict. VI. pt. i. 400 seqq.]

REINOL, s. A term formerly in
use among the Portuguese at Goa, and
applied apparently to 'Johnny New-
comes' or Griffins (q.v.). It is from reino, 'the Kingdom' (viz. of Portugal). The word was also sometimes used to distinguish the European Portuguese from the country-born.

1598.—"... they take great pleasure and laugh at him, calling him Reynol, which is a name given in jest to such as newly come from Portugal, and know not how to behave themselves in such grave manner, and with such ceremonies as the Portuguese use there in India."—Linschoten, ch. xxxix.; [Hak. Soc. i. 208].

c. 1610.—"... quanad ces soldats Portugais arriuent de nouveau aux Indes portans encor leurs habits du pays, ceux qui sont là de long tês quand ils les voyant par les rues les appellent Renol, chargez de poux, et melle autres inmes et mocqueries."—Mosquet, 304.

[", "When they are newly arrived in the Indies, they are called Ragnolles, that is to say, men of the Kingdom,' and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies; this name sticks to them until the fleet arrives the year following."—Pyrrad de Laval, Hak. Soc. i. 123.

[1727.—"The Reynolds or European fidalgos."—A. Hamilton, ed. 1744, i. 251.]

At a later date the word seems to have been applied to Portuguese deserters who took service with the E.I. Co. Thus:

c. 1760.—"With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of Reynolds."—Grose, i. 38.

RESHIRE, n.p. Rishibr. A place on the north coast of the Persian Gulf, some 5 or 6 miles east of the modern port of Bushire (q.v.). The present village is insignificant, but it is on the site of a very ancient city, which continued to be a port of some consequence down to the end of the 16th century. I do not doubt that this is the place intended by Reyzel in the quotation from A. Nunes under Dubber. The spelling Raxet in Barros below is no doubt a clerical error for Raxel.

c. 1340.—"Rishibr... This city built by Lohrassp, was rebuilt by Shapir son of Ardeeshir Babegàn; 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 Rishibr are the chief productions."—Hamb. datta Mástiñ, quoted in Barbier de Meynard, Dict. de la Perse.

1514.—"And thereupon Pero Dalboqueque sailed away... and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it... and when he was as far advanced as Bàrem, the winds being now westerly—he tacked about, and stood along in the tack for a two days voyage, and reached Raxel, where he found Mirbuzaae, Captain of the Xeque Ismaïl, (Shâh Ismaiûl, of Persia,) who had captured 20 tarradas from a Captain of the King of Ormuz."—Alboquerque, Hak. Soc. iv. 114-115.

"On the Persian side (of the Gulf) is the Province of Raxel, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—Ibid. 186-7.

1354.—"And at this time insurrection was made by the King of Raxel, (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 Crasto with a galliot and two feists and 100 men, all well equipt, and good musketeers; and bade him tell the King of Raxel that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of Ormuz."—Correa, iii. 557.

1555.—"... And Francisco de Gouvea arrived at the port of the city of Raxel, and having anchored, was forthwith visited by a Moor on the King's part, with refreshments and compliments, and a message that... he would make peace with us, and submit to the King of Ormuz."—Barros, iv. iv. 26.

1554.—"Reyzel." See under Dubber, as above.

1600.—"Reformados y proueydos en Har-muz de lo necesario, nos tornamos a partir... fuymos esta vez por furca de la isla Queixiome (see Kishim) corriendo la misma costa, como de la primera, passamos... mas adelante la fortaleza de Raxel, celebre por el mucho y perfeto pan y frutos, que en su territorio produz."—Téllez, Viage, 70.

1856.—"48 hours sufficed to put the troops in motion northwards, the ships of war, led by the Admiral, advancing along the coast to their support. This was on the morning of the 9th, and by noon the enemy was observed to be in force in the village of Reshire. Here amidst the ruins of old houses, garden-walls, and steep ravines, they occupied a formidable position; but notwithstanding their firmness, wall after wall was surmounted, and finally they were driven from their last defence (the old fort of Reshire) bordering on the cliffs at the margin of the sea."—Despatch in Lowe's H. of the Indian Navy, ii. 346.
**RESIDENT. s.** This term has been used in two ways which require distinction. Thus (a) up to the organization of the Civil Service in Warren Hastings's time, the chiefs of the Company's commercial establishments in the provinces, and for a short time the European chiefs of districts, were termed *Residents*. But later the word was applied (b) also to the representative of the Governor-General at an important native Court, e.g. at Lucknow, Delhi, Hyderabad, and Baroda. And this is the only meaning that the term now has in British India. In Dutch India the term is applied to the chief European officer of a province (corresponding to an Indian *Zillah*) as well as to the Dutch representative at a native Court, as at Solo and Djokjocarta.

a.—

1748.—"We received a letter from Mr. Henry Kelsall, *Resident* at Ballasore."—*Pt. William Conm. in*, Long. 3.

1760.—"Agreed, Mr. Howitt the present *Resident* in Rajah Tillack Chund's country (i.e. Burdwan) for the collection of the *tunca* (see TUNCA), be wrote to. . . ."—*Ibid. March 29, ibid. 244.*

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."—*Horn. W. Lindsay, in Lives of the L. s. iii. 174.*

b.—

1798.—"Having received overtures of a very friendly nature from the Rajah of Borr, 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."—*Maryv. Wellesley, Despatches, i. 89.*

**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; and see N.E.D. under Bottomry). What is now a part of the Calcutta Course, along the bank of the Hooghly, was known down to the first quarter of the last century, as *Respondentia* Walk. We have heard this name explained by the supposition that it was a usual scene of proposals and contingent jawabubs, (q.v.); but the name was no doubt, in reality, given because this walk by the river served as a sort of Change, where bargains in *Respondentia* and the like were made.


1720.—"I am concerned with Mr. Thomas Theobalds in a *respondentia* Bond in the 'George' Brigantine."—*Testament of Ch. Invers, Merchant.* In Wheeler, ii. 310.

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."—*J. Hamilton, Letter*, ii. 14; [ed. 1744, ii. 12].

. . . which they are enabled to do by the Money taken up here on *Respondentia* Bonds. . . ."—*In Wheeler, ii. 427.*

1776.—"I have desired my Calcutta Attorney to insure some Money lent on *Respondentia* on Ships in India. . . . I have also subscribed £500 towards a China Voyage."—*M.S. Letter of James Russel*, Feb. 20.

1794.—"I assure you, Sir, Europe articles, especially good wine, are not to be had for love, money, or *respondentia.*"—*The Indian Observer, by Hugh Boyd, &c.,* p. 206.

[1840.—"A Grecian ghat has been built at the north end of the old *Respondentia* Walk. . . ."—*Davidson, Diary of Travels*, ii. 200.]

**RESSAIDAR. s.** P.—H. *Rasā'idār.* A native subaltern of irregular cavalry, under the *RESSAIDAR* (q.v.). It is not clear what sense *rāsā'id* has in the formation of this title (which appears to be of modern devising). The meaning of that word is 'quickness of apprehension; fitness, perfection.'

**RESSALA. s.** Hind. from Ar. *risāla.* A troop in one of our regiments of native (so-called) Irregular Cavalry. The word was in India applied more loosely to a native corps of horse, apart from English regimental technicalities. The Arabic word properly means the charge or commission of a *rāsā'id*, i.e. of a civil officer employed to make arrests (Dāzy), [and in the passage from the *Ā'in*, quoted under RESSAALDR, the original text has *Risālab*]. The transition of meaning, as with many other words of Arabic origin, is very obscure.

1758.—"Presently after Shokum Sing and Harroon Cawn (formerly of Roy Dullab's
Rissalla) came in and discovered to him the whole affair."—Letter of W. Hastings, in Glyn, i. 70.

[1781.—"The enemy's troops before the place are five Rosollars of infantry ..."—Sir Eyre Coote, letter of July 6, in Progs. of Council, September 7, Forrest, Letters, vol. iii.]

RESSALDAR. Ar.—P.—H. Rishaladār (Ressala). Originally in Upper India the commander of a corps of Hindustani horse, though the second quotation shows it, in the south, applied to officers of infantry. Now applied to the native officer who commands a ressala in one of our regiments of "Irregular Horse." This title is applied honorifically to overseers of post-horses or stables. (See Panjab Notes & Queries, ii. 84.)

c. 1590.—"Besides, there are several constables who write a good hand and a lucid style. They receive the yaddaskh (memorandum) when completed, keep it with themselves, and make a proper abridgment of it. After signing it, they return this instead of the yaddaskh, when the abridgment is signed and sealed by the Wāqf'ah-na'īs, and the Rissaladār (in origin rissalāh). ..."—Ābān, i. 259.]

1773.—"The Nawab now gave orders to the Rissaladdārs of the regular and irregular infantry, to encircle the fort, and then commence the attack with their artillery and musketry."—H. of Hyder Nâk, 327.

1803.—"The rissaladdārs finding so much money in their hands, began to quarrel about the division of it, while Perron crossed in the evening with the bodyguard."—Mil. Mem. of James Skinner, i. 274.

c. 1831.—"Le lieutenant de ma troupe a bonne chance d'être fait Capitaine (resseldar)."—Jacquesmont, Corresp. ii. 8.

REST HOUSE, s. Much the same as Dawk Bungalow (q.v.). Used in Ceylon only. [But the word is in common use in Northern India for the chokies along roads and canals.]

[1894.—"'Rest-Houses' or 'staging bungalows' are erected at intervals of twelve or fifteen miles along the roads."—G. W. MacGeorge, Ways and Works in India, p. 78.]

RESUM, s. Lascar's Hind. for ration (Roebuck).

RHINOCEROS, s. We introduce this word for the sake of the quotations, showing that even in the 16th century this animal was familiar not only in the Western Himalaya, but in the forests near Peshāwar. 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 Peshāwar. See also GANDA, [and for references to the animal in Greek accounts of India, McGrindle, Ancient India, its Invasion by Alexander, 186].

C. 1387.—"In the month of Zi-l Ka'da of the same year he (Prince Mūhammed Khan) went to the mountains of Sīrmor (W. of the Jumna) and spent two months in abounding the rhinoceros and the elk."—Tārikh-i-Mubdrak-Shāhī, in Elliot, iv. 16.

1398.—(On the frontier of Kashmīr). "Comme il y avoit dans ces Pays un lieu qui par sa vaste étendue, et la grande quantité de gibiers, sembloit inviter les passans a chasser ... Timur s'en donno le divertissement ... ils prirent une infinité de gibiers, et l'on tua plusieurs rhinoceros a coups de sabre et de lances, quoiquc cet animal ... a la peau si ferme, qu'on ne peut la percer que par des efforts extraordinaires."—Pélot de la Croix, H. de Timar-Bec, iii. 139.

1519.—"After sending on the army towards the river (Indus), I myself set off for Sawātī, which they likewise call Karak-Khanche (kārk-khanāh, 'therhinoceros-haunt'), to hunt the rhinoceros. We started many rhinoceroses, but as the country was thickly covered with bushwood, we could not get at them. A she rhinoceros, that had whelped, came out, and fled along the plain; many arrows were shot at her, but ... she gained cover. We set fire to the bushwood, but the rhinoceroses was not to be found. We got sight of another, that, having been scorched in the fire, was lamed and unable to run. We killed it, and every one cut off a bit as a trophy of the chase."—Buber, 253.

1554.—"Nous venmes à la ville de Pourschever (Peshawur), et ayant heurteusement passe le Koutel (Kotul), nous gagnâmes la ville de Djouschayeh. Sur le Kotul nous aperçûmes des rhinoceros, dont la grosseur approchait celle d'un elephante. ..."—Sidi 'Ali, in J. As., 1st ser. tom. ix. 201-202.

RHOTASS, n.p. This (Rohtās) is the name of two famous fortresses in India, viz. a. a very ancient rock-fort in the Shāhābād district of Behar, occupying part of a tabular hill which rises on the north bank of the Sōn river to a height of 1490 feet. It was an important stronghold of Sher Shāh, 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
RICE. 763

RICE. 763

the ancient Rohtās. The ruins are very picturesque.

a.—

c. 1560.—"Sher Shāh was occupied night and day with the business of his kingdom, and never allowed himself to be idle. . . . He kept money (khażdaā) and revenue (tharās) in all parts of his territories, so that, if necessity required, soldiers and money were ready. The chief treasury was in Rohtās under the care of Ikhtiyār Kān."—Wakāt-i-Mushakā, in Elliot, iv. 551.

c. 1590.—"Rohtas is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 kos and the land is cultivated. It contains many springs, and whenever the soil is excavated to the depth of 3 or 4 yards, water is visible. In the rainy season many lakes are formed, and more than 200 waterfalls gladden the eye and ear."—In, ed. Jarrett, ii. 152 seq.

1665.—". . . You must leave the great road to Patna, and bend to the South through Esberborough (?) [Akbarpur] and the famous Fortress of Rhodes."—Tucquenier, E.T. ii. 53; [ed. Bull, i. 121].

[1764.—"From Shaw Mull, Kelladar of Rotus to Major Munro."—In Long, 359.]

b.—

c. 1540.—"Sher Shāh . . . marched with all his forces and retinue through all the hills of Padmān and Gārghā, in order that he might choose a fitting site, and build a fort there to keep down the Ghakkars . . . Having selected Rohtās, he built there the fort which now exists."—Tārīkh-i-Sher Shāh, in Elliot, iv. 390.

1809.—"Before we reached the Hydaspes we had a view of the famous fortress of Rotus; but it was at a great distance. . . . Rotus we understood to be an extensive but strong fort on a low hill."—Elphinstone, Cisbad, ed. 1839, i. 108.

RICE, s. The well-known cereal, Orzga sativa, L. There is a strong temptation to derive the Greek ὀργία, which is the source of our word through It. riso, Fr. riz, etc., from the Tamil orisī, 'rice deprived of husk,' ascribed to a root orī, '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 Nasirarr [Skt. nīvāra, Tel. nīvār] by the Telinga people, grows abundantly about the lakes in the Northern Circars, and he considers this to be the original plant.

It is possible that the Arabic al-ruzz (arruz) from which the Spaniards directly take their word arròz, may have been taken also directly from the Dravidian term. But it is hardly possible that ὀρίζα can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of ὀρίζα 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 ὀρίζα than vihā, the very common exchange of aspirant and sibilant might easily give a form like viṣī or viśī (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 Raverty writes, sing.: 'a grain of rice' viṣīḍāḥ, pl. 'rice' viṣīzey, the former close to oryza. The same writer gives in Barakai (one of the uncultivated languages of the Kabul country, spoken by a 'Tajik' tribe settled in Logar, south of Kabul, and also at Kanigoram in the Waziri country) the word for rice as viṣīzā, 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 riṣa. The modern Persian word for husked rice is birīnj, and the Armenian brīnz. A nasal form, deviating further from the hypothetical brīsī or viṣī, but still probably the same in origin, is found among other languages of the Hindī Kūsh tribes, e.g. Burishki (Khajuna of Leitner) brōy; Shina (of Gilgit), briṣy; Khowar of the Chitral Valley (Arnivah of Leitner), qrinj (Biddulph, Tribes of Hindoo Koosh, App., pp. xxix, lix, cxxix.).

1298.—"Il hi a fornent et ris asoz, mès il ne manient pain de fornent por ce que il est en de provence enferme, mès manient ris et font poison (i.e. drink) de ris con especes qe molt e(s)t biais et cler et fait le home eue ausi con fait le vin."—Marc Pol. Geo. Text, 132.

B.C. c. 320-300.—"Milλon de ᾱπείρων το καλούμενον όρυγον, εξ ου το ἐφύμαι τουτο δε ὄμοιον τη ζεια, και πεπρισθεν ονον χωντια, εντεπτον δε την ὄμην πεφυκδ
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 *rofia* palm (*Sequis 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 stripped, but when entire the object must have strongly resembled a Brodellinganagian feather. These roc's quills were shown at the Forestry Exhibition in Edinburgh, 1884. Sir John Kirk wrote:

"I send to-day per S.S. Arcot ... four fronds of the Raphia palm, called here *Moode*. 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 Bagemoyo, 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 Udoe (?) country, near the coast. The priests were able to communicate directly with their informants, and certainly believed the story. Dr. Hildebrand also, a competent German naturalist, believed in it. But Sir John Kirk himself says that 'what the priests had to show was most undoubtedly the whalebone of a comparatively small whale' (see letter of the present writer in *Athenaeum*, March 22nd, 1884).

(c. 1000 ?).—"El Haçan fils d'Amr et d'autres, d'après ce qu'ils tenaient de maints personnages de l'Inde, m'ont rapporté des choses bien extraordinaires, au sujet des oasis du pays de Zabedj, de Khmêr (*Kmâr*) du Senf et autres régions des

ROC.

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ROC.
ROGUE'S RIVER.

ROGUE'S RIVER, n.p. The name given by Europeans in the 17th and 18th centuries to one of the Sunder-bund 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 Hak-luyt 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. Theeser," then, as we descend, the R. Rangafula, and, close below that, "Rogues" (without the word River), and still further below, Channell Creek or R. Jessore. Rangafula R. and Channel Creek we still have in the charts.
ROGUES RIVER. 766 ROHILLA.

After a careful comparison of all the notices, and of the old and modern charts, I come to the conclusion that the R. of Rogues must have been either what is now called Chingri Khal, entering immediately below Diamond Harbour, or Kutpy Creek, about 6 m. further down, but the preponderance of argument is in favour of Chingri Khal. The position of this quite corresponds with the R. Theoves of the old English chart; it corresponds in distance from Sagar (the Ganga Sagar of those days, which forms the extreme S. of what is styled Sagar Island now) with that stated by Hamilton, and also in being close to the "first safe anchoring place in the River," viz. Diamond Harbour. The Rogue's River was apparently a little 'above the head of the Grand Middle Ground,' or great shoals of the Hoogly, whose upper termination is now some 7 1/2 m. below Chingri Khal. One of the extracts from the English Pilot speaks of the "R. of Rogues, commonly called by the Country People, Adegum." Now there is a town on the Chingri Khal, a few miles from its entrance into the Hoogly, which is called in Rennell's Map Ottogung, and in the Atlas of India Sheet Huttoqun. Further, in the tracing of an old Dutch chart of the 17th century, in the India Office, I find in a position corresponding with Chingri Khal, D'Roevers Spruit, which I take to be 'Robber's (or Rogue's) River.'

1683,—"And so we parted for this night, before which time it was resolved by ye Councill that if I should not prevail to go this way to Decc, I should attempt to do it with ye Sloops by way of the River of Rogues, which goes through to the great River of Deccan."—Hedges, Diary, Hak. Soc. i. 36.

1711.—"Directions to go up along the Western Shore. . . . The nearer the Shore the better the Ground until past the River of Tygers.* You may begin to edge over towards the River of Rogues about the head of the Grand Middle Ground; and when the Buffalo Point bears from you 3/4 N. 2 of a Mile, steer directly over for the East Shore E.N.E."—The English Pilot, Pt. iii. p. 54.

"Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hoogly. . . . From the lower point of the Narrows on the Starboard side . . . the Eastern Shore is to be kept close aboard until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, Adegum . . . From the River Rogues, the Starboard (qu. larboard!) shore with a great ship ought to be kept close aboard 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 Sagar," commonly known by the Name of Rogues River, which had that Appellation from some Banditti Portuguese, who were followers of Shah Sejah . . . 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 Xaitapam (see CHITTAGONG) to the Westward, from this River they used to sally out."—A. Hamilton, ii. 3 [ed. 1744].

1752.—". . . 'On the receipt of your Honours' 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 Honours' Ships higher than Rogues River.'"—Letter to Court, in Long, p. 32.

ROHILLA, n.p. A name by which Afghans, or more particularly Afghans settled in Hindustan, are sometimes known, and which gave a title to the province Rohilkand, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old province. The word appears to be Pushtu, rōhēlāh or rōhelā, adj., formed from rōhū, 'mountain,' thus signifying 'mountaineer of Afghānistān.' But a large part of E. Afghānistān specifically bore the name of Roh. Keene (Fall of the Mogul Monarchy, 41) puts the rise of the Rohillas of India in 1744, when 'Ali Mahomed revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term Roh in the quotation from Firishta. A friend (Major J. M. Trotter) notes here: "The word Rohilla is little, if at all, used now in Pushtu, but I remember a line of an ode in that language, 'Sādēk Rohilai yam pa Hindūbār gad,' meaning, 'I am a simple mountaineer, compelled to live in Hindustan'; i.e. 'an honest man among knaves.'"

* This is shown by a 17th century Dutch chart in L.O. to be a creek on the west side, very little below Diamond Point. It is also shown in Tassini's Maps of the E. Hoogly, 1835; not later.
c. 1542.—"The King . . . issued faramins to the chiefs of the various Afghan Tribes. On receipt of the faramins, the Afghans of Roh came as is their wont, like ants and locusts, to enter the King’s service. . . . The King (Bahol Lodi) commanded his mounted troops, saying, ‘Every Afghan who comes to Hind from the country of Roh to enter my service, bring him to me. I will give him a jadgar more than proportional to his deserts.’"—Tārīkhi-i-Shir-Shāhī, in Elliot, iv. 307.

c. 1542.—"Actuated by the pride of power, he took no account of clanship, which is much considered among the Afghans, and especially among the Rohilla men."—Ibid. 428.

c. 1612.—"Roh is the name of a particular mountain [-country], which extends in length from Swáid and Bajaur to the town of Siwí belonging to Bhakar. In breadth it stretches from Hasan Abdül to Kábul. Kandahár is situated in this territory."—Firsišt’s Introduction, in Elliot, vi. 585.

1726.—". . . 1000 other horsemen called Rohelahs."—Valentijn, iv. (Suratte), 277.

1745.—"This year the Emperor, at the request of Suflid Jung, marched to reduce Ali Mahummad Khan, a Rohilla adventurer, who had, from the negligence of the Government, possessed himself of the district of Kutteer (Kutheer), and assumed independence of the royal authority."—In VoI. II. of Scott’s E.T. of Hist. of the Deccan, &c., p. 218.

1763.—"After all the Rohillas are but the best of a race of men, in whose blood it would be difficult to find one or two single individuals endowed with good nature and with sentiments of equity; in a word they are Afghans."—Seir Mutaghertin, iii. 240.

1786.—"That the said Warren Hastings . . . did in September, 1773, enter into a private engagement with the said Nabob of Oude . . . to furnish them, for a stipulated sum of money to be paid to the E. I. Company, with a body of troops for the declared purpose of ‘thoroughly extirpating the nation of the Rohillas’; a nation from whom the Company had never received, or pretended to receive, or apprehend, any injury whatever."—Art. of Charge against Hastings, in Burke, vi. 585.

ROCKA, ROCCA, ROOKA, s.


1680.—"One Sheake Ahmd came to Towne styly with several peons dropping after him, bringing letters from Futtý Chann at Chingalhatt, and Ruccas from the Ser Lascar."—Fort St. Go. Cons., May 25. In Notes and Epts., iii. 20. [See also under AUMILDAR and JUNCAMEER.]

". . . proposing to give 200 Pagodas Madaras Brahminy to obtain a Rucca from the Nabob that our business might go on Salabad (see SALLABAD)."—Ibid. Sept. 27, p. 35.

[1727.—"Swan . . . holding his Petition or Rucca above his head . . ."]—A. Hamilton, ed. 1744, i. 199.]

[b. An ancient coin in S. India; Tel. rokkan, rokkanu, Skt. roka, ‘buying with ready money,’ from ruch, ‘to shine.’

1875.—"The old native coins seem to have consisted of Varaghans, rookas and Doodoos. The Varaghan is what is now generally called a pagoda. . . . The rookas have now entirely disappeared, and have probably been melted into rupees. They varied in value from 1 to 2 Rupees. Though the coins have disappeared, the name still survives, and the ordinary name for silver money generally is rookaloo."—Gribble, Man. of Cuddapah, 286 sqf.]

ROOK, s. In chess the rook comes to us from Span. roque, and that from Ar. and Pers. rukh, which is properly the name of the famous gryphon, the roc of Marco Polo and the Arabian Nights. According to Marcel Devic, it meant ‘warrior.’ It is however generally believed that this form was a mistake in transferring the Indian rath (see RUT) or ‘chariot,’ the name of the piece in India.

ROOM, n.p. ‘Turkey’ (Rūm); ROOMEE, n.p. (Rūmī); ‘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 firinne (e.g. see quotation from Ibn Batuta under RAJA). But Rūm, for the Roman Empire, continued to be applied to what had been part of the Roman Empire after it had fallen into the hands of the Turks, first to the Seljukian Kingdom in Anatolia, and afterwards to the Ottoman Empire seated at Constantinople. Garcia

ROOLONG, s. Used in S. India, and formerly in W. India, for fine flour; semolina, or what is called in Bengal soojee (q.v.). The word is a corruption of Port. rolão or rolāo. But this is explained by Bluteau as farīna seconda. It is, he says (in Portuguese), that substance which is extracted between the best flour and the bran.

1813.—"Some of the greatest delicacies in India are now made from the Rolong flour, which is called the heart or kidney of the wheat."—Forbes, Or. Mem. i. 47; [2nd ed. i. 32].
de Orta and Jarric deny the name of Rūmī, 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 Rūmī; whereas those others in Asia of Turkish race (whom we sometimes call Toorks), as of Persia and Turkestan, were excluded from the name.

1508.—"Ad haec, trans euriump, seu fretum, quo insignem factum, in orientali continenis plagas oppidum condidit, receptaculum advenis militibus, maximo Tureci; ut ab Diensibus freto divisi, rixand iun tiss causas procer habuerat. Id oppidum primo Gogola (see GOGOLLA), dein Rumeopolis vocatum ab ipsa re. . . ."—Maffei, p. 77.

1510.—"When we had sailed about 12 days we arrived at a city which is called Dvoweludterumi, that is 'Diu, the port of the Turks.' This city is subject to the Sultan of Combeia . . . 400 Turkish merchants reside here constantly."—Varthema, 91-92.

Bandar-i-Rūmī, as, the traveller explains, the 'Port of the Turks.' Gogola, a suburb of Diu on the mainland, was known to the Portuguese some years later, as Villa dos Rumes (see GOGOLLA, and quotation from Maffei above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513.—". . . Vnde Ruminu Turchorumque sex millia nostros continue infestabat."—Emmanuel 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 Cicatnus and Tartary and Rossia, Turks and Persians of Shaesmal called the Soffi, and other renegades from all countries)."—Giov. da Empoli, 38.

1525.—In the expenditure of Malik Aiaz we find 30 Rumes at the pay (monthly) of 100 fedea each. The Arabes are in the same statement paid 40 and 50 fedea, the Corangones (Khourisâns) the same; Guzerates and Cymdes (Sindus) 25 and 30 fedea; Farlagus, 50 fedea. —Lembrança, 37.


1553.—"The Moors of India not understanding the distinctions of those Provinces of Europe, call the whole of Thrace, Greece, Slavonia, and the adjacent islands of the Mediterranean Rum, and the men thereof Rumi, a name which properly belongs to that part of Thrace in which lies Constantinople: from the name of New Rome belonging to the latter, Thrace taking that of Romania."—Barros, IV. iv. 16.

1554.—"Also the said ambassador promised in the name of Idalshaa (see DALCAN) 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. Bodelho, Tambol, 42.

1555.—"One day (the Emp. Humâyûn) asked me: 'Which of the two countries is greatest, that of Rūm or of Hindustan?' I replied: . . . 'If by Rūm you mean all the countries subject to the Emperor of Constantinople, then India would not form even a sixth part thereof.' . . ."—Sidi 'Ali, in J. As., ser. I. tom. ix. 148.

1563.—"The Turks are those of the province of Natolia, or (as we now say) Asia Minor; the Rumes are those of Constantinople, and of its empire."—Garcia De Orta, f. 78.

1572.—"Persas feroces, Abassia, e Rumes, Que trazido de Roma o nome tem. . . ."—Cunões, x. 68.

[By Anbertin:]

Fierce Persians, Abyssinians, Rumians, 
Whose appellation doth from Rome descend. . . .]

1579.—"Without the house . . . stood four ancient comely hoare-headed men, cloathed all in red down to the ground, but attired on their heads not much unlike the Turkes; these they call Roman, or strangers. . . ."—Drake, World Encompassed, Hak. Soc. 143.

1600.—"A nation called Rumus who have traded many hundred years to Achen. These Rumus come from the Red Sea."—Capt. J. Davis, in Purchas, i. 117.

1612.—"It happened on a time that Rajah Sekunder, the Son of Rajah Darab, a Roman (Rumi), the name of whose country was Macedonie, and whose title was Zul-Karneini, wished to see the rising of the sun, and with this view he reached the confines of India."—Sijara Malaya, in J. Indian Archip, v. 125.

1616.—"Rumae, id est Turcae Europaei. In India quippe duplex militum Turcoaorum genus, quorum primi, in Asia orti, qui Turco dicuntur; ali in Europa qui Constantiniopolis quae olim Roma Nova, advocantur, ideoque Rumae, tam ab Indis quam a Lusitanis nomine Graeco Poumaiis in Rumas depravato dicuntur."—Jorrèt, The- scarunus, ii. 105.

1634.—"Alli o forte Pacheco se eterniza 
Sustentando incansavel o adquirido; 
Depois Almeida, que as Estrellas piza 
Se fez do Rume, e Malavar temido."—Malaca Conquistada, ii. 18.
ROSAUL. s. Hind. from Pers. rámad (lit. 'face-rubber') a towel, a handkerchief. ["In modern native use it may be carried in the hand by a high-born purdah lady attached to her baba or tiny silk handbag; and ornamented with all sorts of gold and silver trinkets; then it is a handkerchief in the true sense of the word. It may be carried by men, hanging on the left shoulder, and used to wipe the hands or face; then, too, it is a handkerchief. It may be as big as a towel, and thrown over both shoulders by men, the ends either hanging loose or tied in a knot in front; it then serves the purpose of a gullaband or muffler. In the case of children it is tied round the neck as a neckkerchief, or round the waist for mere show. It may be used by women much as the 18th century tucker was used in England in Addison's time"] (Yusuf Ali, Mon. on Silk, 79; for its use to mark a kind of shawl, see Forbes Watson, Textile Manufactures, 123.) In ordinary Anglo-Indian Hind. it is the word for a 'pocket handkerchief.' In modern trade it is applied to thin silk piece-goods with handkerchief patterns. We are not certain of its meaning in the old trade of piece-goods, e.g.:

[1615. — "2 handkerchiefs Rumal cottony."—Cocke's Diary, Hak. Soc. i. 179.
1704. — "Price Current (Malacca) . . . Romals, Bengal ordinary, per Corge, 26 Rix Dils."—Lockyer, 71.
1726. — "Romala, 80 pieces in a pack, 45 ells long, 1½ broad."—Valentijn, v. 178.

Rámad was also the name technically used by the Thugs for the handkerchief with which they strangled their victims.

[c. 1833. — There is no doubt but that all the Thugs are expert in the use of the handkerchief, which is called Rosmal or Paloo . . ."—Wolff, Travels, ii. 180.]

ROSAULT, CAPE, n.p. The most easterly point of the coast of Arabia; a corruption (originally Portuguese) of the Arabic name Rás-al-hadd, as explained by P. della Valle, with his usual acuteness and precision, below.

1533. — "From Curia Muria to Cape Rosalgate, which is in 22°, an extent of coast of 120 leagues, all the land is barren and desert. At this Cape commences the Kingdom of Ormus."—Barros, I. ix. 1.

1553. — "Affonso d'Albuquerque . . . passing to the Coast of Arabia ran along till he doubled Cape Rocalgate, which stands at the beginning of that coast . . . which Cape Ptolomy calls Siragros Promontory (Σιράγρος ἄκρα). . ."—Ibid. II. ii. 1.

1572. — "Olha Dofar insignia, porque manda O mais cheiroso incenso para as aras; Mas attenta, já cá est' outra banda De Rocalgate, o prais semper avaras, Começa o regno Ormus. . . 

By Burton:

"Behold insignia Dofar that doth command for Christian altars sweetest incense-store; But note, beginning now on further band of Rocalgate's ever greedy shore, 
on Hornus 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 Rosalgate, as you also find it marked in 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 Penis Torre."—P. della Valle, ii. 496.; [Hak. Soc. ii. 11.]

1665. — "Rozelgate formerly Corodanum and Maes in Amian, lib. 28, almost Nadyr to the Tropic of Cancer."—Sir T. Herbert, ed. 1677, p. 101.]

1727. — "Macéira, a barren uninhabited Island . . . within 20 leagues of Cape
Rasselgat."—A. Hamilton, i. 56; [ed. 1744, i. 57].

[1528.—"... it appeared that the whole coast of Arabia, from Ras al had, or Cape Rasselgat, as it is sometimes called by the English, was but little known. ..."—Oneen, Narr. i. 333.]

**ROSE-APPLE.** See JAMBOO.

**ROSELLE.** The Indian Hibiscus or *Hib. subdariffa*, L. The fleshy calyx makes an excellent sub-acid jelly, and is used also for tarts; also called 'Red Sorrel.' The French call it 'Guinea Sorrel,' Oseille de Guinée, and Roselle is probably a corruption of Oseille. [See PUTWA.]

**[ROSE-MALLOWS, s.** A semi-fluid resin, the product of the *Liquidambar altinqua*, which grows in Tenasserim; also known as Liquid Storax, and used for various medicinal purposes. (See Hanbury and Flückiger, *Pharmacog.* 271, Watt, *Econ. Dict.* V. 78 seqq.). The Burmese name of the tree is nan-ta-yoke (Mason, *Burmah*, 778). The word is a corruption of the Malay-Javanese rasamalla, Skt. *rasa-mālā*, 'Perfume garland,' the gum being used as incense (*Encycl. Britann.* 9th ed. xii. 718).

1598.—"Rosamallia."—Linschoten, Hak. Soc. i. 150.

**ROTTLE, RATTLE, s.** Arab. *ratl*, the Arabian pound, becoming in S. Ital. *rotolo*; in Port. *arratel*; in Span. *arrelde*; supposed to be originally a transposition of the Greek *Mirpa*, which went all over the Semitic East. It is in Syriac as * térā*; and is also found as *litrim* (pl.) in a Phoenician inscription of Sardina, dating c. b.c. 180 (see *Corpus Inscrip. Semitt*. i. 188-189.)

c. 1340.—"The *ritol* of India which is called sīr (see SEER) weighs 70 mitkhāl ... 40 śīra form a *mān* (see MAUND)."—Skhābuddin Dimiškī, in *Notes and Ecta.* xiii. 189.

[c. 1590.—"Kafīz is a measure, called also *sdū* weighing 8 *ratl*, and, some say, more."—*Aīn*, ed. Jarrett, ii. 55.]

[1612.—"The bahar is 360 *rottolas* of Mohna."—*Dawners, Letters*, i. 189.]

1673.—"... Weights in Goa: 1 Baharr is ... 3½ Kintal. 1 Kintal is ... 4 Arabel or Roved. 1 Arabel is ... 32 Rotolas. 1 Rotola is ... 16 Ounc. or 11. Averd."—*Fryer*, 207.

1803.—"At Juda the weights are: 15 Vakeens = 1 Rattle. 2 Rattles = 1 maund."—*Milburn*, i. 88.

**ROUND, s.** This is used as a Hind. word, *rourd*, or corruptly *raun gasht*, a transfer of the English, in the sense of patrolling, or 'going the rounds.' [And we find in the Madras Records the grade of 'Rounder,' or 'Gentlemen of the Round,' officers whose duty it was to visit the sentries.]

[1683.—"... itt is order'd that 18 Souldiers, 1 Corporall & 1 *Rouder* goe upon the Sloop Conimer for Hugly. ..."—*Pringle*, Diary Pt. St. Geo. 1st ser. ii. 33.]

**ROUNDERDEL.** An obsolete word for an umbrella, formerly in use in Anglo-India. [In 1676 the use of the *Roundell* was prohibited, except in the case of "the Councell and Chaplaine" (Hedges, *Diary*, Hak. Soc. ii. cccxxii.)] In old English the name *roundel* is applied to a variety of circular objects, as a mat under a dish, a target, &c. And probably this is the origin of the present application, in spite of the circumstance that the word is sometimes found in the form *arundel*. In this form the word also seems to have been employed for the conical hand-guard on a lance, as we learn from Bluteau's great *Port. Dictionary*: "Arun dela, or Arandella, is a guard for the right hand, in the form of a funnel. It is fixed to the thick part of the lance or mace borne by men at arms. The Licentiate Covarrubias, who piques himself on finding etymologies for every kind of word, derives *Arandella* from *Arundel*, a city (so he says) of the Kingdom of England." Cobarruvias (1611) gives the above explanation; adding that it also was applied to a kind of smooth collar worn by women, from its resemblance to the other thing. Unless historical proof of this last etymology can be traced, we should suppose that *Arundel* is, even in this sense, probably a corruption of *roundel*. [The *N.E.D.* gives *arrondell, arundell* as forms of *hirondelle*, 'a swallow.']

1673.—"Lusty Fellows running by their Sides with *Arundels* (which are broad Umbrelloes held over their Heads)."—*Fryer*, 30.

1676.—"Proposals to the Agent, &c., about the young men in Metchipatam. "General I.—Whereas each hath his peon and some more with their Rondells.

1677-78.—“. . . That except by the Members of this Councell, those that have formerly been in that quality, Cheesefs of Factories, Commanders of Ships out of England, and the Chaplains, Rundellls shall not be borne by any Men in this Towne, and by no Woman below the Degree of Factors' Wives and Ensigns' Wives, except by such as the Governour shall permit.”—Madras Standing Orders, in Wheeler, ii. 498.

1680.—“To Verona (the Company's Chief Merchant)'s adopted son was given the name of Muddoo Verona, and a Rundell 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.”—Pt. St. Geo. Cons. In Notes and Extts. No. II. p. 15.

1716.—“All such as serve under the Honourable Company and the English Inhabitants, deserted their Employ; such as Cooks, Water bearers, Cookles; Palankeen-boys, Roundel men. . .”—In Wheeler, ii. 230.

1726.—“Whenever the magnates go on a journey they go not without a considerable train, being attended by their pipers, horn-blowers, and Rondel bearers, who keep them from the Sun with a Rondel (which is a kind of little round sunshade).”—Valentijn, Chor. 54.

“Their Priests go like the rest clothed in yellow, but with the right arm and breast remaining uncovered. They also carry a rondel, or parasol, of a Tallipot (see Talipot) leaf. . .”—Ibid. v. (Ceylon), 408.

1754.—“Some years before our arrival in the country, they (the E. I. Co.) found such sumptuary laws so absolutely necessary, that they gave the strictest orders that none of these young gentlemen should be allowed even to hire a Roundel-boy, whose business it is to walk by his master, and defend him with his Roundel or Umbrella from the heat of the sun. A young fellow of humour, upon this last order coming over, altered the form of his Umbrella from a round to a square, called it a 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.”—Carraccioli, i. 283. This ignoble writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive.

ROWANAH, s. Hind. from Pers. rauwânah, from rauwâ, ‘going.’ A pass or permit.

[1764.—“. . . that the English shall carry on their trade . . . free from all duties . . . excepting the article of salt, . . . on which a duty is to be levied on the Rowana or Houghly market-price. . . .”—Letter from Court, in Veredst, View of Bengal, App. 127.]

ROWCE, s. Hind. raus, roaï, rauws. A Himalayan tree which supplies excellent straight and strong alpenstocks and walking-sticks, Cotoneaster bacillaris, Wall., also C. acuminata (N.O. Rosaceae). [See Watt, Econ. Dict. i. 581.]

1838.—“We descended into the Khud, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the brawling mountain stream, aided by my long palâri pole of rous wood.”—Wanderings of a Pilgrim, ii. 241 ; also i. 112.

ROWNEE, s.

a. A fausse-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. rauwni. The word is not in Shakespeare, Wilson, Platts or Fallon. But it occurs often in the narratives of Anglo-Indian siege operations. The origin of the word is obscure. [Mr. Irvine suggests Hind. rundhna, ‘to enclose as with a hedge,’ and says: “Fallon evidently knew nothing of the word rauwni, for in his E. H. Dict. he translates fausse-braye by dhus, matti kâ pushthah; which also shows that he had no definite idea of what a fausse-braye was, dhus meaning simply an earthen or mud fort.” Dr. Grierson suggests Hind. ramvantî, ‘a park,’ of which the fem., i.e. diminutive, would be ramanti or râonî; or possibly the word may come from Hind. ren, Skt. rehu, ‘sand,’ meaning “an entrenchment of sand.”]

1799.—“On the 20th I ordered a mine to be carried under (the glaci) because the guns could not bear on the ronnew.”—Jas. Skinner's Mil. Memoirs, i. 172. J. B. Fraser, the editor of Skinner, parenthetically interprets ronnew here as ‘counteresarp’; but that is nonsense, as well as incorrect.

[1803.—Writing of Hathras, the Renny wall, with a deep, broad, dry ditch behind it surrounds the fort.”—W. Thorn, Mem. of the War in India, p. 400.]

1805.—In a work by Major L. F. Smith (Sketch of the Rise, etc., of the Regular Corps in the Service of the Native Princes of India) we find a plan of the attack of Aligarh, in which is marked “Lower Fort or Renny, well supplied with grape,” and again, “Lower Fort, Renny or Faussebraye.”]
[1819.—"... they saw the necessity of covering the foot of the wall from an enemy's fire, and formed a defence, similar to our fausse-braye, which they call Rainee."
—Fitzclarence, Journal of a Route to England, p. 245; also see 110.]

b. This word also occurs as representative of the Burmese yo-vet-ni, or (in Arakan pron.) ro-vet-ni, 'red-leaf,' the technical name of the standard silver of the Burmese ingot currency, commonly rendered Flowered-silver.

1796.—"Rouni or fine silver, Ummerapoora currency."—Notification in Seton-Karr, ii. 179.

1800.—"The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummerapoora, 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.
Rouniku, 5 per cent. of alloy."

Rowtee, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. rādīṭī.

[1813.—"... the military men, and others attached to the camp, generally possess a dwelling of somewhat more comfortable description, regularly made of two or three folds of cloth in thickness, closed at one end, and having a flap to keep out the wind and rain at the opposite one: these are dignified with the name of ruotees, and come nearer (than the pawl) to our ideas of a tent."—Broughton, Letters, ed. Constable, p. 20.]

[1875.—"For the servants I had a good rauti of thick lined cloth."—Wilson, Abode of Snow, 90.]

Roy, s. A common mode of writing the title rātī (see RAJA); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun Roy.

Roza, s. Ar. rauḍa, Hind. rauḍa. Properly a garden; among the Arabs especially the rauḍa of the great mosque at Medina. In India it is applied to such mausolea as the Taj (generally called by the natives the Tāj-ruaḍa); and the mausoleum built by Aurungzib near Aurungabad.

1813.—"... the roza, a name for the mausoleum, but implying something saintly or sanctified."—Forbes, Or. Mem. iv. 41; [2nd ed. ii. 413].

Rozye, s. Hind. rauḍa and rauḍī; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Ar. letter ṭādi; and F. Johnson gives a Persian word so spelt as meaning 'a cover for the head in winter.' The kindred meaning of mirzādī is apt to suggest a connection between the two, but this may be accidental, or the latter word factitious. We can see no likelihood in Shakespear's suggestion that it is a corruption of an alleged Skt. raunika, 'cloth.' [Platts gives the same explanation, adding "probably through Pers. ra'ūdzī, from ra'ūzīdan, 'to dye.'"] The most probable suggestion perhaps is that ra'ūzī was a word taken from the name of some person called Ra'ūzī, who may have invented some variety of the name; as in the case of Spencer, Wellingtons, &c. A somewhat obscure quotation from the Pers. Dict. called Bahār-ī-Ajam, extracted by Vüllers (s.v.), seems to corroborate the suggestion of a personal origin of the word.

1784.—"I have this morning... received a letter from the Prince addressed to you, with a present of a resi and a shawl handkerchief."—Warren Hastings to his Wife, in Busteed, Echoes of Old Calcutta, 133.

1884.—"I arrived in a small open pavilion at the top of the building, in which there was a small Brahminy cow, clothed in a waddled resai, and lying upon a carpet."—Mem. of Col. Mountain, 135.


1867.—"I had brought with me a soft quilted resai to sleep on, and with a rug wrapped round me, and sword and pistol under my head, I lay and thought long and deeply upon my line of action on the morrow."—Litb.-Col. Lewis, A Trip on the Wheel, 801.

Rubbee, s. Ar. rabi, 'the Spring.' In India applied to the crops, or harvest of the crops, which are sown after the rains and reaped in the following spring or early summer. Such crops are wheat, barley, gram, linseed, tobacco, onions, carrots and turnips, &c. (See Khureef.)

[1765.—"... we have granted them the Dewanee (see DEWAUN) of the provinces of Bengal, Bahar, and Orissa, from the beginning of the Fussal Rubby of the Bengal year 1172..."—Firmans of Shah Aurum, in Verelst, View of Bengal, App. 167.]
RUBLE, s. Russ. The silver unit of Russian currency, when a coin (not paper) equivalent to 3s. 1½d.; [in 1901 about 2s. 1½d.]. It was originally a silver ingot; see first quotation and note below.


1591. — "This penalty or mulct is 20 dinges (see TANGA) or pence upon every rubble or mark, and so ten in the hundred. . . . Hee (the Emperor) hath besides for every name conteyned in the wrts that passe out of their courts, five alecnes, an alecen 5 pence stering or thereabouts." — Treatise of the Russian Commonwealth, by Dr. Giles Fletcher, Hak. Soc. 51.

c. 1654-6. — "Dog dollars they (the Russians) are not acquainted with, these being attended with loss . . . their own dairys they call Rubbles." — Macarionis, E.T. by Balfour, i. 280.

RUFFUGUR, s. P. — H. refugar, Pers. rafū, 'darning.' The modern raffāgar in Indian cities is a workman who repairs rents and holes in Kashmir shawls and other woollen fabrics. Such workmen were regularly employed in the cloth factories of the E.I. Co., to examine the manufactured cloths and remove petty defects in the weaving.

1750. — "On inspecting the Dacca goods, we found the Seerbetties (see PIECE-GOODS) very much frayed and very badly raffa-gurr'd or joined." — Bengal Letter to E.I. Co., Feb. 25, India Office MSS.

These ingots were called saum, Ibn Batuta says: "At one day’s journey from Ukak are the hills of the Rus, who are Christians; they have red hair and blue eyes, they are ugly in feature and crafty in character. They have silver mines, and they bring from their country saum, i.e. ingots of silver, with which they buy and sell in that country. The weight of each ingot is five ounces." — lii. 414. Pegolotti (c. 1340), speaking of the land-route to Cathay, says that on arriving at Casal (i.e. Kinsay of Marco Polo or Hang-chan-fu) "you can dispose of the somni of silver that you have with you . . . and you may reckun the somni to be worth 5 golden florins" (see in Cathay, &c., ii. 288-9, 292). It would appear from Wasmil, quoted by Hammer (Geschichte der Goldenen Horde, 224), that gold ingots also were called sum or saum. The ruble is still called šim in Turkestan.

1851. — "Rafu-gars are darners, who repair the cloths that have been damaged during bleaching. They join broken threads, remove knots from threads, &c." — Taylor, Cotton Manufacture of Dacca, 87.

RUM, s. This is not an Indian word. The etymology is given by Wedgwood as from a slang word of the 16th century, rome for 'good'; rome-booze, 'good drink'; and so, rum. The English word has always with us a note of vulgarity, but we may note here that Gorresio in his Italian version of the Rāmāyana, whilst describing the Palace of Rāvana, is bold enough to speak of its being pervaded by "an odoriferous breeze, perfumed with sandalwood, and bdellium, with rum and with sirop" (iii. 292). "Mr. N. Darnell Davis has put forth a derivation of the word rum, which gives the only probable history of it. It came from Barbados, where the planters first distilled it, somewhere between 1640 and 1645. A MS, 'Description of Barbados,' in Trinity College, Dublin, written about 1651, says: 'The chief fusling they make in the Island is Rambullion, alias Kill-Devil, and this is made of sugar-canes distilled, a hot, hellish, and terrible liquor.'" G. Warren's Description of Surinam, 1661, shows the word in its present short term; 'Rum is a spirit extracted from the juice of sugar-canes . . . called Kill-Devil in New England!' "Rambullion" is a Devonshire word, meaning 'a great tumult,' and may have been adopted from some of the Devonshire settlers in Barbados; at any rate, little doubt can exist that it has given rise to our word rum, and the longer name rumbowling, which sailors give to their grog." — Academy, Sept. 5, 1883.

RUM-JOHNNY, s. Two distinct meanings are ascribed to this vulgar word, both, we believe, obsolete.

a. It was applied, according to Williamson, (V.M., i. 167) to a low class of native servants who plied on the wharves of Calcutta in order to obtain employment from new-comers. That author explains it as a corruption of Rāmāţāni, which he alleges to be one of the commonest of Mahomedan names. [The Meery-jhony Gully, of Calcutta (Carey, Good Old Days,].
139) perhaps in the same way derived its name from one Mir Jân.]

1810.—“Generally speaking, the present bawians, who attach themselves to the captains of European ships, may without the least hazard of controversy, be considered as nothing more or less than Rum-johnnies of a larger growth.”—Williamson, V.M., i. 191.

b. Among soldiers and sailors, ‘a prostitute’; from Hind. rāmjānī, Skt. rāmā-janī, ‘a pleasing woman,’ ‘a dancing-girl.’

[R1:1799.—“... and the Rāmjentīs (Hindu dancing women) have been all day dancing and singing before the idol.”—Cobbe, in Life, 153.]

1814.—“I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the ramjannies 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; [2nd ed. ii. 127].

[R1:1816.—“But we must except that class of females called ravjannees, or dancing-girls, who are attached to the temples.”—Aristic Journal, ii. 375, quoting Whaten, Tour to Madras and China.]}

RUMNA, s. Hind. rûmnā, Skt. rumaṇa, ‘causing pleasure,’ a chase, or reserved hunting-ground.

1760.—“Abdul Chab Cawn murdered at the Rumna in the month of March, 1769, by some of the Hacarans...” — Van Suttart, i. 83.

1792.—“The Peshwa having invited me to a novel spectacle at his rumna (read rumna), or park, about four miles from Poona...”—Sir C. Mulet, in Forbes, Or. Mem. [2nd ed. ii. 82]. (See also verses quoted under PAWNEE.)

RUNN (OF CUTC), n.p. Hind. rān. This name, applied to the singular extent of sand-flat and salt-waste, often covered by high tides, or by land-floods, which extends between the Peninsula of Cutch and the mainland, is a corruption of the Skt. ēriṇa or ērīna, ‘a salt-heap, a desert,’ for of aranya, ‘a wilderness’]. The Runn is first mentioned in the Periplo, in which a true indication is given of this tract and its dangers.

[R1:c. A.D. 80-90.—“... But after passing the Sinthus R. there is another gulph running to the north, not easily seen, which is called Irison, and is distinguished into the Great and the Little. And there is an expanse of shallow water on both sides, and swift con-

[the rest of this text is not clear or complete and could not be transcribed accurately]
10:1. Mahommed Tughlak remodelled the currency, issuing gold pieces of 200 grs. and silver pieces of 140 grs.—an indication probably of a great "depreciation of gold" (to use our modern language) consequent on the enormous amount of gold bullion obtained from the plunder of Western and Southern India. Some years later (1230) Mahommed developed his notable scheme of a forced currency, consisting entirely of copper tokens. This threw everything into confusion, and it was not till six years later that any sustained issues of ordinary coin were recommenced. From about this time the old standard of 175 grs. was readopted for gold, and was maintained till the time of Sher Shah. But it does not appear that the old standard was then resumed for silver. In the reign of Mahommed's successor Feroz Shah, Mr. E. Thomas's examples show the gold coin of 175 grs. standard running parallel with continued issues of a silver (or professedly silver) coin of 140 grs.; and this, speaking briefly, continued to be the case to the end of the Lodi dynasty (i.e. 1526). The coinage seems to have sunk into one of great irregularity, not remedied by Baber (who struck ashrarfis (see ASHRAFEE) and dirhams, such as were used in Turkestan) or Humayun, but the reform of which was undertaken by Sher Shah, as above mentioned.

His silver coin of 175-178 grs. was that which popularly obtained the name of ṛaṇīya, which has continued to our day. The weight, indeed, of the coins so styled, never very accurate in native times, varied in different States, and the purity varied still more. The former never went very far on either side of 170 grs., but the quantity of pure silver contained in it sunk in some cases as low as 140 grs., and even, in exceptional cases, to 100 grs. Variation however was not confined to native States. Rupees were struck in Bombay at a very early date of the British occupation. Of these there are four specimens in the Br. Mus. The first bears obv. 'THE RUPEE OF BOMBAY. 1677. BY AUTHORITY OF CHARLES THE SECOND; rev. KING OF GREAT BRITAIN . FRANCE . AND . IRELAND.' Wt. 1678 gr. The fourth bears obv. 'HON . SOC . ANG . IND . ORI.' with a shield; rev. 'A . DEO . PAX . ET . INCREMENTUM :—MON . BOMBAY . ANGLIC . REGIM.' A° 78.' Weight 1778 gr. Different Rupees minted by the British Government were current in the three Presidencies, and in the Bengal Presidency several were current; viz. the Sikka (see SICCA) Rupee, which latterly weighed 192 grs., and contained 176 grs. of pure silver; the Farrukhabad, which latterly weighed 180 grs.,* containing 165-215 of pure silver; the Benares Rupee (up to 1819), which weighed 174-76 grs., and contained 168-885 of pure silver. Besides these there was the Chalâni or 'current' rupee of account, in which the Company's accounts were kept, of which 116 were equal to 100 sikkas. ["The bhari or Company's Arcot rupee was coined at Calcutta, and was in value 31/2 per cent. less than the Sikka rupee." (Beveridge, Bakorganj, 99.)] The Bombay Rupee was adopted from that of Surat, and from 1800 its weight was 178-32 grs.; its pure silver 164-94. The Rupee at Madras (where however the standard currency was of an entirely different character, see PAGODA) was originally that of the Nawâb of the Carnatic (or 'Nabob of Arcot') and was usually known as the Arcot Rupee. We find its issues varying from 171 to 177 grs. in weight, and from 160 to 170 of pure silver; whilst in 1811 there took place an abnormal coinage, from Spanish dollars, of rupees with a weight of 188 grs. and 169-20 of pure silver.

Also from some reason or other, perhaps from commerce between those places and the 'Coast,' the Chittagong and Dacca currency (i.e. in the extreme east of Bengal) "formerly consisted of Arcot rupees; and they were for some time coined expressly for those districts at the Calcutta and

* The term Sonaut rupees, which was of frequent occurrence down to the reformation and unification of the Indian coinage in 1833, is one very difficult to elucidate. The word is properly samud, pl. of Ar. sonat, a year. According to the old practice in Bengal, coins deteriorated in value, in comparison with the rupee of account, when they passed the third year of their currency, and these rupees were termed Samud or Sonaut. But in 1773, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 19th son or year of Shah 'Alam (the Mogul then reigning). And in all later uses of the term Sonaut it appears to be equivalent in value to the Farrukhabad rupee, or the modern "Company's Rupees" (which was of the same standard).
RUPEE. 776  RUTTEE, RETTEE.

Dacca Mints." (1) (Prinsep, Useful Tables, ed. by E. Thomas, 24.)

These examples will give some idea of the confusion that prevailed (with-out any reference to the vast variety besides of native coinages), but the subject is far too complex to be dealt with minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional Sicca in Bengal, though assimilating the rupees over the rest of India. The Sicca was abolished as a coin by Act XII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight, and 165 pure silver, representing therefore in fact the Farrukhabad Rupee.

1610.—"This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee lesse than five or sixe hundred thousand persons, insomuch that the waters were not sufficient for them; a Mussocke (see MUS-SUCK) of water being sold for a Rupia, and yet not enough to be had."—Hawkins, in Purchas, i. 427.

[1615.—"Roupies Jangers (Jahangir's) of 100 pias, which goeth four for five ordinary roupies of 80 pias called Cassanes (see KUZZANNA), and we value them at 2s. Ad. per piece: Cecass (see SICCA) of Amadavrs which goeth for 80 pias; Chavallees of Agra, which goeth for 50 pias,"—Foster, Letters, iii. 87.]

1616.—"Rupias monetae genus est, quorum singularis xxvi. asssibus gallicis aut circiter aequivalent."—Jarric, iii. 83.

... As for his Government of Patan onely, he gave the King eleven Leckes of Rupiases (the Rupia is two shillings, two-pence sterling) ... wherein he had Regall Authoritie to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the yeare."—Sir T. Roe, in Purchas, i. 548; [Hak. Soc. i. 239, with some differences of reading].

"They call the pieces of money roopées, 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.

[ "This money, consisting of the two-shilling pieces of this country called Roopées."—Foster, Letters, iv. 229.]

1648.—"Reducing the Rupie to four and twenty Holland Stuyvers."—Van Twist, 26.

1653.—"Roupie est une monéoye des Indes de la valeur de 30s." (i.e. sous).—De la Bonl-laye-de-Gouv, ed. 1657, p. 355.

c. 1666.—"And for a Rouppy (in Bengal) which is about half a Crown, you may have 20 good Pullets and more; Geese and Ducks, in proportion."—Bernier, E. P. p. 140; [ed. Contable, 438].

1673.—"The other was a Goldsmith, who had coined copper Rupees."—Frery, 97.

1677.—"We do, by these Presents ... give and grant unto the said Governor and Company ... full and free Liberty, Power, and Authority ... to stamp and coin ... Monies, to be called and known by the Name or Names of Rupees, Pices, and Budgrooks, or by such other Name or Names ..."—Letters Patent of Charles II. In Charters of the E. I. Co., p. 111.

1771.—"We fear the worst however; that is, that the Government are about to interfere with the Company in the management of Affairs in India. Whenever that happens it will be high Time for us to decamp, I know the number of the King's Officers pretty well; and however they may decy our manner of acting they are ready enough to grasp at the Rupees whenever they fall within their Reach."—M.S. Letter of James Rennell, March 31.

RUSSUD, s. Pers. rasad. The provisions of grain, forage, and other necessaries got ready by the local officers at the camping ground of a military force or official cortège. The vernacular word has some other technical meanings (see Wilson), but this is its meaning in an Anglo-Indian mouth.

[c. 1640-50.—Rasad. (See under TANA.)

RUT, s. Hind. rath, 'a chariot.' Now applied to a native carriage drawn by a pony, or oxen, and used by women on a journey. Also applied to the car in which idols are carried forth on festival days. [See BOOK.]

[1810-17.—"Tippee's Aumil ... wanted iron, and determined to supply himself from the rut, (a temple of carved wood fixed on wheels, drawn in procession on public occasions, and requiring many thousand persons to effect its movement)."—Wilks, Sketches, Madras reprint, ii. 281.

[1813.—"In this camp hackeries and ruths, as they are called when they have four wheels, are always drawn by bullocks, and are used, almost exclusively, by the Bæcs, the Nach girls, and the bankers."—Broughton, Letters, ed. 1892, p. 117.]

1829.—"This being the case I took the liberty of taking the rut and horse to camp as prize property."—Mem. of John Shipps, ii. 183.

RUTTEE, RETTEE, s. Hind. ratti, râti, Skt. râktika, from rakka, 'red.' The seed of a leguminous creeper.
(Abrus precatorius, L.) sometimes called country liquorice—a pretty scarlet pea with a black spot—used from time immemorial in India as a goldsmith's weight, and known in England as 'Crab's eyes.' Mr. Thomas has shown that the ancient ratti may be taken as equal to 1-75 grs. Troy (Numismata Orientalia, New ed., Pt. I. pp. 12-14).

This work of Mr. Thomas contains interesting information regarding the old Indian custom of basing standard weights upon the weight of seeds, and we borrow from his paper the following extract from Manu (viii. 132): "The very small mote which may be discerned in a sunbeam passing through a lattice is the first of quantities, and men call it a trasarenu. 133. Eight of these trasarenu are supposed equal in weight to one minute poppy-seed (likhyā), three of those seeds are equal to one black mustard-seed (raja-sarshapa), and three of these last to a white mustard-seed (gaurasarshapa). 134. Six white mustard-seeds are equal to a middle-sized barley-corn (yava), three such barley-corns to one krishnala (or raktika), five krishnulas of gold are one másha, and sixteen such máshas one swarna." &c. (ibid. p. 13).

In the Ain, Abul Fazl calls the ratti surkh, which is a transliteration (Pers. for 'red'). In Persia the seed is called chashm-i-khurūs, 'Cock's eye' (see Blockmann's E.T., i. 16 n., and Jarrett, ii. 354). Further notices of the ratti used as a weight for precious stones will be found in Sir W. Elliot's Coins of Madras (p. 49). Sir Walter's experience is that the ratti of the gem-dealers is a double ratti, and an approximation to the mañjādi (see MANGELIN). This accounts for Tavernier's valuation at $\frac{1}{2}$ grs. [Mr. Ball gives the weight at 2-66 Troy grs. (Tavernier, ii. 448).]

c. 1676.—"At the mine of Sommelpeur in Bengal, they weigh by Ratti's, and the Rati is seven eighths of a Carat, or three grains and a half."—Tavernier, E.T. ii. 140; [ed. Ball, ii. 89].

RYOT, s. Ar. ra'iyat, from ra'd, '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 raija, 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 JEZYA).

[1609.—"Riats or clownes." (See under DOAI.)]

1778.—"For some period after the creation of the world there was neither Magistrate nor Punishment ... and the Ryots were nourished with piety and morality."—Halhed, Gentoo Code, 41.

1789.—"To him in a body the Ryots complain'd That their houses were burnt, and their cattle distrain'd." The Letters of Sinpkin the Second, &c. 11.

1790.—"A ra'iyat is rather a farmer than a husbandman."—Cobden, in Life, 42.

1808.—"The ryots were all at work in their fields."—Lord Valentia, ii. 127.

1813.—"And oft around the cavern fire On visionary schemes debate, To snatch the Rayahs from their fate." Byron, Bride of Abydos.

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 soucars (see SOWCAR) respecting loans and advances ... is essential to a judge."—Sir T. Munro, in Life, ii. 17.

1870.—"Ryot is a word which is much ... misused. It is Arabic, but no doubt comes through the Persian. It means 'protected one,' 'subject,' 'a commoner,' as distinguished from 'Rais' or 'noble.' In a native mouth, to the present day, it is used in this sense, and not in that of tenant."—Systems of Land Tenure (Cobden Club), 190.

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 Raies and Raitat.

1877.—"The great financial distinction between the followers of Islam ... and the rayahs or infidel subjects of the Sultan, was the payment of karatch or capitation tax."—Finlay, II. of Greece, v. 22 (ed. 1877).

1884.—"Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere, except in the Cyclades ... seized on the greater part of the most fertile lands. Hence they formed the landlord class of Greece; whilst the Rayahs, as the Turks style their non-Musulman 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. ṭuṛtawdr, formed from the preceding. The ryotwarry system is that under which the settlement for land revenue is made directly by the Government agency with each individual cultivator holding land, not with the village community, nor with any middleman or landlord, payment being also received directly from every such individual. It is the system which chiefly prevails in the Madras Presidency; and was elaborated there in its present form mainly by Sir T. Munro.

1824.—"It has been objected to the ryotwārī system that it produces unequal assessment and destroys ancient rights and privileges; but these opinions seem to originate in some misapprehension of its nature."—Minutes, &c., of Sir T. Munro, і. 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 Gloig's Life (iii. 355) that Munro wrote 'Rayetwar.'

SABAIIO, ÇABAIO, &c., n.p. The name generally given by the Portuguese writers to the Mahomedan 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 Bāhrāmānī 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 Shāhī family which reigned in Bijapur from 1489 to the end of the following century (see IDALCAN). His real name was Abdul Muẓaffar Yūsuf, with the surname Sūbā or Savā. 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 Sūtār in Persia [see Bombay Gazetteer, xxiii. 404]. García de Orta does not seem to have been aware of this history, and he derives the name from Sahlīb (see below), apparently a mere guess, though not an unnatural one. Mr. Birch's surmise (Albouquerque, іі. 82), with these two old and obvious sources of suggestion before him, that "the word may possibly be connected with sipāhī, Arabic, a soldier," is quite inadmissible (nor is sipāhī Arabic). [On this word Mr. Whiteway writes: "In his explanation of this word Sir H. Yule has been misled by Barros. Conto (Dec. iv. Bk. 10 ch. 4) is conclusive, where he says: 'This Čufū extended the limits of his rule as far as he could till he went in person to conquer the island of Goa, which was a valuable possession for its income, and was in possession of a lord of Canara, called Savay, a vassal of the King of Canara, who then had his headquarters at what we call Old Goa. As there was much jungle here, Savay, the lord of Goa, had certain houses where he stayed for hunting. These houses still preserve the memory of the Hindu Savay, as they are called the Savayo's house, where for many years the Governors of India lived. As our João de Barros could not get true information of these things, he confounded the name of the Hindu Savay with that of Čufū (? 'Yūsuf) Adil Shāh, saying in the 5th Book of his 2nd Decade that when we went to India a Moor called Soay was lord of Goa, that we ordinarily called him Sabayo, and that he was a vassal of the King of the Deccan, a Persian, and native of the city of Savā. At this his sons laughed heartily when we read it to them, saying that their father was anything but a Turk, and his name anything but Čufū.' This passage makes it clear that the origin of the word is the Hindu title Sūtār, Hind. Savā, 'having the excess of a fourth,' 'a quarter better than other people,' which is one of the titles of the Maharājā of Jaypur. To show that it was more or less well known, I may point to the little State of Sūndā, which lay close to Goa on the S.E., of which the Rāja was of the Vijayanagar family. This little State became independent after the destruction of Vijayanagar, and remained in existence till absorbed by Tippoo Sultan. In this State Sūtār was a common honorific of the ruling family. At the same time Barros was not alone in calling Adil Shāh the Sabaio (see Albouquerque, Cartas, p. 24), where the name occurs. The mistake having been made, everyone accepted it."]
There is a story, related as unquestionable by Firishta, that the Sabaio was in reality a son of the Turkish Sultan Agá Murád (or 'Anurath') II., who was saved from murder at his father's death, and placed in the hands of 'Imád-ud-dín, a Persian merchant of Sívá, by whom he was brought up. In his youth he sought his fortune in India, and being sold as a slave, and going through a succession of adventures, reached his high position in the Deccan (Briggs, Firishta, iii. 7-8).

1510.—"But when Afonso Dalboquerque took Goa, it would be about 40 years more or less since the Cabaio 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 Mamalukes, he himself being also a Mamaluke. . . ."—Varthema, 116.

1516.—"Going further along the coast there is a very beautiful river, which sends two arms into the sea, making between them an island, on which stands the city of Goa belonging to Deccan, and it was a principality of itself with other districts adjoining in the interior; and in it there was a great Lord, as vassal of the said King (of Deccan) called 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 Narsinga, as he did until his death. And then he left this city to his son Cabaym Hydalcan . . ."—Barros, Lisbon ed. 257.

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 Asfior in Arabic means 'lord.' . . ."—García, f. 36.

SAFLE-FISH. See HILSA.

SAFLE-FISH. See HILSA.

SADRAS, SADRASPATAM, 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 Maddraspam. The correct name is Sadrara; but it is sometimes made into Sadrang- and Shatranj-patam. The Madras Gloss, gives Tam, Shathurangoppatamam, Skt. chatur-anga, 'the four military arus, infantry, cavalry, elephants and cars.']

Fryer (p. 28) calls it Sandrascalpatam, which is probably a misprint for Sadrascalpatam.

1672.—"From Tirepolier you come . . . to Sadrascalpatam, where our people have a Factory."—Balduens, 152.

1726.—"The name of the place is properly Sandrascalpatam; but for short it is also called Sadrampatam, and most commonly Sadrascalpatam. In the Tellinda 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. The curious explanation of Shatranj or 'chess,' as 'a thousand troubles,' is no doubt some popular etymology; such as P. saflan, 'a hundred griefs.' The word is really of Sanskrit origin, from Chaturanga, literally, 'quadrupartite;' the four constituent parts of an army, viz. horse, foot, chariots and elephants.

[1727.—"Saderass, or Sadderass Patam." (See under LONG-CLOTH.)]

c. 1780.—"J'avois pensé que Sadras auroit été le lieu où devaient finir mes contrariétés et mes courses."—Hautier, i. 141.

"'Non, je ne suis point Anglois, m'écrit-je avec indignation et transport; 'je suis un Hollandais de Sadringsapatam.'"—Ibid. 191.

1781.—"The chief officer of the French now despatched a summons to the English commander of the Fort to surrender, and the commandant, not being of opinion he could resist . . . evacuated the fort, and proceeded by sea in boats to Sudrung Puttan."—H. of Hyder Nârî, 447.

SAFFLOWER. s. The flowers of the annual Carthamus tinctorius, L. (N.O. Compositae), a considerable article of export from India for use of a red dye, and sometimes, from the resemblance of the dried flowers to saffron, termed 'bastard saffron.' The colouring matter of safflower is the basis of rouge. The name is a curious modification of words by the 'striving after meaning.' For it points, in the first half of the name, to the analogy with saffron, and in the second half, to the object of trade being a flower. But neither one nor the other of these meanings forms any real element in the word. Safflower appears to be an eventual corruption of the Arabic name of the thing, *as bursts.* This word we find in medieval trade-lists (e.g. in Pegolotti) to take various forms such as asirr, astir, astor, saffo, saffre, saffro; from the last of which the transition to safflower is natural. In
the old Latin translation of Avicenna, it seems to be called *Crocos hortulanus*, for the corresponding Arabic is given *husfur*. Another Arabic name for this article is *kurtum*, which we presume to be the origin of the botanist's *carthamus*. In Hind. it is called *kusumbha* or *kusum*. Bretschneider remarks that though the two plants, saffron and safflower, have not the slightest resemblance, and belong to two different families and classes of the nat. system, there has been a certain confusion between them among almost all nations, including the Chinese.


This plant yields a colouring matter, used in dyeing. There are two kinds, cultivated and wild, both of which grow in Arabia, and the seeds of which are called *al-kurtum*." — Ibn Baithar, ii. 196.


1612.—"The two Indian ships aforesaid did discharge these goods following . . . *oosfar*, which is a red die, great quantitie." — Capt. Saris, in Purchas, i. 347.


1813.—"*Safflower* (Cussum, Hind., *As-four* Arab.) is the flower of an annual plant, the *Carthamus tinctorius*, growing in Bengal and other parts of India, which when well-cured is not easily distinguishable from saffron by the eye, though it has nothing of its smell or taste." — Milburn, ii. 328.

**SAFFRON**, s. Arab. *za'farân*. 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 *açafraõ da terra* ("country saffron"). The Hind. name is *halds*, or in the Deccan *halad*, [Skt. *haridra*, hari, "green, yellow"]. Garcia de Orta calls it *croco Indiaeco*, 'Indian saffron.' Indeed, Dozy shows that the Arab. *kurkum* for turmeric (whence the bot. Lat. *curcuma*) is probably taken from the Greek *krákos* or obl. *krákon*.

Moodeen Sherif says that *kurkum* is applied to saffron in many Persian and other writers.

c. 1200.—"The Persians call this root *al-Hard*, and the inhabitants of Busra call it *al-Kurkum*, and *al-Kurkum* is *Saffron*.

They call these plants *Saffron* because they dye yellow in the same way as Saffron does." — Ibn Baithar, ii. 370.

1563.—"*R.* Since there is nothing else to be said on this subject, let us speak of what we call 'country saffron.'

"O. This is a medicine that should be spoken of, since it is in use by the Indian physicians; it is a medicine and article of trade much exported to Arabia and Persia. In this city (Goa) there is little of it, but much in Malabar, i.e., in Cananor and Calecut. The Canarins call the root *alad*; and the Malabars sometimes give it the same name, but more properly call it *manjate*, and the Malays *cunket*; the Persians, *darsad*, which is as much as to say 'yellow-wood.' The Arabs call it *habet*; and all of them, each in turn, say that this saffron does not exist in Persia, nor in Arabia, nor in Turkey, except what comes from India." — Garcia, f. 78v. Further on he identifies it with *curcuma*.

1726.—"*Cureuma, or Indian Saffron*." — Valentijn, *Chor. 42.*

**SAGAR-PESHA**, s. Camp-followers, or the body of servants in a private establishment. The word, though usually pronounced in vulgar Hind. as written above, is Pers. *shâgird-pesha* (lit. *shâgird, 'a disciple, a servant,' and *pesha*, 'business').

[1767.—"*Saggur Depessah-pay." . . ."—In *Long, 513.*]

**SAGO.** s. From Malay *sâgä*. The farinaceous pith taken out of the stem of several species of a particular genus of palm, especially *Metroxylon laevis*, Mart., and *M. Rumphiï*, Willd., found in every part of the Indian Archipelago, including the Philippines, wherever there is proper soil. They are most abundant in the eastern part of the region indicated, including the Moluccas and N. Guinea, which probably formed the original habitat; and in these they supply the sole bread of the natives. In the remaining parts of the Archipelago, *sago* is the food only of certain wild tribes, or consumed (as in Mindanao) by the poor only, or prepared (as at Singapore, &c.) for export. There are supposed to be five species producing the article.

1928.—"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 paste in the world, from which they make whatever they choose, cakes of sorts, and excellent bread, of which I, Friar Odoric, have eaten."—Fr. Odoric, in Cathay, &c., 32.

1522. "Their bread (in Tidore) they make of the wood of a certain tree like a palm-tree, and they make it in this way. They take a piece of this wood, and extract from it certain long black thorns which are situated there; then they pound it, and make bread of it which they call sagu. They make provision of this bread for their sea voyages."—Pigafetta, Hak. Soc. p. 136. This is a bad description, and seems to refer to the Sagwire, not the true sago-tree.

1552. "There are also other trees which are called sagues, 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 Sagum, which is the pith of a tree which is like a palm-tree, except that the leaf is softer and smoother, and the green of it is rather dark."—Barros, III. v. 5.

1579. "... and a Kind of meale which they call Sago, made of the toppes of certaine trees, tasting in the mouth like some curds, but melts away like sugar."—Drake's Voyage, Hak. Soc. p. 142.

Also in a list of "Certaune Wordes of the Naturall Language of Iauu."; "Sagu, bread of the Countrie."—Hokl. iv. 246.

c. 1690. "Primo Sagus genuina, Malaeic Sagu, sive Lupia tinta, h.e. vera Sagu."—Rumphius, i. 75. (We cannot make out the language of lupia tinta.)

1727. "And the inland people subsist mostly on Sagow, the Pith of a small Twig split and dried in the Sun."—A. Hamilton, ii. 93; [ed. 1744].

**SAGWIRE, s.** A name applied often in books, and, formerly at least, in the colloquial use of European settlers and traders, to the Gomuti palm or Arenga saccharifera, Labill., which abounds in the Ind. Archipelago, and is of great importance in its rural economy. The name is Port. saqueira (analogous to palmeira), in Span. of the Indies saguran, and no doubt is taken from sagu, as the tree, though not the Sago-palm of commerce, affords a sago of inferior kind. Its most important product, however, is the sap, which is used as toddy (q.v.), and which in former days also afforded almost all the sugar used by natives in the islands. An excellent cordage is made from a substance resembling black horse-hair, which is found between the trunk and the fronds, and this is the gomuti of the Malays, which furnished one of the old specific names (Borassus gomutis, Loureiro). There is also found in a like position a fine cotton-like substance which makes excellent tinder, and strong stiff spines from which pens are made, as well as arrows for the blow-pipe, or Sumptan (see SARBATANE). "The seeds have been made into a confection, whilst their pulpy envelope abounds in a poisonous juice—used in the barbarian wars of the natives—to which the Dutch gave the appropriate name of 'hell-water'" (Crawfurd, Desc. Dict. p. 145). The term saqueire 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, ingenis etiam modus arborum quas Sagurus vocant, quaque varia suggerunt commoda."—Jarric, i. 201.


1784. "The natives drink much of a liquor called saqueire, drawn from the palm-tree."—Forrest, Meryti, 73.

1820. "The Portuguese, I know not for what reason, and other European nations who have followed them, call the tree and the liquor saqueire."—Crawfurd, Hist. i. 401.

**SAHIB, s.** The title by which, all over India, European gentlemen, and it may be said Europeans generally, are addressed, and spoken of, when no disrespect is intended, by natives. It is also the general title (at least where Hindustani or Persian is used) which is affixed to the name or office of a European, corresponding thus rather to Monsieur than to Mr. For Colonel Sahib, Collector Sahib, Lord Sahib, and even Sergeant Sahib are thus used, as well as the general vocative Sahib! 'Sir!' In other Hind. use the word is equivalent to 'Master'; and it is occasionally used as a specific title both among Hindus and Musulmans, e.g. Appa Sahib, Tipu Sahib; and generically is affixed to the titles of
men of rank when indicated by those titles, as Khan Sahib, Nawab Sahib, Raja Sahib. The word is Arabic, and originally means 'a companion'; (sometimes a companion of Mahommed).

[In the Arabian Nights it is the title of a Wazir (Burton, i. 218).]

1673.—"... To which the subtle Heathen replied, Sahab (i.e. Sir), why will you do more than the Creator meant?"—Fryer, 417.

1689.—"Thus the distracted Husband in his Indian confest, English fashion, Sab, best fashion, have one Wife best for one Husband."—Ovington, 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 Mogusul, i. 194.

[ST. DEAVES, n.p. A corruption of the name of the island of Sandwip in the Bay of Bengal, situated off the coast of Chittagong and Noakhali, which is best known in connection with the awful loss of life and property in the cyclone of 1876.

[1888.—"From Chittagaum we sailed away the 29th January, after had sent small vessels to search round the Island St. Deaves."—In Yule, Hedges' Diary, Hak. Soc. II. lxxx.]

SAINT JOHN'S, n.p.

a. An English sailor's corruption, which for a long time maintained its place in our maps. It is the 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. [Dossahbai Framji, Hist. of the Parsees, i. 30.]
The proper name of the place, which is in lat. 20° 12' and lies 88 m. north of Bombay, is apparently Sanjan (see Hist. of Cambay, in Bo. Govt. Selections, No. xxvi., N.S., p. 52), but it is commonly called Sanján. E. B. Eastwick in J. Bo. As. Soc. R. i. 167, gives a Translation from the Persian of the "Kisgh-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 Umbargàn. "Evidence of the greatness of Sanján is found, for miles around, in old foundations and bricks. The bricks are of very superior quality."—Bomb. Gazetteer, vol. xiv. 302, [and for medieval references to the place, ibid. I. Pt. i. 262, 520 seq.]

c. 1150.—"Sindan is 1½ mile from the sea... The town is large and has an extensive commerce both in exports and imports."—Edrisi, in Elliot, i. 85.

c. 1599.—"When the Dastur saw the soil was good, he selected the place for their residence: The Dastur named the spot Sanján, and it became populous as the Land of Iran."—Kisghah, &c., as above, p. 179.

c. 1616.—"... aldea Nargol... in the lands of Daman was infested by Malabar Moors in their parís, who commonly landed there for water and provisions, and plundered the boats that entered or quitte the river, and the passengers who crossed it, with heavy loss to the aldeas adjoining the river, and to the revenue from them, as well as to that from the custom-house of Sangens."—Bocarro, Decades, 570.

1623.—"... La mattina seguenti, fatto giorno, scoprimmo terra di lontano... in a luogo pochissimo da Bassaam, quasi! Inglese chiamano Terra di San Giovanni... ma nella carta da navigare vidi esser notato, in lingua Portoghese, col nome d'ilha das vacas, o 'isole delle vacche' al modo nostro."—P. della Valle, ii. 500; [Hak. Soc. i. 16.]

1630.—"... it happened that in safety they made to the land of St. John on the shores of India..."—Lord, The Religion of the Persians, 3.

1644.—"... Besides these four posts there are in the said district four Taxadores (see TANADAR), or different Captainships, called Sangés (St. John's), Dánn, Máim, and Trapor."—Bocarro (Port. MS.).

1673.—"... In a Week's Time we turned it up, sailing by Besen, Tarapore, Valentine's Peak, St. John's, and Daman, the last City northward on the Continent, belonging to the Portuguese."—Fryer, 82.

1808.—"... They (the Parsee emigrants) landed at Dian, and lived there 19 years; but, disliking the place... the greater part of them left it and came to the Guzerat coast, in vessels which anchored off Beijan, the name of a town."—R. Drummond.

1813.—"... The Parsees or Guebres... continued in this place (Diu) for some time, and then crossing the Gulp, landed at Suzan, near Nunsaree, which is a little to the southward of Surat."—Forbes, Or. Mem. i. 109; [2nd ed. i. 78.]

1841.—"The high land of St. John, about 3 leagues inland, has a regular appearance..."—Harehorough's Directory, ed. 1841, i. 470.

1872.—"... In connexion with the landing of the Persis at Sanján in the early part of the 8th century, there still exist copies of the 15 Sanskrit Slokas, in which their Mobeds explained their religion to Jâd Rânâ, the Râja of the place, and the reply he gave them..."—Ind. Antiq. i. 214. The Slokas are given. See them also in Dossahbai Framji's Hist. of the Parsees, i. 31.

b. ST. JOHN'S ISLAND, n.p. This again is a corruption of San-
SALAK.

Shan, or more correctly Shang-chung, the Chinese name of an island about 60 or 70 miles S.W. of Macao, and at some distance from the mouth of the Canton River, the place where St. Francis Xavier died, and was originally buried.


1687.—"We came to Anchor the same day, on the N.E. end of St. John's Island. This Island is in Lat. about 32 d. 30 min. North, lying on the S. Coast of the Province of Quangtung or Canton in China."—Dampier, i. 406.

1727.—"A Portuguese Ship . . . being near an Island on that Coast, called after St. Juan, some Gentlemen and Priests went ashore for Diversion, and accidentally found the Saint's Body uncorrupted, and carried it Passenger to Goa."—A. Hamilton, i. 252; [ed. 1744, ii. 255].


c. ST. JOHN'S ISLANDS. This is also the chart-name, and popular European name, of two islands about 6 m. S. of Singapore, the chief of which is properly Pulo Sikajang, [or as Denny's (Desc. Dict. 321) writes the word, Pulo Skiyan].

SAIVA, s. A worshipper of Śiva; Skt. Saiva, adj., 'belonging to Siva.'

1651.—"The second sect of the Bramins, Ševīvā. . . by name, say that a certain Ševa-rā is the supreme among the gods, and that all the others are subject to him."—Rogerius, 17.

1867.—"This temple is reckoned, I believe, the holiest shrine in India, at least among the Shaivites."—By. Milman, in Memoirs, p. 48.

SALA, s. Hind. salā, 'brother-in-law,' i.e. wife's brother; but used elliptically as a low term of abuse.

[1856.—"Another reason (for infanticide) is the blind pride which makes them hate that any man should call them sala, or Suseor—brother-in-law, or father-in-law."—Forbes, Rās Mālā, ed. 1878, 616.]

1881.—"Another of these popular Paris sayings is 'et ta sœur?' which is as insulting a remark to a Parisian as the apparently harmless remark sallā, 'brother-in-law,' is to a Hindoo."—Sat. Rev., Sept. 10, 326.

SALĀMA, s. A salutation; properly oral salutation of Mahomedans to each other. Arab. salām, 'peace.' Used for any act of salutation; or for 'compliments.'

[c. 60 B.C.—"'ΔΛΛ' ει μεν Σίρος εσσί Σαλάμι, ει δ' ουν σ' εις φοίνιξ 'Ναίδιος,' ει δ' Ελλην 'Χαίρε'. το δ' αέτο φράσου."—Meleagros, in Anthologia Palatina, vii. 149.
The point is that he has been a bird of passage, and says good-bye now to his various resting-places in their own tongue.]

1513.—"The ambassador (of Bisnagar) entering the door of the chamber, the Governor rose from the chair on which he was seated, and stood up while the ambassador made him great calema."—Correa, Lendas, i. 377. See also p. 431.

1552.—"The present having been seen he took the letter of the Governor, and read it to him, and having read it told him how the Governor sent him his calema, and was at his command with all his fleet, and with all the Portuguese. . . ."—Castanheda, iii. 445.

1611.—"Calema. The salutation of an inferior."—Cobbett's, Sp. Dict. s.v.

1626.—"Hee (Selim i.e. Jahangir) turneth over his Beades, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their salams or good morrow . . . ."—Purchas, Pilgrimage, 533.

1638.—"En entrant ils se salissent de leur Salam qu'ils accompagnent d'une profonde inclination."—Mandello, Paris, 1659, 223.

1648.—". . . this salutation they call salam; and it is made with bending of the body, and laying of the right hand upon the head."—Van Twist, 55.

1689.—"The Salem of the Religious Bramins is, to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out."—Ovington, 183.

1694.—"The Town Conicopolies, and chief inhabitants of Egmore, came to make their Salam to the President."—Wheeler, i. 281.

1717.—"I wish the Priests in Tranquebar a Thousand fold Schalam."—Philipps's Acct. 62.

1809.—"The old priest was at the door, and with his head uncovered, to make his salaams."—Lt. Valentina, i. 273.

1813.—"' Ho! who art thou?—This low salam Replies, of Moslem faith I am.'"—Byron, The Gitaner.

1832.—"Il me rendit tous les salams que je fis autrefois au 'Grand Mogol.'"—Jacquemont, Corresp. ii. 137.

1844.—"All chiefs who have made their salam are entitled to carry arms personally."—G. O. of Sir C. Napier, 2.

SALAK, s. A singular-looking fruit, sold and eaten in the Malay regions, described in the quotation.
It is the fruit of a species of rattan (Salacca edulis), of which the Malay name is rotan-salak.

1768-71. — "The salac (Calamus rotang Salacca) which is the fruit of a prickly bush, and has a singular appearance, being covered with scales, like those of a lizard; it is nutritious and well tasted, in flavour somewhat resembling a raspberry." — Stavrovius, E.T. i. 241.

SALEB, SALEP, s. This name is applied to the tubers of various species of orchis found in Europe and Asia, which from ancient times have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of saleb has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to saleb, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. Saleb is identified correctly by Ibn Baithar with the Satyrion of Dioscorides and Galen. The full name in Ar. (analogous to the Greek orchis) is Khursî-ghal-tha'lab, i.e. 'testiculus vulpis'; but it is commonly known in India as ga'lab mîrî, i.e. Salep of Egypt, or popularly salep-mîrî. In Upper India saleb is derived from various species of Euodaphia, found in Kashmir and the Lower Himalaya. Saloop, which is, or used to be, supplied hot in winter mornings by itinerant vendors in the streets of London, is, we believe, a representative of Saleb; but we do not know from what it is prepared. [In 1889 a correspondent to Notes & Queries (7 ser. vii. 35) stated that "within the last twenty years saloop vendors might have been seen plying their trade in the streets of London. The term saloop was also applied to an infusion of the sassafras bark or wood. In Pereira's Materia Medica, published in 1850, it is stated that 'sassafras tea, flavoured with milk and sugar, is sold at daybreak in the streets of London under the name of saloop.' Saloop in balls is still sold in London, and comes mostly from Smyrna."]

In the first quotation it is doubtful what is meant by salif; but it seems possible that the traveller may not have recognised the tha'lab, ga'lab in its Indian pronunciation.

**c. 1340. — "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian rîf'ât of flour . . . 1000 of meat, a large number of rîf'ât (how many I don't now remember) of sugar, of ghee, of salif, of areca, and 1000 leaves of betel." — Ibn Batuta, iii. 382.

1727. — "They have a fruit called Salob, about the size of a Peach, but without a stone. They dry it hard . . . and being beaten to Powder, they dress it as Tea and Coffee are. . . . They are of opinion that it is a great restorative." — A. Hamilton, i. 125; [ed. 1744, i. 126].

[1754.—In his list of Indian drugs Ives (p. 44) gives "Rad. Salop, Persia Rs. 35 per hundred pounds." —]

1588. — "Saleb Misrie, a medicine, comes (a little) from Russia. It is considered a good nutritive for the human constitution, and is for this purpose powdered and taken with milk. It is in the form of flat oval pieces of about 80 grains each . . . It is sold at 2 or 3 Rupees per ounce."—Desc. of articles found in Bazaar of Cabool. In Punjab Trade Report, 1862, App. vi.

1882 (?)—"Here we knock against an ambulant salep-shop (a kind of tea which people drink on winter mornings); there against roaming oil, salt, or water-vendors, bakers carrying brown bread on wooden trays, peddlars with cakes, fellows offering dainty little bits of meat to the knowing purchaser."—Leckosia, The Capital of Cyprus, ext. in St. James's Gazette, Sept. 10.

SALEM, n.p. A town and inland district of S. India. Properly Shalem, which is perhaps a corruption of Chera, the name of the ancient monarchy in which this district was embraced. ["According to one theory the town of Salem is said to be identical with Seran or Sheran, and occasionally to have been named Sheralan; when S. India was divided between the three dynasties of Chola, Sera and Pandia, according to the generally accepted belief, Karur was the place where the three territorial divisions met; the boundary was no doubt subject to vicissitudes, and at one time possibly Salem or Serar was a part of Sera."—Le Fanu, Man. of Salem, ii. 18.]

SALEMPOORY, s. A kind of chintz. See allusions under PALEMPORE. [The Madras Gloss., deriving the word from Tel. sâle, 'weaver,' pura, Skt. 'town,' describes it as "a kind of cotton cloth formerly manufactured at Nellore; half the length of ordinary
Punjams" (see PIECE-GOODS). The third quotation indicates that it was sometimes white.]

[1598. — "Sarampuras." — Linschoten, Hak. Soc. i. 95.

[1611.— "I . . . was only doubtful about the white Betteslas and Salempuryas." — Dauvers, Letters, i. 155.

[1614.— "Salampora, being a broad white cloth." — Foster, ibid. ii. 32.]

1680.— "Certain goods for Bantam priced as follows:—


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 Pecon . . . and the Person detected is ordered to be severely whipped in the Face of the Publick. . . ."—Pt. St. David Consn., March 30 (MS. Records in India Office).

c. 1780.— "... en l'on y fabriquoit différentes espèces de toiles de coton, telles que salempours." — Haufner, ii. 461.

SALIGRAM. s. Skt. Śalagrahma (this word 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). [Other and less probable explanations are given by Oppert, Anc. Inhabitants, 337.] A pebble having mystic virtues, found in certain rivers, e.g. Gandak, Son, &c. Such stones are usually marked by containing a fossil amimonite. The śalagrahma 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 Brahmins; but it is especially connected with Vaishnava doctrine. In May 1883 a śalagrahma was the ostensible cause of great popular excitement among the Hindus of Calcutta. During the proceedings in a family suit before the High Court, a question arose regarding the identity of a śalagrahma, regarded as a household god. Counsel on both sides suggested that the thing should be brought into court. Mr. Justice Norris hesitated to give this order till he had taken advice. The attorneys on both sides, Hindus, said there could be no objection; the Court interpreter, a high-caste Brahman, said it could not be brought into Court, because of the coir-matting, but it might with perfect propriety be brought into the corridor for inspection; which was done. This took place during the excitement about the "Ilbert Bill," giving natives magisterial authority in the provinces over Europeans; and there followed most violent and offensive articles in several native newspapers reviling Mr. Justice Norris, who was believed to be hostile to the Bill. The editor of the Bengalee newspaper, an educated man, and formerly a member of the covenanted Civil Service, the author of one of the most unscrupulous and violent articles, was summoned for contempt of court. He made an apology and complete retraction, but was sentenced to two months' imprisonment.

c. 1590.— "Salgram is a black stone which the Hindoos hold sacred. . . . They are found in the river Sown, at the distance of 40 cose from the mouth."—Ayeen, Gladwin's E. T. 1800, ii. 25.; [ed. Jarrett, ii. 150].

1782.— "Avant de finir l'histoire de Vichenou, je ne puis me dispenser de parler de la pierre de Salagran. Elle n'est autre chose qu'une coquille petrifiée du genre des corées d'Aumou; les Indiens prétendent qu'elle représente Vichenou, parcequ'ils en ont découvert de neuf nuances différentes, ce qu'ils rapportent aux neuf incarnations de ce Dieu. . . . Cette pierre est aux sectateurs de Vichenou ce que le Lingam est à ceux de Chiven."—Sommeret, i. 307.

[1822.— "In the Nebuddah are found those types of Shiva, called Solgrammas, which are sacred pebbles held in great estimation all over India."—Wallace, Fifty Years in India, 236.]

1824.— "The salagramũ is black, hollow, and nearly round; it is found in the Gun- dūk River, and is considered a representation of Vishnu. . . . The Šalagramũ 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
SALABAD. 786  SALSETTE.

made it over to a Brahman ascetic with a
money present." — Sundrdbâi, in Punjáb
Notes and Queries, ii. 109. The sâlagrâma
is in fact a Hindu fetish.

SALABAD, s. This word, now
quite obsolete, occurs frequently in
the early records of English settle-
ments in India, for the customary or
prescriptive exactions of the native
Governments, and for native prescrip-
tive claims in general. It is a word
of Mahratti development, sâlabâd,
'perennial,' applied to permanent col-
lections or charges; apparently a
factitious word from Pers. sâl, 'year,'
and Ar. âbâd, 'ages.'
[1680.—"Salabad." See under ROOC-
KA.]

1703.—"... although these are hard-
ships, yet by length of time become Salabad
(as we esteem them), there is no great
demur made now, and are not recited here
as grievances." — In Wheeler, ii. 19.

1716.—"The Board upon reading them
came to the following resolutions: — That
for anything which has yet appeared the
Comatees (Comaty) may cry out their
Pennagundoo Nagaram ... at their houses,
feasts, and weddings, &c., according to
Salabad but not before the Pagoda of
Chindy Pillary. ..." — Ibid. 234.

1788.—"Salabad. (Usual Custom).
A word used by the Moors Government to
enforce their demand of a present." — Indian
Vocabulary (Stockdale).

SALOOTREE, SALUSTREE, s.
Hind. Sâlotar, Sâlotrî. A native
farrier or horse-doctor. This class is
now almost always Mahommedan.
But the word is taken from the Skt.
name Sâlîhotra, the original owner of
which is supposed to have written in
that language a treatise on the Veterin-
ary Art, which still exists in a form
more or less modified and imperfect.
"A knowledge of Sanskrit must have
prevailed pretty generally about this
time (14th century), for there is in
the Royal Library at Lucknow a work
on the veterinary art, which was
translated from the Sanskrit by order of
Ghiyâsû-d din Muhammad Shâh
Khâliji. This rare book, called Kur-
rutu-l-Mulk, was translated as early
as A.H. 783 (A.D. 1381), from an
original styled Sâlotar, which is the
name of an Indian, who is said to
have been a Brîhman, and the tutor
of Susruta. The Preface says the
translation was made 'from the bar-
barous Hindi into the refined Persian,
in order that there may be no more
need of a reference to infidels.'" —
(Elliot, v. 573-4.)

[1831.—"... your aloes are not genuine.'
'Oy yes, they are,' he exclaimed. 'My
salotre got them from the Bazaar." — Or.
Sport. Mag., reprint 1873, ii. 223.]

SALSETTE, n.p.
a. A considerable island immedi-
ately 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 occu-
pation 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
Kânâhâri (see KENNERY). The old
city of Tana (q.v.) also stands upon
Salsette. Salsette was claimed as
part of the Bombay dotation of Queen
Catherine, but refused by the Portu-
guese. The Maharrats took it from
them in 1739, and it was taken from
these by us in 1774. The name has
been by some connected with the salt-
works which exist upon the islands
(Saltinas). But it appears in fact to
be the corruption of a Mahratti name
Shâštî, from Shâstshâtî, meaning
'Sixty-six' (Skt. Shat-shashtî), because
(it is supposed) the island was alleged
to contain that number of villages.
This name occurs in the form Shat-
sashti in a stone inscription dated
Sak. 1103 (A.D. 1182). See Bo. J. R.
As. Soc. xii. 334. Another inscrip-
tion on copper plates dated Sak. 748
(A.D. 1027) contains a grant of the
village of Naura, "one of the 66 of
Sri Shânâka (Thana)," thus entirely
confirming the etymology (J.R. As.
Soc. ii. 353). I have to thank Mr. J. M.
Campbell, C.S.I., for drawing my
attention to these inscriptions.

b. Salsette is also the name of the
three provinces of the Goa territory
which constituted the Velhas Con-
quistas or Old Conquests. These lay
all along the coast, consisting of (1)

* "It is curious that without any allusion to
this work, another on the Veterinary Art, styled
Sâlotar, and said to comprise in the Sanskrit
original 16,000 sâlotas, was translated in the reign
of Shâh Jahân ... by Siyâd 'Abdulla Khan
Bahâdur Firoz Jang, who had found it among
some other Sanskrit books which ... had been
plundered from Amar Singh, Rânâ of Chitor."
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 Mormagaon, which is the terminus of the Portuguese Indian Railway, is in this Salsette. The name probably had the like origin to that of the Island Salsette; a parallel to which was found in the old name of the Island of Goa, Terça, meaning (Mahr.) '30 hamlets.' [See BARGANY.]

a. — 1586. — 'I, Aparádityey ("the paramount sovereign, the Ruler of the Koukana, the most illustrious King") have given with a libation of water 24 drachms, after exempting other taxes, from the fixed revenue of the oart in the village of Mahauli, connected with Shart-shashiti.' — Inscription edited by Pandit Bhágavatādīl Indrajit, in J. Bo. Br. R. A. S. xii. 332. [And see Bombay Gazetteer, I. Pt. ii. 544, 567.]

R'be 1lb j fedes (40,567)
And the custom-house (Magordom) of the said Maym . . . (48,000)
And Mzagag (Maggagou) . . . (11,500)
And Bombay (Mumbagou) . . . (23,500)
And the Cusba and Customs of Carumna . . . (94,700)
And in paddy (bate) . . xxii maces (see MOORAH) 1 condil (see CANDY)
And the Island of Salsete fedes (319,000)
And in paddie . . xxii maces 1 condil,' S. Botelho, Tombo, 142.

b. — 1585. — 'Beyond the Isle of Elephant (do Afijante) about a league distant is the island of Salsete. This island is seven leagues long by 5 in breadth. On the north it borders the Gulf of Cambay, on the south it has the I. of Elephant, on the east the mainland, and on the west the I. of Bombai or of Boa Vida. This island is very fertile, abounding in provisions, cattle, and game of sorts, and in its hills is great plenty of timber for building ships and galleys. In that part of the island which faces the S.W. wind is built a great and noble city called Thana; and a league and a half in the interior is an immense edifice called the Pagoda of Salsete; both one and the other objects most worthy of note; Thana for its decay (destruição) 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 Índia, 69-70.

1554. — 'And to the Tanadar (tenadar) of Salsete 30,000 reis.

'He has under him 12 peons (píões) of whom the chief governor takes 7; leaving him 5, which at the aforesaid rate amount to 10,800 reis.'

"And to a Parvu (see PARVOE) that he has, who is the country writer . . . and having the same pay as the Tenadar Mor, which is 3 pardaos a month, amounting in a year at the said rate to 10,800 reis." — Botelho, Tombo, in Subsidios, 211-212.

1610. — 'Frey Manuel de S. Mathias, guardian of the convent of St. Francis in Goa, writes to me that . . . in Goa alone there are 90 resident friars; and besides in Bardez and its adjuncts, viz., in the island of Salsete and other districts of the north they have 18 parishes (Freguezias) of native Christians with vicars; and five of the convents have colleges, or seminaries where they bring up little orphans; and that the said Ward of Goa extends 300 leagues from north to south." — Livros das Monções, 298.

[1674. — 'From whence these Pieces of Land receive their general Name of Salset . . . either because it signifies in Canarein a Granary. . . .' — Fryer, 62.]

1760. — 'It was a melancholy sight on the loss of Salset, to see the many families forced to seek refuge on Bombay, and among them some Portuguese Hidalgos or noblemen, reduced of a sudden from very flourishing circumstances to utter beggary.' — Grose, i. 72.

1768. — 'Those lands are comprised in 66 villages, and from this number it is called Salsette." — Foiral of Salsete, India Office MS.]

1777. — 'The acquisition of the Island of Salset, which in a manner surrounds the Island of Bombay, is sufficient to secure the latter from the danger of a famine." — Price's Tracts, i. 101.

1808. — 'The island of Sashky (corrupted by the Portuguese into Salsette) 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 quitrent.' — Bombay, Regn. I. of 1808, sec. ii.

1510. — 'And he next day, by order of the Governor, with his own people and many more from the Island (Goa) passed over to the mainland of Salsete and Antruz, scouring the districts and the tanadars, and placing in them by his own hand and tanadars and collectors of revenue, and put all in such order that he collected much money, 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 Idalxaa (Idalcan) promise and swear on our Koran (no mun mumpaf) and by the head of my eldest son, that I will remain always firm in the said amity with the King of Portugal and with his governors of India, and that the lands of Salsete and Barreos, which I have made contract and dotation 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 Idolauvan, who was formerly called Idolpau (Adil Khat),—Botelho, Tombo, 46.

1598.—"On the South side of the Island of Goa, when the river runneth againe into the Sea, there cometh even out with the coast a land called Salsette, which is also ynder the subjection of the Portuguages, and is...planted both with people and fruite."—Linschoten, 51; [Hak. Soc. i. 177].

1602.—"Before we treat of the Wars which in this year (c. 1546) Idolau (Adil Shah) waged with the State about the mainland provinces of Salsete 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 Visiapor."—Couto, IV. x. 4.

SALWEN, n.p. The great river entering the sea near Martaban in British Burma, and which the Chinese in its upper course call Lu-kiang. The Burmese form is Than-ibon, but the original form is probably Shan. ["The Salwen River, which empties itself into the sea at Maulmain, rivals the Irrawaddy in length but not in importance." (Forbes, British Burma, 8).]

SAMBOOK, s. Ar. sanbuk, and sunbik (there is a Skt. word sambikha, "a bivalve shell, but we are unable to throw any light on any possible transfer); a kind of small vessel formerly used in Western India and still on the Arabian coast. [See Bombay Gazetteer, xiii. Pt. ii. 470.] It is smaller than the bagalâ (see BUGGALOW), and is chiefly used to communicate between a roadstead and the shore, or to go inside the reefs. Burton renders the word 'a foyst,' which is properly a smaller kind of galley. See description in the last but one quotation below.

c. 590.—"It is the custom when a vessel arrives (at Madakshaw) that the Sultan's sunbik 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, 469.

1498.—"The Zambuco came loaded with dongs' dung, which they have in those islands, and which they were carrying, it being merchandize for Cambay, where it is used in dyeing cloths."—Correa, Lendas, i. 33-34.

In the curious Vocabulary of the language of Calicut, at the end of the Roteiro of Vasco da Gama, we find: "Barcas; Cambuco."

[1502.—"Zambucos." See under NA-CODA.]

1506.—"Questo Capitano si presa uno sambuco molto ricco, veniva dalla Mecha per Colocut."—Leonardo Ca' Masser, 17.

1510.—"As to the names of their ships, some are called Sambuchi, and these are flat-bottomed."—Varthema, 154.

1516.—"Item—our Captain Major, or Captain of Cochim shall give passes to secure the navigation of the ships and zambuquos of their ports... provided they do not carry spices or drugs that we require for our cargoes, but if such be found, for the first occasion they shall lose all the spice and drugs so loaded, and on the second they shall lose both ship and cargo, and all may be taken as prize of war."—Treaty of Lopo Soares with Coulaio (Quilon), in Botelho, Tombo, Subsidios, p. 32.

1516.—"Zambucos." See under ARECA.

1518.—"Zambuco." See under PROW.

1543.—"Item— that the Zambuquos which shall trade in his port in rice or nere (paddy) and cottons and other matters shall pay the customary dues."—Treaty of Martin Afonso de Sousa with Coulaém, in Botelho, Tombo, 37.

[1814.—"Sambouk," See under DHOW.

1855.—"Our pilgrim ship... was a Sambuk of about 400 arâbês (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, imminently raking forward, the main considerably longer than the mizen, and the former was provided with a large triangular latine..."—Burton, Pilgrimage to El Malinah and Mecca, i. 276; [Memorial ed. i. 188].

1858.—"The vessels of the Arabs called Sembuk are small Baggelows of 50 to 100 tons burden. Whilst they run out forward into a sharp prow, the after part of the vessel is disproportionately broad and elevated above the water, in order to form a counterpoise to the colossal triangular sail which is hoisted to the masthead with such a spread that often the extent of the yard is greater than the whole length of the vessel."—F. von Neiman, in Zeitschr. der Deutsch. Morgenl. Gesellsch. xii. 420.

1880.—"The small sailing boat with one sail, which is called by the Arabs 'Jambook' with which I went from Hodeida to Aden."—Letter in Athenaum, March 13, p. 348.

[1900.—"We scrambled into a sambouka crammed and stuffed with the baggage."—Bent, Southern Arabia, 220.]

SAMBRE, SAMBUR, s. Hind. sâbâr, sambâr; Skt. sambhara. A kind of stag (Rusa Aristotelis, Jordon; [Blanford, Mammalia, 543 seqq.]) the
elk of S. Indian sportsmen; ghaus of Bengal; jarrow (jărō) 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, 175.

[1813.—"Here he saw a number of deer, and four large sabirs or samboos, one considerably bigger than an ox...."—Diary, in Forbes, Or. Mem. 2nd ed. ii. 400.]

1828.—"The skin of the Sambre, when well prepared, forms an excellent material for the military accoutrements of the soldiers of the native Powers."—Malcolm, Central India, i. 9.

[1900.—"The Sambu stags which Lord Powerscourt turned out in his glens. ..."—Spectator, December 15, p. 883.]

**SAMPAI.** 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 all through the further East. [The French have adopted the Annamite form tambon.] 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, we learn, on the authority of Mr. E. C. Baber, that there is another kind of boat on the Yangtse which is called wu-pan, 'five boards.' Giles however says: "From the Malay sam-pan=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 for going to this island?' They answered: 'That it was necessary to purchase a chiampana,' that is a small vessel, of which many are found there."—Varthema, 242.

1516. — "They (the Moors of Quilacare) 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 Quiuy Panvian pursued them in a Champana, which was the Boat of his Junk."—Pinto (Cogan, p. 79), orig. ch. lxxi.

1552.—"... Champanas, which are a kind of small vessels."—Cassanveda, ii. 76; [rather, Bk. ii. ch. xxii. p. 76].

1613. — "And on the beach called the Bazar of the Jaoes... they sell every sort of provision in rice and grain for the Jaos merchants of Java Major, who daily from the dawn are landing provisions from their junks and ships in their boats or Champanas (which are little skiffs). ..."—Godinho de Eredia, 6.

[1622.—"Yt was thought fyt... to trym up a China Sampan to goe with the fleete. ..."—Cocks's Diary, Hak. Soc. ii. 122.]

1648. — In Van Spilbergen's Voyage we have CHampane, and the still more odd CHampagne. [See under TOPAZ.]

1702.—"Sampans being not to be got we were forced to send for the Sarah and Eaton's Long-boats."—MS. Correspondence in I. Office from China Factory (at Chusan), Jan. 5.

c. 1788.—"Some made their escape in rows, and some in sampans."—Mem. of a Malay Family, 3.

1868. — "The harbour is crowded with men-of-war and trading vessels... from vessels of several hundred tons burden down to little fishing-boats and passenger sampans."—Wallace, Malay Archip., 21.

**SAMSHEO.** s. A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wells Williams the name is san-shao, 'thrice fired.' [Gwidé, 220]. 'Distilled liquor' is shao-siu, 'fired liquor.' Compare Germ. Brunntwein, and XXX beer. Strabo says: 'Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley' (xv. c. i. § 53).

1684.—"... sampoee, or Chinese Beer,"—Valentjin, iv. (China) 129.

[1687.—"Samshu." See under ARRACK.]

1727.—"... Samshew or Rice Arrack."—A. Hamilton, ii. 222; [ed. 1744, ii. 224].

c. 1752.—"... the people who make the Chinese brandy called Samsu, live likewise in the suburbs."—Ostbeck's Voyage, i. 235.

[1852.—"... samshoe, a Chinese invention, and which is distilled from rice, after the rice has been permitted to foment (?) in... vinegar and water."—Neale, Residence in Siam, 75.]

**SANDAL, SANDLE, SANDERS, SANDAL-WOOD.** s. From Low Latin santalam, in Greek σάνταλος, and in later Greek σάνταλον; 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 santahum, 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 santalinus*, L., a tree of S. India, the wood of which is inodorous, but which is valued for various purposes in India (pillars, turning, &c.), and is exported as a dye-wood. According to Hanbury and Flickiger 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, *sander* 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 santalinus* 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.

1230. — "Encore sachiez que en ceste yse a arbres de *sandal* vermela nansi grant come sunt les arbres des nostre contré . . . et il en ont boire come nos avus d'autres arbres sauvages." — Marco Polo, Geog. Text, ch. cxxvii.

c. 1390. — "Take powdered rice and boil it in almond milk . . . and colour it with *sanders*." — Recipe quoted by Wright, *Domestic Manners*, &c., 390.

1554. — "Le *Sandal* donc crois es Indes Orientales et Occidentales: en grandes Forestz, et fort espesses. Il s'en trouve trois especes: mais le plus pasle est le meilleur: le blanc apres: le rouge est mis au dernier ranc, pource qu'il n'a aucune odeur: mais les deux premiers sentent fort bon." — Matthioli (old Fr. version), liv. i. ch. xix.

1663. — "The *Sandal* grows about Timor, which produces the largest quantity, and it is called *chundaza*; and by this name it is known in all the regions about Malaca; and the Arabs, being those who carried on

the trade of those parts, corrupted the word and called it *sandal*. Every Moor, whatever his nation, calls it thus . . ." — Garcia, f. 185v. He proceeds to speak of the *sandalo vermello* as quite a different product, growing in Tenasserim and on the Coromandel Coast.


1615. — " . . . certain renegade Christians of the said island, along with the Moors, called in the Hollander, who thinking it was a fine opportunity, went one time with five vessels, and another time with seven, against the said fort, at a time when most of the people . . . were gone to Solor for the *Sandal* trade, by which they had their living." — Bocarro, *Decada*, 723.

1615. — "Committee to procure the commodities recommended by Capt. Saris for Japan, viz. . . . pictures of wars, steel, skins, *sanders-wood*." — *Sainsbury*, i. 380.

1818. — "When the trees are felled, the bark is taken off; they are then cut into billets, and buried in a dry place for two months, during which period the white ants will eat the outer wood without touching the *sandal*; it is then taken up and . . . sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide *sandal* into red, yellow, and white; but these are all different shades of the same colour." — Milburn, i. 291.

1825. — "Redwood, properly *Red Sanders*, is produced chiefly on the Coromandel Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It . . . comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no smell or taste." — *Ibid.* ed. 1825, p. 219.

**SANDOWAY, n.p.** A town of Arakan, the Burmese name of which is *Thandwe* (*Sand-wé*), for which an etymology ("iron-tied"), and a corresponding legend are invented, as usual [see *Burmish Gazetteer*, ii. 606]. It is quite possible that the name is ancient, and represented by the *Sada* of Ptolemy.

1555. — "In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Affonso found himself alone, with his ship, at the island called Negamale, opposite the town of *Sdeo*, which is on the mainland, and there was wrecked upon a reef . . ." — Barros, IV, ii. 1.

In i. ix. 1, it is called *Sedoe*.

1690. — "Other places along this Coast subjected to this King (of Arracan) are *Coromoria, Sedoe*, Zares, and *With Magouni*." — Appendix to *Craven*, p. 583.
SANGUICEL, s. This is a term (pl. sanguicels) often used by the Portuguese writers on India for a kind of boat, or small vessel, used in war. We are not able to trace any origin in a vernacular word. It is perhaps taken from the similar proper name which is the subject of the next article. [This supposition is rendered practically certain from the quotation from Albuquerque below, furnished by Mr. Whiteway. ] Bluteau gives "Sangiciel; termo da India. He hum genero de embarcação pequena q serve na costa da India para dar alçanze aos parôs dos Mouros," 'to give chase to the prows of the Moors.'

[1512.—"Here was Nuno Vaz in a ship, the St. John, which was built in Çamguicar."—Albuquerque, Cartas, p. 99. In a letter of Nov. 30, 1513, he varies the spelling to Cangicar. There are many other passages in the same writer which make it practically certain that Sanguicels were the vessels built at Sanguicar.]

1598.—"The Conde (Francisco da Gama) was occupied all the winter (q.v.) in reforming the fleets . . . and as the time came on he nominated his brother D. Luiz da Gama to be Captain-Major of the Indian Seas for the expedition to Malabar, and wrote to Baçaim to equip six very light Sanguicels 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 paranos 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. . . ."—Couto, Dec. XII. liv. i. ch. 18.

1605.—"And seeing that I am informed that . . . the incursions of certain pirates who still infest that coast might be prevented with less apparatus and expense, if we had light vessels which would be more effective than the foists and galleys of which the fleets have hitherto been composed, seeing how the enemy use their sanguicels, which our ships and galleys cannot overtake, I enjoin and order you to build a quantity of light vessels to be employed in guarding the coast in place of the fleet of galleys and foists. . . ."—King's Letter to Dom Afonso de Castro, in Livros das Mongôes, i. 26.

[1612.—See under GALLIVAT, b.]

1614.—"The eight Malabarques Sanguicels, 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.

SANGUICER, SANGUECA, ZINGUIZAR, &c., n.p. This is a place often mentioned in the Portuguese narratives, as very hostile to the Goa Government, and latterly as a great nest of corsairs. This appears to be Sangameshvar, lat. 17° 9', formerly a port of Canara on the River Shästri, and standing 20 miles from the mouth of that river. The latter was navigable for large vessels up to Sangameshvar, but within the last 50 years has become impassable. [The name is derived from Skt. sangama-tśvara, 'Siva, Lord of the river confluence.']

1516.—"Passing this river of Dabul and going along the coast towards Goa you find a river called Cinguicar, inside of which there is a place where there is a traffic in many wares, and where carry many vessels and small Zambuces (Sambook) of Malabar to sell what they bring, and buy the products of the country. The place is peopled by Moors, and Gentiles of the aforesaid Kingdom of Daquem" (Deccan).—Barbosa, Lisbon ed. p. 286.

1538.—"Thirty-five leagues from Guoa, in the middle of the coast 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 Zingacar in II. i. 4, and Sangaca in IV. i. 14.

1584.—"There is a Haven belonging to those ryvers (rovers), distant from Goa about 12 miles, and is called Sanguiseo, where many of those Rovers dwell, and doe so much mischief that no man can passe by, but they receive some wrong by them. . . . Which the Viceroy understanding, prepared an armie of 15 Foists, over which he made chief Captain a Gentleman, his Nephew called Don Italanes Mascarenhas, giving him express commandement first to goe unto the Haven of Sanguiseu, and utterly to raze the same downe to the ground."—Linschoten, ch. 92; [Hak. Soc. ii. 170].

1602.—"Both these projects he now began to put in execution, sending all his treasures (which they said exceeded ten millions in gold) to the river of Sanguicier, which was also within his jurisdiction, being a seaport, and there embarking it at his pleasure."—Couto, ix. 8. See also Dec. X. iv.:

"How D. Gileanes Mascarenhas arrived in Malabar, and how he entered the river of Sanguicier to chastise the Navique of that place; and of the disaster in which he met his death." (This is the event of 1584 related by Linschoten); also Dec. X. vi. 4: "Of the things that happened to D. Jeronymo Mascarenhas in Malabar, and how he had a
SANSKRIT, s. The name of the classical language of the Brahmans, Sanskritam, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmans Sanskrit was the 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' (Pracrit) are used in the Bryāt Sanskhitā of Varāhamihira, c. a.d. 504, in a chapter on omens (lxxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the Mṛchādhakatikā, translated by Prof. H. H. Wilson in his Hindu Theatre, under the name of the 'Toy-cart'; in the works of Kumārila Bhatta, a writer of the 7th century; and in the Pāmināya Sīkṣā, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curiously early mention of Sanskrit by the Mahommedan poet Amīr Khūsrū of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davenzati in Florence, and dating from 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 grantha, 'a book' (see GRUTH, GRUTHUM) i.e. a book of the classical Indian literature. The term Sanskrit came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century. [See Macdonell, Hist. of Sanskrit Lit. ch. i.]

A.D. 21—"Maîtreya. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song: the woman snuffles like a young cow when the rope is first passed through her nostrils; and the man wheezes like an old Pandit repeating his bead-roll."—The Toy-Cart, E.T. in Wilson's Works, xi. 60.

A.D. 91—"Three-and-sixty or four-and-sixty sounds are there originally in Prakrit (Pracrit) even as in Sanskrit, as taught by the Svyambhū."—Pāmināya Sīkṣā, quoted in Weber's Ind. Studien (1858), iv. 348. But see also Weber's Akadem. Vortesungen (1876), p. 194.

1318.—"But there is another language, more select than the other, which all the Brahmans use. Its name from of old is Sahasrit, and the common people know nothing of it."—Amīr Khūsrū, in Elliot, iii. 563.

1586.—"Sono scritte lo loro scienze tutte in una lingua che dimandano Samscrita, che vuol dire ' bene articolata': della quale non si ha memoria quando fusse parlata, con avere (com' io dico) memorie antichissime. Imparanla come noi la greca e la latina, e vi pongono molto maggior tempo, se che in 6 anni o 7 sene fanno padroni: et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particolarmente de numeri il 6, 7, 8, et 9. Nio, serpe, et altri assai."—Sassetti, extracted in De Gubernatis, Storia, &c., Livorno, 1875, p. 221.

c. 1590.—"Although this country (Kashmir) has a peculiar tongue, the books of knowledge are Sanskrit (or Sahanskrit). They also have a written character of their own, with which they write their books. The substance which they chiefly write upon is Tosa, 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."—Aın (orig.), i. p. 563; [ed. Jarrett, ii. 351].

1623.—"The Jesuits conceive that the Brameans are of the dispersion of the Israelites, and their Books (called Samscretan) doe somewhat agree with the Scriptures, but that they understand them not."—Pachet, Pilgrimage, 557.

1651.—"... Sonni signifies the Sun in Samsorntam, which is a language in which all the mysteries of Heathendom are written, and which is held in esteem by the Brameis just as Latin is among the Learned in Europe."—Rogerius, 4. 4.

In some of the following quotations we have a form which it is difficult to account for:

c. 1666.—"Their first study is in the Hancrit, which is a language entirely

* Of the birch-tree, Sansk. bhrja, Betula Bhojpatra, Wall., the exfoliating outer bark of which is called tör.
different from the common Indian, and which is only known by the Pundits. This is that Tongue, of which Father Kircher hath published the Alphabet received from Father Ros. It is called Hanscrit, that is, a pure Language; and because they believe the Tongue in which God, by means of Brahama, gave them the four Beths (see VEDA), which they esteem Sacred Books, they call it a Holy and Divine Language."—Bernier, E.T. 107; [ed. Constate, 335].

1733.—"... who founded these, their Annals nor their Sanscrit deliver not."—Fryer, 161.

1889.—"... the learned Language among them is called the Sanscreeet."—Ovington, 248.


1779.—"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 Sanskrita vocabu) the head-and-mouth tongue of most of the Eastern languages, and once for all to make an exact translation of the Vedam or Law book of the Heathen..."—Valentijn, Choro. p. 72.

1760.—"They have a learned language peculiar to themselves, called the Hanscrit. ..."—Groce, i. 202.

1774.—"This code they have written in their own language, the Shanscrit. A translation of it is begun under the inspection of one of the body into the Persian language, and from that into English."—W. Hastings, to Lord Mansfield, in Gleig, i. 402.

1778.—"The language as well as the written character of Bengal are familiar to the Natives... and both seem to be base derivatives from the Shanscrit."—Orme, ed. 1803, ii. 5.

1782.—"La langue Samscrotam, Sanscrit, 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. Pons."—Sonnevat, i. 224.

1794.—"With Jones, a linguist, Sanskrit, Greek, or Manke. Pursuits of Literature, 6th ed. 266.


SAPECA, SAPÈQUE, s. This word is used in Macao for what we call cash (q.v.) in Chinese currency; and it is the word generally used by French writers for that coin. Giles says: "From sapek, a coin found in Tonquin and Cochinchina, and equal to about half a pfennig (½ Thaler), or about one-sixth of a German Kreutzer" (Gloss. of Reference, 122). We cannot learn much about this coin of Tonquin. Milburn says, under 'Cochin China': "The only currency of the country is a sort of cash, called sappica, composed chiefly of tutenague (see TOOTNAGUE), 600 making a quan: this is divided into 10 mace of 60 cash each, the whole strung together, and divided by a knot at each mace" (ed. 1825, pp. 444-445). There is nothing here inconsistent with our proposed derivation, given later on. Mace and Sappica are equally Malay words. We can hardly doubt that the true origin of the term is that communicated by our friend Mr. E. C. Baber: "Very probably from Malay stu, 'one,' and pak, 'a string or file of the small coin called pichis.' Pichis is explained by Crawford as 'Small coin... money of copper, brass, or tin.... It was the ancient coin of Java, and also the only one of the Malays when first seen by the Portugese.' Paku, is written by Favre pekù (Diet. Malais-François) and is derived by him from Chinese pé-ko, 'cent.' In the dialect of Canton puk is the word for 'a hundred,' and one puk is the colloquial term for a string of one hundred cash." Sapeku would then be properly a string of 100 cash, but it is not difficult to conceive that it might through some misunderstanding (e.g. a confusion of peku and pichis) have been transferred to the single coin. There is a passage in Mr. Gerson da Cunha's Contributions to the Study of Portuguese Numismatics, which may seem at first sight inconsistent with this derivation. For he seems to imply that the smallest denomination of coin struck by 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 dínheiros, as these small copper coins were also called, only received the name cepayqua at a later date, and some time after
the occupation of Malacca (see Da Cunha, pp. 11-12, and 22). [But also see the quotation of 1510 from Correa under PARDO.] This word has been discussed by Col. Temple (Ind. Antiq., August 1897, pp. 222 seq.), who gives quotations establishing the derivation from the Malay sapaku.

[1639.—“It (caxa, cash) hath a four-square hole through it, at which they string them on a Straw; a String of two hundred Caxas, called Sata, is worth about three farthings sterling, and five Satas tied together make a Sapoon. The Javians, when this money first came amongst them, were so cheated with the Novelty, that they would give six bags of Pepper for ten Sapoons, thirteen whereof amount to but a Crown.”—Munster, Voyages, E.T. p. 117.

[1703.—“This is the reason why the Caxas are valued so little: they are punched in the middle, and string’d with little twists of Straw, two hundred in one Twist, which is called Sata, and is worth nine Deniers. Five Santas tied together make a thousand Caxas, or a Sapoon (? Sapocoon).”—Collection of Dutch Voyages, 199.

[1830.—“The money current in Bali consists solely of Chinese pieces with a hole in the centre. ... They however put them up in hundreds and thousands; two hundred are called satah, and are equal to one rupee copper, and a thousand called Sapaku, are valued at five rupees.”—Singapore Chronicle, June 1830, in Moor, Indian Archip. p. 94.

[1892.—“This is a brief history of the Sapeck (more commonly known to us as the cash), the native coin of China, and which is found everywhere from Malaya to Japan.”—Ridgeway, Origin of Currency, 157.]

SAPPAN-WOOD. s. The wood of Canna simplex sappon, the bakkam of the Arabs, and the Brazil-wood of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from Japan. Rumphius says that Siam and Champa are the original countries of the Sappan, and quotes from Rheede that in Malabar it was called Tasajampangan, suggestive apparently of a possible derivation from Champa. The mere fact that it does not come from Japan would not disprove this derivation any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (gran turco) having got names from such a belief. But the tree appears to be indigenous in Malabar, the Deccan, and the Malay Peninsula; whilst the Malayal. shappaniam, and the Tamil shappu, both signifying ‘red (wood),’ are apparently derivatives from shava, ‘to be red,’ and suggest another origin as most probable. [The Mad. Gloss. gives Mal. chappannam, from chappu, ‘leaf,’ Skt. anga, ‘body;’ Tam. shappangam.] The Malay word is also sapang, which Crawford supposes to have originated the trade-name. If, however, the etymology just suggested be correct, the word must have passed from Continental India to the Archipelago. For curious particulars as to the names of this dye-wood, and its vicissitudes, see BRAZIL; and Burnell’s note on Linschoten, Hak. Soc. i. 121.

c. 1570.—“O rico Siao ja dado ao Bremem, O Cochim de Calemba que deu mana De sapão, chumbo, salitre e vitualhas Lhe apercebem ceiileiros e murlahas.” A de Abreu, Desc. de Malaca.

1598.—“There are likewise some Diamants and also the wood Sapon, whereof also much is brought from Sian, it is like Brussil to die withall.”—Linschoten, 36; [Hak. Soc. i. 129].

c. 1616.—“There are in this city of Ov (read Oelia, Juda), capital of the kingdom of Siam, two factories; one of the Hollander s with great capital, and another of the English with less. The trade both drive in deer-skins, shagreen sappan (sapo) and much silk which comes thither from Chinchao and Cochinchina. ...”—Bocarro, Descob, 599.

[1615.—“Hinder the cutting of baccam or brazil wood.”—Foster, Letters, ill. 138.]

1616.—“I went to Sapán Dono to know whether he would lend me any money upon interest, as he promised me; but ... he drove me afe with words, offerins to deliver me money for all our sappoon which was com in this junk, at 22 mes per pico.”—Cocks’s Diary, i. 208-9.

1617.—Johnson and Pitts at Juda in Siam “are glad they can send a junk well laden with sapoon, because of its scarcity.”—Sainsbury, ii. 32.

1625.—“... a wood to die withall called Sapan wood, the same we here call Brasill.”—Purchas, Pilgrimage, 1004.

1685.—“Moreover in the whole Island there is a great plenty of Brazil wood, which in India is called sapão.”—Ribeiro, Fat. Hist. 1. 8.

1727.—“It (the Siam Coast) produces good store of Sapan and Agala-woods, with Gumlack and Sticklack, and many Drugs that I know little about.”—A. Hamilton, ii. 194; [ed. 1714].
SARBATANE, SARBACANE. 795

SARNAU, SORNAU.

1860.—"The other productions which constituted the exports of the island were Sapan wood to Persia..."—Tennent, Ceylon, ii. 54.

SARBATANE, SARBACANE, s. This is not Anglo-Indian, but it often occurs in French works on the East, as applied to the blowing-tubes used by various tribes of the Indian Islands for discharging small arrows, often poisoned. The same instrument is used among the tribes of northern South America, and in some parts of Madagascar. The word comes through the Span. cebratana, cerbata, zarbatana, also Port. sarrabatana, &c., Ital. cerbotana, Mod. Greek σαρβατάνα, from the Ar. zabatāna, 'a tube for blowing pellets' (a pea-shooter in fact!). Dozy says that the r must have been sounded in the Arabic of the Spanish Moors, as Pedro de Alcala translates cebratana by Ar. zarbatāna. 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' (Crawford, Mal. Dict.).

[1516.—"... the force which had accompanied the King, very well armed, many of them with bows, others carrying blowing tubes with poisoned arrows (Zarbattanas com setas ermas)...."—Comm. of Dalboquerque, Hak. Soc. iii. 104.]

SARBOJI, s. This is the name of some weapon used in the extreme south of India; but we have not been able to ascertain its character or etymology. We conjecture, however, that it may be the long lance or pike, 18 or 20 feet long, which was the characteristic and formidable weapon of the Marava Culleries (q.v.). See Bp. Caldwell's H. of Tinnevelly, p. 103 and passim; [Stuart, Mon. of Tinnevelly, 50. This explanation is probably incorrect. Welsh (Military Rem. i. 104) defines sarabogies as "a species of park guns, for firing salutes at feasts, &c.; but not used in war." It has been suggested that the word is simply Hind. sirbojha, 'a head-load,' and Dr. Grierson writes: "Laden with a head' may refer to a head carried home on a spear." Dr. Pope writes: "Sarboji is not found in any Dravidian dialect, as far as I know. It is a synonym for Sivaji. Sarro (sarbo)-ji is honorific. In the Tanjore Inscription it is Serfogi. In mythology Siva's name is 'arrow,' 'spear,' and 'head-burthen,' of course by metonymy." Mr. Brandt suggests Tam. sērū, "war," būya, "a tube," No weapon of the name appears in Mr. Egerton's Hand-book of Indian Arms."

1801.—"The Rt. Hon. the Governor in Council... orders and directs all persons, whether Polygars (see BOLIGAR), Colleries, or other inhabitants possessed of arms in the Provinces of Dingigul, Tinnevelly, Ramnadpuram, Sivagangai, and Madura, to deliver the said arms, consisting of Muskets, Matchlocks, Pikes, Gingauls (see GINGALL), and Sarabogoi to Lieut.-Col. Agnew..."—Procl. by Madras Govt., dd. 1st Decr., in Bp. Caldwell's Hist. p. 227.

c. 1814.—"Those who carry spear and sword have land given them producing 5 kalahns of rice; those bearing muskets, 1 kalum; those bearing the sarboji, 9 kalums; those bearing the sanjul (see GIN-GALL), or gun for two men, 14 kalums..."—Account of the Maravas, from Mackenzie MNS. in Madras Journal, iv. 360.

SAREE, s. Hind. sārī, sārī. The cloth which constitutes the main part of a woman's dress in N. India, wrapt round the body and then thrown over the head.

1598.—"... likewise they make whole pieces or webbes of this heare, sometimes mixed and woven with silke. ... Those webs are named sarin..."—Linschoten, 28; [Hak. Soc. i. 96].

1785.—"... Her clothes were taken off, and a red silk covering (a saurry) put upon her."—Acct. of a Sutter, in Selon-Kurr, i. 90.

SARNAU, SORNAU, n.p. A name often given to Siam in the early part of the 16th century; from Shahri-mna, Pers. 'New-city'; the name by which Yuthia or Ayodhya (see JUDEA), the capital founded on the Menam about 1350, seems to have become known to the traders of the Persian Gulf. Mr. Braddell (J. Ind. Arch. v. 317) has suggested that the name (Sheher-al-nawvi, as he calls it) refers to the distinction spoken of by La Loubère between the Thai-Yai, an older people of the race, and the Thai-Noi, the people known to us as Siamese. But this is less probable,
We have still a city of Siam called Lopahurz, 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 Cernove of Nicolo Conti (c. 1430) is generally supposed to refer to a city of Bengal, and one of the present writers has identified it with Lakhnauti or Gaur, an official name of which in the 14th cent. was Shahr-i-nao. But it is just possible that Siam was the country spoken of.

1442.—"The inhabitants of the sea-coasts arrive here (atOrmuz) from the counties of Chín, Java, Bengal, the cities of Zirbád, Tenasii, Sokotora, Shahr-i-nao. . . ."—Abdurrazzak, in Not. et Cods., xiv. 429.

1498.—"Xarnauz is of Christians, and the King is Christian; it is 50 days voyage with a fair wind from Calicut. The King . . . has 400 elephants of war; in the land is much benzoin . . . and there is aloes-wood . . ."—Varthema, ii. 110.

1510.—". . . They said they were from a city called Sarnau, and had brought for sale silkens stuffs, and aloeswood, and benzoin, and musk."—Varthema, i. 212.

1514.—". . . Tannazzari, Sarnau, where is produced all the finest white benzoin, storax, and lac finer than that of Martaman. . . .”—Letter of Gio. 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 Prechou Salle, Emperor of all Sornau, which is a Country wherein there are thirteen kingdoms, by us commonly called Siam" (Siião).—Pinho (orig. cap. xxxvi.), in Cogan, p. 45.

c. 1612.—"It is related of Siam, formerly called Sheher-al-Nawi, to which Country all lands under the wind here were tributary, that there was a King called Babanna, who when he heard of the greatness of Malacca sent to demand submission and homage of that kingdom."—Sirja Malayo, in J. Ind. Arch. v. 454.

1726.—"About 1340 reigned in the kingdom of Siam (then called Sjaharnow or Sornau), a very powerful Prince."—Valentijn, 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 (Moplah) of that coast, and the Labbais (Lubbye) of Coromandel (coloured), and by the Bunts of Canara, who wear it of a dark blue. With the Labbais the coloured sarong is a modern adoption from the Malays. Crawford seems to explain sarung as Javanese, meaning first 'a case or sheath,' and then a wrapper or garment. But, both in the Malay islands and in Ceylon, the word is no doubt taken from Skt. सारण, meaning 'variegated' and also 'a garment.'

[1830.—". . . the cloth or sarong, which has been described by Mr. Marsden to be not unlike a Scots highlander's plaid in appearance, being a piece of party-coloured cloth, about 6 or 8 feet long, and 3 or 4 feet wide, sewed together at the ends, forming, as some writers have described it, a wide sack without a bottom. 'With the Maldives, the sarong is either worn slung over the shoulders as a sash, or tucked round the waist and descending to the ankles, so as to enclose the legs like a petticoat.'—Raffles, Java, i. 96.]

1858.—"He wore a sarong or Malay petticoat, and a green jacket."—Wallace, Mal. Arch. 171.

SATIGAM, n.p. Sâtigânon, formerly and from remote times a port of much trade on the right bank of the Hoogly R., 30 m. above Calcutta, but for two and a half centuries utterly decayed, and now only the site of a few huts, with a ruined mosque as the only relic of former importance. It is situated at the bifurcation of the Saraswati channel from the Hoogly, and the decay dates from the silting up of the former. It was commonly called by the Portuguese Porto Pequeno (q.v.).

c. 1340.—"About this time the rebellion of Fakhhr broke out in Bengal. Fakhñr and his Bengali forces killed Kádar Khán (Governor of Lakhnauti). . . . He then plundered the treasury of Lakhnauti, and secured possession of that place and of Satigânow and Sunârgânow. . . ."—Zia-ul-din Barrí, in Elliot, iii. 243.

1535.—"In this year Diogo Rabello, finishing his term of service as Captain and Factor of the Choromandel fishery, with license from the Governor went to Bengal in a vessel of his . . . and he went well armed along with two foists which equipped with his own money, the Governor only lending him artillery and nothing more. . . . So this
SATIN. 797 SATRAP.

Diogo Rabello arrived at the Port of Satîgâon, where he found two great ships of Cambaya which three days before had arrived with great quantity of merchandise, selling and buying: and these, without touching them, he caused to quit the port and go down the river, forbidding them to carry on any trade, and he also sent one of the foists, with 30 men, to the other port of Chatigaon, where they found three ships from the Coast of Choromandel, which were driven away from the port. And Diogo Rabello sent word to the Gozil that he was sent by the Governor with choice of peace or war, and that he should send to ask the King if he chose to liberate the (Portuguese) prisoners, in which case he also would liberate his ports and leave them in their former peace. . . .”—Correa, iii, 619.

[c. 1590.—"In the Sarkâr of Sâtîgâon, there are two ports at a distance of half a kos from each other; the one is Sâtîgâon, the other Hughli: the latter the chief; both are in the possession of the Europeans. Fine pomegranates grow here."—In, ed. Jarrett, ii, 126.]

SATIN, s. This is of course English, not Anglo-Indian. The common derivation [accepted by Prof. Skeat (Concise Dict. 2nd ed. s.v.) is with Low Lat. seta, 'silk,' Lat. seta, seta, 'a bristle, a hair,' through the Port. setim. Dr. Wells Williams (Mind. King., ii, 123) says it is probably derived eventually from the Chinese sz'tian, though intermediate through other languages. It is true that sz'tian or sz't-iân 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 Zaitân or Zayton, the name by which Chwan-chau (Chinchew), 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, Zêrî-tâmâ; the Span. aceytui (for 'satin'), the medieval French zatony, and the medieval Ital. zetani, afford intermediate steps.

c. 1352.—In an inventory of this year in Douel d'Arey we have: "Zatoni 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 come hides and linens, and from Cathay silk-stuffs, the best that are made in all that region, especially the setunis, which are said to be the best in the world, and the best of all are those that are without pattern."—Clavijo (translated anew—the passage corresponding to Markham's at p. 171). The word setuni occurs repeatedly in Clavijo's original.

1440.—In the Libro de Gabelli, &c., of Giov. da Uzzano, we have mention among silk stuffs, several times, of 'zetani velutati, and other kinds of zetani.'—Delia Decima, iv, 58, 107, &c.

1441.—"Before the throne (at Bijanagar) was placed a cushion of zaitiîn satin, round which three rows of the most exquisite pearls were sewn."—Abkârâzîk, in Elliot, iv, 120. (The original is 'darpesh-i-tekâh bâlisht az atlas-i-zaitiîn'; see Nat. et Exts. xiv, 376. Quartembre (ibid. 462) translated 'un carréau de satin olivé,' taking zaitiîn in its usual Arabic sense of 'an olive tree.') Also see Elliot, iv, 113.

SATRAP, s. Anc. Pers. kshhatîrâpa, which becomes sâtrak, as kshâyâjithiya becomes slâkh. The word comes to us direct from the Greek writers who speak of Persia. But the title occurs not only in the books of Ezra, Esther, and Daniel, but also in the ancient inscriptions, as used by certain lords in Western India, and more precisely in Surâshtra or Peninsular Guzerat. Thus, in a celebrated inscription regarding a dam, near Gînâr:

c. A.D. 150.—"... he, the Mahâ-Khshâ- trapâ Raipurâman ... for the increase of his merit and fame, has rebuilt the embankment three times stronger."—In Indus Antiquity, vii, 262. The identity of this with sâtrak was pointed out by James Prinsep, 1838 (J. As. Soc. Ben. vii, 245). [There were two Indian satrap dynasties, viz. the Western Satraps of Saurashtra and Gujarat, from about A.D. 150 to A.D. 988; for which see Râpsâm and Indraji, The Western Kshatrâpas (J. R. A. S., x, 1890, p. 639); and the Northern Kshatrâpas of Mathura and the neighbouring territories in the 1st cent. A.D. See articles by Râpsâm and Indraji in J. R. A. S., x, 1894, pp. 525, 541.]

1883.—"An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. 'Because,' he used to say, 'σατράπης is the Greek for satrap, it does not follow that *patpâpîs is the Greek for rat-trap.'"—Sat. Rev. July 14, p. 53.
SATSUMA, n.p. Name of a city and formerly of a principality (daimio-
ship) in Japan, the name of which is familiar not only from the deplorable 
necessity of bombarding its capital 
Kagosima in 1863 (in consequence of 
the murder of Mr. Richardson, and 
other outrages, with the refusal of 
reparation), but from the peculiar 
scream-coloured pottery made there 
and now well known in London shops.

1615.—"I said I had received suffition at 
his highnes hands in having the good hap 
to see the face of soe mightie a King as the 
King of Shaahma; whereat he smiled."— 
Cook's Diary, 1. 4-5.

1617.—"Speeches are given out that the 
cubokus or Japon players (or whores) going 
from Rouen for Boshama to meet the Coreans 
ambassadors, were set on by the way by a 
boate of Xahma theeves, and kild all both 
men and women, for the money they had 
gotten at Firando."—Ibid. 256.

SAUGOR, SAUGOR ISLAND, 
n.p. A famous island at the mouth 
of the Hoogly R., the site of a great 
and pilgrimage—properly Gunga 
Sagara (‘Ocean Ganges’). It is said 
to have been populous, but in 
1688 (the date is clearly wrong) 
to have been swept by a cyclone-wave. 
It is now a dense jungle haunted by 
tigers.

1683.—"We went in our Budgeros to see 
ye Pagodas at Safgor, and returned to ye 
Oyster River, where we got as many Oysters 
as we desired."—Hedges, March 12; [Hak. 
Soc. i. 68].

1684.—"James Price assured me that 
about 40 years since, when ye Island called 
Gonga Safur was inhabited, ye Raja of ye 
Island gathered yearly Rents out of it, to ye 
amount of 26 Lacks of Rupees."—Ibid. 
Dec. 15; [Hak. Soc. i. 172].

1705.—"Sagore is a tree ooh y a una 
Pagode tres-respecte paemi les Gentils, ooh 
ils vont in pelerinage, et ooh il y a deux 
Faquers qui y font leur residence. Ces 
Faquers savent charger les betes feroces, 
qu'on y trouve en quantite, sans quoi ils 
siroient tous les jours expoes a estre de-
vorez."—Lalitier, p. 123.

1727.—"... among the Pagans, the 
Island Safor is accounted holy, and 
great numbers of Jongies go yearly thither in the 
Months of November and December, to wor-
ship and wash in Salt-Water, the many 
of them fall Sacrifices to the hungry Tigers."— 
A. Hamilton, ii. 3; [ed. 1744].

SAUL-WOOD, s. Hind. sa1, from 
Skt. sāla; the timber of the tree 
Shorea robusta, Gaertner, N.O. Diptery-
scarpae, which is the most valuable 
building timber of Northern India. 
Its chief habitat is the forest imme-
diately under the Himālaya, at intervals 
throughout that region from the 
Brahmaputra to the Biās; it abounds 
also in various more southerly tracts 
between the Ganges and the Godavery. 
[The botanical name is taken from Sir 
John Shore. For the peculiar habitat 
of the Sāl as compared with the Teak, 
see Forsyth, Highlands of C. L. 25 seq.] 
It is strong and durable, but very 
heavy, so that it cannot be floated 
without more buoyant aids, and is, on 
that and other accounts, inferior to 
teak. It does not appear among eight 
kinds of timber in general use, men-
tioned in the Aim. The saul has 
been introduced into China, perhaps at 
a remote period, on account of its 
connection with Buddha's history, and 
it is known there by the Indian name, 
so-lo (Breutschneider on Chinese Botan. 
Works, p. 6).

c. 650.—"L’Honorable du siecle, animé 
d’une grande pitié, et obéissant à l’ordre 
des temps, jugea utile de paraître dans le 
monde. Quand il eut 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."—Hiuen Thsang, 

1765.—"The produce of the country con-
stitutes the saal timbers (a wood equal 
in quality to the best of our oak)."—Holwell, 
Hist. Events, &c., i. 200.

1774.—"This continued five kos; towards 
the end there are saîl 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 former woods, sink in fresh water."— 
Williamson, V.M. ii. 69.

SAYER, SYRE, &c., s. Hind. from 
Arab. sadir, a word used technically 
for many years in the Indian accounts 
to cover a variety of items of taxation 
and impost, other than the Land 
Revenue.

The transitions of meaning in Arabic 
words are (as we have several times 
had occasion to remark) very obscure; 
and until we undertook the investigation 
of the subject for this article (a task in which we are indebted to the 
kind help of Sir H. Waterfield, of the 
India Office, one of the busiest men 
in the public service, but, as so often 
happens, one of the readiest to render 
assistance) the obscurity attaching to
the word sayer in this sense was especially great.

Wilson, s.v. says: "In its original purport the word signifies moving, walking, or the whole, the remainder; from the latter it came to denote the remaining, or all other, sources of revenue accruing to the Government in addition to the land-tax." In fact, according to this explanation, the application of the term might be illustrated by the ancient story of a German Professor lecturing on botany in the pre-scientific period. He is reported to have said: 'Every plant, gentlemen, is divided into two parts. This is the root,—and this is the rest of it!' Land revenue was the root, and all else was 'the rest of it.'

Sir C. Trevelyan again, in a passage quoted below, says that the Arabic word has "the same meaning as 'miscellaneous.'" Neither of these explanations, we conceive, pæce tantorum virorum, is correct.

The term Sayer in the 18th century was applied to a variety of inland imposts, but especially to local and arbitrary charges levied by zamindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (bazar, haut, guinge) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in sā'ir two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) sair, producing sā'ir, 'walking, current,' and sa'r, producing sā'ir, 'remainder,' the latter being a form of the same word that we have in the Biblical Shear-jashub, 'the remnant shall remain' (Isaiah, vii. 3). And we conceive that the true sense of the Indian term was 'current or customary charges'; an idea that lies at the root of sundry terms of the same kind in various languages, including our own Customs, as well as the dustyory which is so familiar in India. This interpretation is aptly illustrated by the quotation below from Mr. Stuart's Minute of Feb. 10, 1790.

At a later period it seems probable that some confusion arose with the other sense of sā'ir, leading to its use, more or less, for 'et ceteras,' and accounting for what we have indicated above as erroneous explanations of the word.

I find, however, that the Index and Glossary to the Regulations, ed. 1832 (vol. iii.), defines: "Sayer. What moves. Variable imports, distinct from land-rent or revenue, consisting of customs, tolls, licenses, duties on merchandise, and other articles of personal moveable property; as well as mixed duties, and taxes on houses, shops, bazars, &c." This of course throws some doubt on the rationale of the Arabic name as suggested above.

In a despatch of April 10, 1771, to Bengal, the Court of Directors drew attention to the private Bazar charges, as "a great detriment to the public collections, and a burthen and oppression to the inhabitants"; enjoining that no Buzars or Gunges should be kept up but such as particularly belonged to the Government. And in such the duties were to be rated in such manner as the respective positions and prosperity of the different districts would admit.

In consequence of these instructions it was ordered in 1773 that "all duties coming under the description of sayer Chelluntah (H. chalantà, 'in transit'), and Ruk-darry (radaree) . . . and other oppressive impositions on the foreign as well as the internal trade of the country" should be abolished; and, to prevent all pretext of injustice, proportional deductions of rent were conceded to the zamindars in the annual collections. Nevertheless the exactions went on much as before, in defiance of this and repeated orders.

And in 1786 the Board of Revenue issued a proclamation declaring that any person levying such duties should be subject to corporal punishment, and that the zamindar in whose zamindary such an offence might be committed, should forfeit his lands.

Still the evil practices went on till 1790, when Lord Cornwallis took up the matter with intelligence and determination. In the preceding year he had abolished all radaree duties in Behar and Benares, but the abuses in Bengal Proper seem to have been more swarming and persistent. On June 11, 1790, orders were issued resuming the collection of all duties indicated
into the hands of Government; but this was followed after a few weeks (July 28) by an order abolishing them altogether, with some exceptions, which will be presently alluded to. This double step is explained by the Governor-General in a Minute dated July 18: "When I first proposed the resumption of the Sayer from the Landholders, it appeared to me advisable to continue the former collection (the unauthorised articles excepted) for the current year, in order that by the necessary accounts [we might have the means] for making a fair adjustment of the compensation, and at the same time acquire sufficient knowledge of the collections to enable us to enter upon the regulation of them from the commencement of the ensuing year. . . . The collections appear to be so numerous, and of so intricate a nature, as to preclude the possibility of regulating them all; and as the establishment of new rates for such articles as it might be thought advisable to continue would require much consideration, . . . I recommend that, instead of continuing the collection . . . for the current year . . . all the existing articles of Sayer collection (with the exception of the Abkarry (Abcarree) . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the Gungees, Bazars and Hauts," compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

The Order of July 28 abolished "all duties, taxes, and collections coming under the denomination of Sayer (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims by Gya, and other places of pilgrimage,—the Abkarry . . . which is to be collected on account of the Government . . . the collections made in the Gungees, Bazars and Hauts situated within the limits of Calcutta, and such collections as are confirmed to the landholders and the holders of Gungees &c. by the published Resolutions of June 11, 1790, namely, rent paid for the use of land (and the like) . . . or for orchards, pasture-ground, or fisheries sometimes included in the sayer under the denomination of phalkur (Hind. phalākur, from phal, 'fruit'), bunkur (from Hind. ban, 'forest or pasture-ground'), and jalkur (Hind. jalkar, from jal, 'water'). . . ." These Resolutions are printed with Regn. XXVII. of 1793.

By an order of the Board of Revenue of April 28, 1790, correspondence regarding Sayer was separated from 'Land Revenue'; and on the 16th idem the Abkarry was separately regulated.

The amount in the Accounts credited as Land Revenue in Bengal seems to have included both Sayer and Abkarry down to the Accts. presented to Parliament in 1796. In the "Abstract Statement of Receipts and Disbursements of the Bengal Government" for 1793-94, the "Collections under head of Syer and Abkarry" amount to Rs. 10,98,256. In the Accounts, printed in 1799, for 1794-5 to 1796-7, the "Land and Sayer Revenues" are given, but Abkāri 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 Syer and Abkaree Revenue. Except that the spelling was altered back to Sayer and Abkarry, this remained till 1856. In 1857 the accounts for 1854-5 showed in separate lines,—

Land Revenue,
Excise Duties, in Calcutta,
Sayer Revenue,
Abkarry ditto.

In the accounts for 1861-2 it became—

Land Revenue,
Sayer and Miscellaneous,
Abkaree,

and in those for 1863-4 Sayer vanished altogether.

The term Sayer has been in use in Madras and Bombay as well as in Bengal. From the former we give an example under 1802; from the latter we have not met with a suitable quotation.

The following entries in the Bengal accounts for 1858-59 will exemplify
the application of Sayer in the more recent times of its maintenance:

**Under Bengal, Behar and Orissa:**
Sale of Trees and Sunken
Boats 
... Rs. 555 0 0

**Under Pegu and Martaban Provinces:**
Fisheries 
... Rs. 1,28,874 0 2
Tax on Birds' nests 
(q.v. on Salt 
7,449 0 0
Fe es for fruits and gardens 
... 43,061 3 10
Tax on Bees' wax 
... 7,287 9 1
Do. Collections 
... 1,179 8 0
Sale of Government
Timbers, &c. 
... 8,050 0 0
... 4,19,141 12 8

**Under the same:**
Sale proceeds of un\-claimed and confiscated
Timbers, 
... Rs. 146 11 10
Net Salvage on Drift
Timbers 
... 2,247 10 0
... 2,394 5 10

c. 1580.—"Sār ir Gangāpāt o arāfār Hindoī vaghāira ..." i.e. "Sayer from the Ganges ... and the Hindu districts ... 170,800 dams."—"Ain-i-Akbar, orig. i. 385, in detailed Revenues of SirkaJ Jumma-
tābdār or Gaour; [ed. Jarrett, ii. 131].

1751.—"I have heard that Ramkissen
Se e who lives in Calcutta has carried goods to
that place without paying the Muxiddavd Sayer

1788.—"Sairjat—All kinds of taxation besides the land-rent. Sair s. Any place or office appointed for the collection of duties or customs."—The Indian Vocabulary, 112.

1790.—"Without entering into a discussion of privileges founded on Custom, and of which it is easier to ascertain the abuse than the origin, I shall briefly remark on the Collections of Sayer, that while they remain in the hands of the Zamindars, 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. Feb. 10, quoted by Lord Cornwallis in his Minute of July 18.

", "The Board last year very humanely and politically recommended unanimously the abolition of the Sayer.
"The statement of Mr. Mercer from Burdwan makes all the Sayer (consisting of a strange medley of articles taxable, not omitting even Hermaphrodites) amount only to 58,000 Rupees ..."—Minute by Mr. Law of the Bd. of Revenue, forwarded by the Board, July 12.

1792.—"The Jumma on which a settlement for 10 years has been made is about 3 Rs. (current Rupees) 3,01,00,000 ... which is 9,35,691 Rupees less than the Average Collections of the three preceding Years. On this Jumma, the Estimate for 1791-2 is formed, and the Sayer Duties, and some other extra Collections, formerly included in the Land Revenue, being abolished, accounts for the Difference. ..."—Heads of Mr. Dundas's Speech on the Finances of the E. I. Company, June 5, 1792.

1793.—"A Regulation for re-ensacting with alterations and modifications, the Rules passed by the Governor General in Council on 11th June and 28th July, 1790, and subsequent duties for the resumption and abolition of Sayer, or internal Duties and Taxes throughout Bengal, Bahar, and Orissa." &c. "Passed by the Governor General in Council on the 1st May, 1793. ..."—Title of Regulation, XXVII. of 1793.

1802.—"The Government having reserved to itself the entire exercise of its discretion in continuing or abolishing, temporarily or permanently, the articles of revenue included according to the custom and practice of the country, under the several heads of salt and saltpetre,—of the sayer or duties by sea or land,—of the akbarry ...—of the excise of all that is personal and professional, as well as that derived from markets, fairs and bazaars,—of lakbiraj (see LACKERAGE) lands. ... The permanent land-tax shall be made exclusively of the said articles now recited."—Madras Regulation, XXV. § iv.

1817.—"Besides the land-revenue, some other duties were levied in India, which were generally included under the denomination of Sayer."—Milt, H. of Br. India, v. 417.

1863.—"The next head was 'Sayer,' an obsolete Arabic word, which has the same meaning as 'miscellaneous.' It has latterly been composed of a variety of items connected with the Land Revenue, of which the Revenue derived from Forests has been the most important. The progress of improvement has given a value to the Forests which they never had before, and it has been determined ... to constitute the Revenue derived from them a separate head of the Public Accounts. The other Miscellaneous Items of Land Revenue which appeared under 'Sayer,' have therefore been added to Land Revenue, and what remains has been denominated 'Forest Revenue.'"—Sir C. Trevelyan, Financial Statement, dd. April 30.

**SCARLET. See SUCLAT.**

**SCAVENGER, s.** We have been rather startled to find among the MS. records of the India Office, in certain "Lists of Persons in the Service of the Right. Honble. the East India Company, in Fort St. George, and the other Places on the Coast of Choromandell," begin-
ning with Feby. 1704, and in the entries for that year, the following:

"1. Fort St. David.
"2. 5. Trevor Gaines, Land Customer and Scavenger of Cuddalore, 5th Council. . . .

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 Wardley, 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 1697) new ed. of 1727, where we read:

"Scavage, Scavagium. It is otherwise called Scheinage, Sheavage, and Scheaving; maybe deduced from the Saxon Scawian (Scawian?) Oustonders, and is a kind of Toll or Custom exacted by Mayors, Sheriffs, &c., of Merchant strangers, for Wares shewed or offered to Sale within their Precincts, which is prohibited by the Statute 19 H. 7, 8. In a Charter of Henry the Second to the City of Canterbury it is written Scawinge, and (in Mon. Ang. 2, per fol. 890 b.) Scawing; and elsewhere I find it in Latin Tributum Ostensorium. 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 halfeen del appetizeth to the Sheriff, and the other halfeen del to the Hosteys in whose Houses the Merchants been lodged; And it is to wet that Scavage is the Shep by cause that Merchants (sic) shewn unto the Sheriff's Merchandizes, of the which Customs ought to be taken ere that any thing thereof be sold, &c.

"Scawnger, From the Belgick Scavan, to scrape. Two of every Parish within London and the suburbs are yearly chosen into this Office, who hire men called Rakers, and carts, to cleanse the streets, and carry away the Dirt and Filth thereof, mentioned in 13 Car. cap. 2. The Germans call him a Droeksman, from one Simon, a noted Scavenger of Marburg.

* * * * * "

"Scab halluc, The officer who collected the Scavage-Money, which was sometimes done with Extortion and great Oppression." (Then quotes Hist. of Durham from Wharton, Anglia Sacra, Pt. i. p. 75; "Anno 1311. Schavaldos insurgentes in Episcopatu (Richardus episcopus) fortiter composit. Aliqui suspenderantur, aliqui extra Episcopatum fugabantur.")"

In Spelman also (Glossarium Archaiologicum, 1688) we find:—

"Scavarium.] Tributum quod mercatoribus exigere solent nondinarum dominii, ob licentiam proponendi ibidem venditioni mercimoniam, a Saxon (scaawian) id est, Ostendere, inspicer, Angli. scuaing and shrawar. Spelman has no Scavenger or Scavager."

The scavage then was a tax upon goods for sale which were liable to duty, the word being, as Skeat points out, a Law French (or Low Latin?) formation from shew. ["From O.F. escauwer, to examine, inspect. O. Sax. skuwan, to behold; cognate with A.S. sceawian, to look at." (Concise Dict. s.v.)] And the scavager 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 rokker (raker) of former times." [The meaning and derivation of this word have been discussed in Notes & Queries, 2 ser. ix. 325; 5 ser. v. 49, 452.]

We can hardly doubt then that the office of the Coromandel scavenger of the 18th century, united as we find it with that of "Rentall General," or of Land-customer," and held by a senior member of the Company's Covenanted Service, must be understood in the older sense of Visitor or Inspector of Goods subject to duties, but (till we can find more light) we should suppose rather duties of the nature of bazar tax, such as at a later date we find classed as sayer (q.v.), than customs on imports from seaward.

It still remains an obscure matter how the charge of the 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 Collectors sordium abrasarum (erroneously connecting the word with shaving and scraping), whilst he adds: "Nostri Scabinger villissimo omnium ministerio sordes et purgamenta urbis auferendi funguntur." In Cotgrave's English-French Dict., ed. by Howel, 1673, we have: "Scabinter. Boueure. Gadonard"—agreeing precisely with our modern use. Neither of these shows any knowledge of the less sordid office attaching to the name. The same remark applies to Lye's Junius, 1743. It is therefore remarkable to find such a survival of the latter sense in the service of the Company, and coming down so late as 1761. It must have begun with the very earliest of the Company's establishments in India, for it is probable that the denomination was even then only a survival in England, due to the Company's intimate connection with the city of London. Indeed we learn from Mr. Norton, quoted below, that the term scavage was still alive within the City in 1829.


Prior to 1419. — "Et debent ad dictum Wardemotum per Aldermannum et probos Wardiae, necnon per juratores, eligi Consulari, Scavegeours, Aleconners, Bedelle, et alii Officiari."—Liber Albus, p. 38.

"SEREMENT DE Scavegeours."

Vouz jurez vous surverrez diligentement que lez pavimentz dans vostre Garde soient bien et droiturement reparaillez et nyent enhauzes a nosance de voyzyss; et que les chemens, ruves, et venelles soient netzex de fiens et de toutz maners deordures, pur honestee de la citee; et que toutz les chymneyes, fournes, tennailles soient de pieere, et suffisamentement defendables encontre peril de few; et si vous trovez rien a contraire vous montrez al Alderman, issint que l'Alderman ordeigne par amendement de celle. Et ces ne ferrez—el Dios vous eyde et lez Saintz."—Ibid., p. 313.

1594. — Letter from the Lords of the Council to the Lord Mayor and Aldermen, requesting them to admit John de Cardenas to the office of Collector of Scavage, the reversion of which had... been granted to him.—Index to the Remembrancia of the C. of London (1878), p. 284.

1607. — Letter from the Lord Mayor to the Lord Treasurer... enclosing a Petition from the Ward of Aldersgate, complaining that William Court, an inhabitant of that Ward for 8 or 10 years past, refused to undergo the office of Scavenger in the Parish, claiming exemption... being privileged as Clerk to Sir William Spencer, Knight, one of the Auditors of the Court of Exchequer, and praying that Mr. Court, although privileged, should be directed to find a substitute or deputy and pay him.—Ibid., 288.

1623. — 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 lost, 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 "Paeker of London required of them as much fees for Package, Ballilage, Shewage, &c., as of Strangers not English-born..."—Ibid., 322.

1760. — "Mr. Handle, applying to the Board to have his allowance of Scavenger increased, and representing to us the great fatigue he undergoes, and loss of time, which the Board being very sensible of. Agreed we allow him Rs. 20 per month more than before on account of his diligence and assiduity in that post."—Pt. William Cons., in Long, 245. It does not appear from this what the duties of the scavenger in Mr. Handle's case were.

1829. — "The oversight of customable goods. This office, termed in Latin superiervis, is translated in another charter by the words search and surveying, and in the 2nd Charter of Charles I. it is termed the scavage, which appears to have been its most ancient and common name, and that which is retained to the present day... The real nature of this duty is not a toll for showing, but a toll paid for the oversight of showing; and under that name superiervis apertiones it was claimed in an action of debt in the reign of Charles II. The duty performed was seeing and knowing the merchandise on which the King's import customs were paid, in order that no concealment, or fraudulent practices... should deprive the King of his just dues... (The duty) was well known under the name of scavage, in the time of Henry III., and it seems at that time to have been a franchise of the commonalty."—G. Norton, Commentaries on the Hist., &c., of the City of London, 3rd ed. (1869), pp. 380-381.

Besides the books quoted, see H. Wedgwood's Etym. Dict., and Sleath's do., which
have furnished useful light, and some references.

SCRIVAN, s. An old word for a clerk or writer, from Port. escrivão.

[1616.—"He desired that some English might early on the Morow come to his howse, wher should meete a Scroiano and finish that busines."—Sir T. Roe, Hak. Soc. i. 173. On the same page "The Scruiane of Zulpheceareon."]

1673.—"In some Places they write on Cocoa-Leafes dried, and then use an Iron Style, or else on Paper, when they use a Pen made with a Reed, for which they have a Brass Case, which holds them and the Ink too, always stuck at the Girdles of their Scrivans."—Fryer, 191.

1683.—"Mr. Watson in the Taffaty warehouse without any provocation called me Fittful Prodigall Scrvian, and told me my Hatt stood too high upon my head, ..."—Letter of S. Langley, in Heddes Diary, Sept. 5; [Hak. Soc. i. 108].

SCYMITAR, s. This is an English word for an Asiatic sabre. The common Indian word is talwdr (see TULWAUR). We get it through the French cimèntre, Ital. scimeterra, and according to Marcel Devie originally from Pers. shamšīr (shimšīr as he writes it). This would be still very obscure unless we consider the constant clerical confusion in the Middle Ages between c and t, which has led to several metamorphoses of words; of which a notable example is Fr. carquois from Pers. tirhash, Scimeterra representing shimšīr might easily thus become scimeterra. But we cannot prove this to have been the real origin. This word (shamšīr) was known to Greek writers. Thus:

A.D. 93.—"... Kai kaiásttau tov presbítopov paída Morbízaón, bæsiléa pεræthéía ti dídámia kai dósía tov òpovn-tíra tov pætrów dáktilión, týnne saμψí δarann òpovn òmowbómewnav par aútaiv."—Joseph. Antíqû. xx. ii. 3.

C. A.D. 114. —"Δώρα φέρει Τραυμαδόν αυλάξησαν συρρικά καὶ σαμψίρας αἰ ἐντα σπάνια βαβαρρικά."—Quoted in Suidas Lexicon, s.v.

1595.—"... By this scimitar, That slew the Sophy, and a Persian prince That won three fields of Sultan Soliman ..."

*Merchant of Venice, ii. 1.*

1610.—"... Anon the Patron starting up, as if of a sodomie restored to life; like a mad man skips into the boate, and drawing a Turkise Cymiter, beginneth to lay about him (thinking that his vessell had been surprised by Pirats), when they all leapt into the sea; and diving under water like so many Diue-dappers, ascended without out the reach of his furie."—Sandys, Relation, &c., 1615, p. 28.

1614.—"Some days ago I visited the house of a goldsmith to see a scimitar (scimèntre) that Nasubshah's the first visit, whom I have mentioned above, had ordered as a present to the Grand Signor. Scabbard and hilt were all of gold; and all covered with diamonds, so that little or nothing of the gold was to be seen."—P. della Valle, i. 43.

c. 1630.—"They seldom go without their swords (shamshērs) they call them) form'd like a crescent, of pure metall, broad, and sharper than any rasor; nor do they value them, unless at one blow they can cut in two an Asingo. ..."—Sir T. Herbert, ed. 1688, 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 Janizary better than either of us both: but our Armenian had only a Scimeter."—(Sir) George Wheler, Journey into Greece, London, 1682, p. 252.

1758.—"The Captain of the troop ... made a cut at his head with a scymetar which Mr. Lally parried with his stick, and a Caffee (Caffer) servant who attend him shot the Tanjerine dead with a pistol."—Ormes, i. 328.

SEACUNNY, s. This is, in the phraseology of the Anglo-Indian marine, a steersman or quartermaster. The word is the Pers. sukán, 'a helm.'

c. 1580.—"Aos Mocoâdos, Socôes, e Vogas."—Primor e Homra, &c. i. 680. ("To the Mocudduma, Seacunnies, and oars-men.")

c. 1590.—"Sukkângir, or helmsman. He steers the ship according to the orders of the Mu’âllím."—Ain. i. 280.

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 discovering the masts of a vessel on our weather beam, which was immediately supposed to be our old friend, the sentiments of every person underwent a most unfortunate alteration, and the Nakhoa, and the Soucan, as well as the Supercargo, informed me that they would not tell a lie for all the world, even to save their lives; and in short, that they would neither be airt nor paire in the business."—Letter of Leyden, ed. Oct. 4-7, in Morton’s Life.
SEBUNDY. 805

1810.—"The gunners and quartermasters . . . are Indian Portuguese; they are called Secunnis."—Maria Graham, 55.

[1855.—"... the Secunnies, or helmets, were principally Manila men."—Neale, Residence in Siam, 45.]

SEBUNDY. s. Hind, from Pers. sibbandi (sth, 'three'). The rationale of the word is obscure to us. [Platts says it means 'three-monthly or quarterly payment.' The Madras Gloss, less probably suggests Pers. sipahbandi (see SEPOY), 'recruitment.'] It is applied to irregular native soldiery, a sort of militia, or imperfectly disciplined troops for revenue or police duties, &c. Certain local infantry regiments were formerly officially termed Sebundy. The last official appearance of the title that we can find is in application to "The Sebundy Corps of Sappers and Miners" employed at Darjeeling. This is in the E.I. Register down to July, 1869, after which the title does not appear in any official list. Of this corps, if we are not mistaken, the late Field-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 at Darjeeling, and to raise two companies of Sebundy Sappers, in order to provide the necessary labour."

"He commenced the work, obtained some (Native) officers and N.C. officers from the old Bengal Sappers, and enlisted about half of each company.

"The first season found the little colony quite unprepared for the early commencement of the Rains. All the Coolies, who did not die, fled, and some of the Sappers deserted. Gilmore got sick; and in 1838 I was suddenly ordered from the extreme border of Bengal—Nyaocelie—to relieve him for one month. I arrived somehow, with a pair of pitaraus as my sole possession.

"Just then, our relations with Nepaul became strained, and it was thought desirable to complete the Sebundy Sappers with men from the Border Hills unconnected with Nepaul—Garrows and similar tribes. Through the Political Officer the necessary number of men were enlisted and sent to me.

"When they arrived I found, instead of the 'fair recruits' announced, a number of most unfit men; some of them more or less crippled, or with defective sight. It seemed probable that, by the process known to us in India as addlee budlee (see BUDLEE), the original recruits had managed to insert substitutes during the journey! I was much embarrassed as to what I should do with them; but night was coming on, so I encamped them on the newly opened road, the only clear space amid the dense jungle on either side. To complete my difficulty it began to rain, and I pitied my poor recruits! During the night there was a storm—and in the morning, to my intense relief, they had all disappeared!"

"In the expressive language of my sergeant, there was not a 'visage' of the men left.

"The Sebundies were a local corps, designed to furnish a body of labourers fit for mountain-work. They were armed, and expected to fight if necessary. Their pay was Rs. a month, instead of a Sepoy's Rs. 7.5. 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 Nepauilese, and, I think, left them in a satisfactory condition.

"I was for a long time their only sergeant-major. I supplied the Native officers and N.C. officers from India with a good pea-jacket each, out of my private means, and with a little gold-lace made them smart and happy.

"When I visited Darjeeling again in 1872, I found the remnant of my good Sapper officers living as pensioners, and waiting to give me an affectionate welcome."

"My month's acting appointment was turned into four years. I walked 30 miles to get to the place, lived much in hovels and temporary huts thrown up by my Hill-men, and derived more benefit from the climate than from my previous visit to England. I think I owe much practical teaching to the Hill-men, the Hills and the Climate. I learnt the worst the elements could do to me—very nearly—excepting earthquakes! And I think I was thus prepared for any hard work."

1778.—"At Dacca I made acquaintance with my venerable friend John Cowe. He had served in the Navy so far back as the memorable siege of Havannah, was reduced when a lieutenant, at the end of the American War, went out in the Company's military service, and here I found him in command of a regiment of Sebundees, or native militia."—Hon. R. Lindsay, in L. of the Lindseys, iii. 161.

1785.—"The Board were pleased to direct that in order to supply the place of the Sebundy corps, four regiments of Sepoys be employed in securing the collection of the revenues."—In Seton-Karr, i. 92

"One considerable charge upon the Nabob's country was for extraordinary sibbendies, sepoys and horsemen, who appear to us to be a very unnecessary encumbrance upon the revenue."—Append, to
SEEDY. 806

SEEDY, s. Hind. sidi; Arab. sayiyd, 'lord' (whence the Cid of Spanish romantic history), sayyidî, 'my lord'; and Mahr. siddî. Properly an honorific name given in Western India to African Mahommedans, of whom many held high positions in the service of the kings of the Deccan. Of these at least one family has survived in princely position to our own day, viz. the Nawâb of Jangira (see JUNGEERA), near Bombay. The young heir to this principality, Siddî Ahmad, after a minority of some years, was installed in the Government in Oct., 1883. But the proper application of the word in the ports and on the shipping of Western India is to negroes in general. [It "is a title still applied to holy men in Morocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, e.g. Sidi Mubarak Bombay; and 'Seedy boy' is the Anglo-Indian term for a Zanzibaran." (Burton, Ar. Nights, iv. 231.)] 1563.—"And among these was an Abyssinian (Abexim) called Cide Meriam, a man reckoned a great cavalier, and who entertained five hundred horse at his own charges, and who greatly coveted the city of Damascus to quarter himself in, or at least the whole of its pargunnas (parguans—see PER-GUNNAH) to devour."—Couto, VII. x. 8. 1673.—"An Hoby or African Cofeery (they being preferred here to chief employ- ments, which they enter on by the name of Siddies)."—Freyer, 117. 1861.—"Sliding down Mount Tendong, the summit of which, with snow lying there, they crossed, the Sebundy Sappers were employed cutting a passage for the mules; this delayed our march exceedingly."—Report of Capt. Impey, R.E., in Gawler's Sikhim, p. 95.

1803.—"The employment of these people therefore... as sebundy is advantageous... it lessensthe 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.—"The Collector at Madinapoor having reported the Sebundy Corps attached to that Collectorship, Sufficiency Trained in their Exercise; the Regular Sepoys who have been Employed on that Duty are to be withdrawn."—G.O. Feb. 23, in Suppt. to Code of Military Regs., 1799, p. 145.

1679.—"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, 78.

1690.—"As he whose Title is most Christian, encouraged him who is its principal Adversary to invade the Rights of Christendom, so did Senor Padre de Pandara, the Principal Jesuite and in an adjacent Island to Bombay, invite the Siddy to exterminate all the Protestants there."—Ovington, 137.

1750-60.—"These (islands) were formerly in the hands of Angria and the Siddies or Moors."—Grose, i. 58.

1759.—"The Indian seas having been infested to an intolerable degree by pirates, the Mogul appointed the Siddee, who was chief of a colony of Coffrees (Caffer), to be his Admiral. It was a colony which, having been settled at Dunant-Rajpores, carried on a considerable trade there, and had likewise many vessels of force."—Cambridge's Account of the War, &c., p. 216.

1800.—"I asked him what he meant by a Siddie. He said a hubbeek. This is the name by which the Abyssinians are distinguished in India."—T. Munro, in Life, i. 287.

1814.—"Among the attendants of the Cambay Nabob... are several Abyssinian and Caffree slaves, called by way of courtesy Seddies or Master."—Forbes, Or. Mem. iii. 167; [2nd ed.] ii. 225.

1832.—"I spoke of a Sindhee" (Siddie) "or Habeek, which is the name for an Abyssinian in this country lingo."—Mem. of Col. Mountain, 121.

1885.—"The inhabitants of this singular tract (Scopah plateau in N. Canara) were in some parts Maharrat, and in others of Canarese race, but there was a third and less numerous section, of pure African descent called Siddis... descendants of fugitive slaves from Portuguese settlements. A tall, large-headed, large-limbed men as are still to be found on the African coast, with broad, good-humoured, grinning faces."—Gordon S. Forbes, Wild Life in Canara, &c., 32-33.

[1896.—"We've shouted on seven-ounce nuggets, We've starved on a Seedee boy's pay." R. Kipling, The Seven Seas.]
SEEMUL, SIMMUL, &c. (sometimes we have seen Symbol, and Cymbal), s. Hind. semal and semhāl; [Skt. śālmāli]. 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-luids 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.

[c. 1807.—“... the Salmoli, or Simul ... is one of the most gaudy ornaments of the forest or village...”—Buchanan Hamilton, E. India, ii. 789.]

SEER, s. Hind. ser; Skt. setak. One of the most generally spread Indian denominations of weight, though, like all Indian measures, varying widely in different parts of the country. And besides the variations of local ser and ser we often find in the same locality a pucka (pucka) and a kachchhā (cutchah) ser; a state of things, however, which is human, and not Indian only (see under PUCKA). The ser is generally (at least in upper India) equivalent to 80 tolas or rupee-weights; but even this is far from universally true. The heaviest ser in the Useful Tables (see Thomas's ed. of Prinsep) is that called “Coolpahar,” equivalent to 123 tolas, and weighing 3 lbs. 1 oz. 6½ dr. avoid.; the lightest is the ser of Malabar and the S. Mahrratta country, which is little more than 8 oz. [The Macleod ser of Malabar, introduced in 1802, is of 130 tolas; 10 of these weigh 33 lb. (Madras Man. ii. 516).]

Regulation VII. of the Govt. of India of 1833 is entitled “A Reg. for altering the weight of the Furruckabad Rupee (see RUPEE) and for assimilating it to the legal currency of the Madras and Bombay Presidencies; for adjusting the weight of the Company's sicca Rupee, and for fixing a standard unit of weight for India.” This is the nearest thing to the establishment of standard weights that existed up to 1870. The preamble says: “It is further convenient to introduce the weight of the Furruckabad Rupee as the unit of a general system of weights for Government transactions throughout India.” And Section IV. contains the following:

“The Tola or Sicca weight to be equal to 180 grains troy, and the other denominations or weights to be derived from this unit, according to the following scale:—

8 Rutties = 1 Masha = 15 troy grains.
12 Mashas = 1 Tola = 150 ditto.
80 Tolas (or sicca weight) = 1 Seer = 2½ lbs. troy.
40 Seers = 1 Men or Bazar Maund = 100 lbs. troy.”

Section VI. of the same Regulation says:

“The system of weights and measures (?) described in Section IV. is to be adopted at the mints and assay offices of Calcutta and Sangor respectively in the adjustment and verification of all weights for government or public purposes sent thereto for examination.”

But this does not go far in establishing a standard unit of weight for India: though the weights detailed in § iv. became established for Government purposes in the Bengal Presidency. The seer of this Regulation was thus 14,400 grains troy—2½ lbs. troy, 2'057 lbs. avoidupois.

In 1870, in the Government of Lord Mayo, a strong movement was made by able and influential men to introduce the metrical system, and an Act was passed called “The Indian Weights and Measures Act” (Act XI. of 1870) to pave the way for this. The preamble declares it expedient to provide “for the ultimate adoption of an uniform system of weights and measures throughout British India, and the Act prescribes certain standards, with powers to the Local Governments to declare the adoption of these.”

Section II. runs:

“Standards.—The primary standard of weight shall be called ser, and shall be a weight of metal in the possession of the Government of India, which weight, when weighed in a vacuum, is equal to the weight known in France as the kilogramme des Archives.”
Again, Act XXXI. of 1872, called "The Indian Weights and Measures of Capacity Act," repeats in substance the same preamble and prescription of standard weight. It is not clear to us what the separate object of this second Act was. But with the death of Lord Mayo the whole scheme fall to the ground. The ser of these Acts would be 32 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 ceres, each cer 18½ ounces; the said maund weighs 40½ arrotes (róttle)." — A. Nunes, 37.

1648. — "One Ceer weighs 18 peysen . . . and makes ¾ pound troy weight." — Van Twist, 62.


SEER-FISH, s. A name applied to several varieties of fish, species of the genus Cybium. When of the right size, neither too small nor too big, these are reckoned among the most delicate of Indian sea-fish. Some kinds salt well, and are also good for preparing as Tamarind-Fish. The name is sometimes said to be a corruption of Pers. síah (qu. Pers. 'black?') but the quotations show that it is a corruption of Port. serra. That name would appear to belong properly to the well-known saw-fish (Pristis)—see Bluteau, quoted below; but probably it may have been applied to the fish now in question, because of the serrated appearance of the rows of finlets, behind the second dorsal and anal fins, which are characteristic of the genus (see Day's Fishes of India, pp. 254-256, and plates iv., lvi.).

1554. — "E aos Marinheiros hum peixe cerra par mes, a cada hum." — A. Nunes, Livro dos Pezes, 43.

"To Lopo Vaaz, 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 maund of firewood each monthly." — S. Botelho, Tombo, 295.

1598. — "There is a fish called Pieze Serra, which is cut in round pieces, as we cut Salmon and salt it. It is very good." — Linschoten, 88; [Hak. Soc. ii. 11].

1720. — "Peixe Serra is ordinarily produced in the Western Ocean, and is so called" etc. (describing the Saw-fish) . . .

"But in the Sea of the Islands of Quirimba (i.e. off Mozambique) there is a different peyxé serra resembling a large corvina,* but much better, and which it is the custom to pickle. When cured it seems just like ham." — Bluteau, Vocab. vii. 606-607.

1727. — "They have great Plenty of Seer-fish, which is as savoury as any Salmon or Trout in Europe." — A. Hamilton, i. 379; [ed. 1744, i. 382].

[1813. — " . . . the robal, the seir-fish, the grey mullet . . . are very good." — Forbes, Or. Mem. 2nd ed. i. 36.]

1600. — "Of those in ordinary use for the table the finest by far is the Seir-fish;† a species of Scumber, 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 in flavour." — Tennent's Ceylon, 1. 205.

SEERPAAW, s. Pers. through Hind. sar-d-pá — 'cap-a-pie.' A complete suit, presented as a Khilat (Killut) or dress of honour, by the sovereign or his representative.

c. 1666. — "He . . . commanded, there should be given to each of them an embroi-der'd Vest, a Turban, and a Girdle of Silk Embroidery, which is that which they call Ser-apah, that is, an Habit from head to foot." — Bernier, E.T. 37; [ed. Constable, 147].

1673 — "Sir George Oxendine . . . had a Collat (Killut) or Serpaw, a Robe of Honour from Head to Foot, offered him by the Great Mogul." — Fryer, 87.

1780. — "Answer is returned that it hath not been intimated to the Governor to go out to receive a bare Phrauwand (Firmann), except there come therewith a Serpow or a Tashiriffe (Tashreef)." — Pt. St. Geo. Cons. Dec. 2, in N. & E. No. iii. 40.

1715. — "We were met by Padre Stephanus, bringing two Serpaws." — In Wheeler, ii. 245.

1727. — "As soon as he came, the King embraced him, and ordered a serpaw or a royal Suit to be put upon him." — A. Hamilton, i. 171 [ed. 1744].

1735. — "The last Nabob (Sadatulla) would very seldom suffer any but himself to send a Serpaw; whereas in February last Sunta Sahib, Subder Ali Sahib, Jehare Khan and Imaum Sahib, had all of them taken upon them to send distinct Serpaws to the President." — In Wheeler, iii. 140.

1759. — "Another deputation carried six costly Serpaws; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage." — Orme, i. 159.

* Corvina is applied by Curvier, Cantor and others to fish of the genus Sciaena of more recent ichthyologists.
† "Cybium (Scumber, Linn.) guttatum." — Tennent.
SEETULPUTTY, s. A fine kind of mat made especially in Eastern Bengal, and used to sleep on in the cold weather. [They are made from the split stems of the mukta pata, Phrynium dichotomum, Roxb. (see Watt, Econ. Dict. vi. pt. i. 216 seq.).] Hind. sīṭāpatti, ‘cold-slip.’ Williamson’s spelling and derivation (from an Arab. word impossibly used, see SICLEGUR) are quite erroneous.

1810.—“A very beautiful species of mat is made... especially in the south-eastern districts... from a kind of reedy grass... These are peculiarly slippery, whence they are designated ‘seekul-putty’ (i.e. polished sheets).... The principal uses of the ‘seekul-putty’ are to be laid under the lower sheet of a bed, thereby to keep the body cool.”—Williamson, I. M. ii. 41.

[1819.—“Another kind (of mat) the shēṭālāpātēs, laid on beds and couches on account of their coolness, are sold from one rooppee to five each.”—Ward, Hindoos, i. 106.]

1879.—In Fallow’s Ditty, we find the following Hindi riddle:—

Chān kā pīyalā tāṭā, kā jōrā nākān; Māli kā lāg lajā, kā tūrā nākān; Sīṭāpatti bīdhē, kā sōā nākān; Rāj-bansī mād, kā rōtā nākān.

Which might be rendered:

“A china bowl that, broken, none can join; A flowery field, whose blossoms none can plurn in; A royal scion slain, and none shall weep; A sīṭāpatti spread where none shall sleep.”

The answer is an Egg; the Starry Sky; a Snake (Rāj-bansī, ‘royal scion,’ is a placatory name for a snake); and the Sea.

SEMBALL, s. Malay-Javan. sām-bīl, sāmbal. A spiced condiment, the curry of the Archipelago. [Dennys (Deer. Dict. p. 337) describes many varieties.]

1817.—“The most common seasoning employed to give a relish to their insipid food is the lomboek (i.e. red-pepper) triturated with salt it is called sāmbel.”—Raffles, H. of Java, i. 98.

SEPOY, SEAPOY, s. In Anglo-Indian use a native soldier, disciplined and dressed in the European style. The word is Pers. sipāhī, from sipāh, ‘soldier, an army;’ which J. Oppert traces to old Pers. spādā, ‘a soldier’ (Le peuple et la Langue des Médes, 1879, p. 24). But Shah is a horseman in Armenian; and sound etymologists connect sipāh with asp, ‘a horse’; [others with Skt. padāti, ‘a foot-soldier’]. The original word sipāhī occurs frequently in the poems of Amir Khusrū (c. A.D. 1300), bearing always probably the sense of a ‘horse-soldier,’ for all the important part of an army then consisted of horsemen. See sipāh below.

The word sepoy occurs in Southern India before we had troops in Bengal; and it was probably adopted from Portuguese. We have found no English example in print older than 1750, but probably an older one exists. The India Office record of 1747 from Fort St. David’s is the oldest notice we have found in extant MS. [But see below.]

c. 1300.—“Pride had inflated his brain with wind, which extinguished the light of his intellect, and a few sipāhīs from Hindustan, without any religion, had supported the credit of his authority.”—Amir Khusrū, in Elliot, iii. 593.

[1865.—“Souldier—Suppya and Haddee.”—Persian Gloss. in Sir T. Herbert, ed. 1877, p. 30.]

1862.—“As soon as these letters were sent away, I went immediately to Ray Nundelall’s to have ye Seapoy, or Nabob’s horseman, consigned to me, with order to see ye Personana put in execution; but having thought better of it, ye Ray desired me to have patience till tomorrow morning. He would then present me to the Nabob, whose commands to ye Seapoy and Bul-chunds Vekel would be more powerfull and advantageous to me than his own.”—Hedges, Diary, Hak. Soc. i. 55, seq. Here we see the word still retaining the sense of ‘horseman’ in India.

[1717.—“A Company of Sepoys with the colours.”—Y’er, in ditto, ii. eccles. On this Sir H. Yule notes: “This is an occurrence of the word sepoy, in its modern signification, 30 years earlier than any I had been able to find when publishing the A.-I. Gloss. I have one a year earlier, and expect now to find it earlier still.”

[1733.—“You are next... to make a complete survey... of the number of fighting Sepoys...”—Forrest, Bombay Letters, ii. 55.]

1737.—“Elle com tota a força desonivel, que eram 1156 soldados pagos em que entraram 281 chegados na mão Mercês, o 780 sypaes ou lascars (lascar), recuperou o território.”—Balquejo das Posséses Portuguesas no Oriente, &c., por Joaquim Pedro Celestino Sorens, Lisboa, 1851, p. 58.

1746.—“The Enemy, by the best Intelligence that could be got, and best Judgment that could be formed, had or would have on Shore next Morning, upwards of 3000 Europeans, with at least 500 Coorys, and a
number of Sepoys and Peons."—Est. of Diary, &c., in App. to A Letter to a Prop'r of the E.I. Co., London, 1750, p. 94.

[1746.—Their strength on shore I compute 2000 Europeans Seapials and 300 Coffrees."—Letter from Madras, Oct. 9, in Bengal Consultations. Ibid., p. 600, we have Seapies.]

1747.—"At a Council of War held at Fort St. David the 25th December, 1747.

Present:—
George Gibson    John Holland
John Crompton    John Rodolph de Gingens
William Brown    John Usgate
Robert Sanderson

"It is further ordered that Captn. Crompton keep the Detachment under his Command at Cuddalore, in a readiness to march to the Choultry over against the Fort as soon as the Signal shall be made from the Place, and then upon his firing two Muskets, Boats shall be sent to bring them here, and to leave a serjeant at Cuddalore Who shall conduct his 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).

"The Council of Fort St. David write to Bombay, March 16th, "If they could not supply us with more than 300 Europeans, We should be glad of Five or Six Hundred of the best Northern People their way, as they are reported to be much better than ours, and not so liable to Desertion."

In Consn. May 30th they record the arrival of the ships Leven, Warwick, and Ilchester, Princess Augusta, "on the 28th inst., from Bombay, (bringing) us a General from that Presidency," as entered No. 38, advising of having sent us by them sundry stores and a Reinforcement of Men, consisting of 70 European Soldiers, 200 Topasses (Topaz), and 100 well-trained Sepoys, all of which under the command of Capt. Thomas Andrews, a Good Officer."

And under July 13th. "... The Reinforcement of Sepoys having arrived from Tellfichery, which, with those that were sent from Bombay, making a formidable Body, besides what are still expected; and as there is far greater Dependance to be placed on those People than on our own Peons ... many of whom have a very weakly Appearance, AGREE, that a General Review be now had of them, that all such may be discharged, and only the Choosest of them continued in the Service."—MS. Records in India Office.

1752.—"... they quitted their entrenchments on the first day of March, 1752, and advanced in order of battle, taking possession of a rising ground on the right, on which they placed 50 Europeans; the front consisted of 1500 Sepoys, and one hundred and twenty or thirty French."—Complete Hist. of the War in India, 1761, pp. 9-10.

1758.—A Tabular Statement (Mappe) of the Indian troops, 20th Jan. of this year, shows "Corpo de Sipaes" with 1162 "Sipaes promptos."—Bosquejo, as above.

... "A stout body of near 100 Sepoys has been raised within these few days."—In Long, 134.

[1759.—"Boat rice extraordinary for the Gentoo Seapois. ..."—Ibid. 174.].

1763.—"The Indian natives and Moors, who are trained in the European manner, are called Sepoys."—Orme, i. 80.

1763.—"Major Carnac ... observes that your establishment is loaded with the expense of more Captains than need be, owing to the unnecessarily making it a point that they should be Captains who command the 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 9. In Long, 290.

1770.—"England has at present in India an establishment to the amount of 8800 European troops, and 54,000 sipais well armed and disciplined."—Raynal (tr. 1777), i. 459.

1774.—"Sipai sono li soldati Indiani."—Della Tomba, 297.

1778.—"La porta del Ponente della città si custodiva dalli sipais soldati Indiani radunati da tutte le tribù, e religioni."—Fra Paolino, Viaggio, 4.

1780.—"Next morning the sepoys came to see me. ... I told him that I owed my life. ... He then told me that he was not very rich himself, as his pay was only a pagoda and a half a month—and at the same time drew out his purse and offered me a rupee. This generous behaviour, so different to what I had hitherto experienced, drew tears from my eyes, and I thanked him for his generosity, but I would not take his money."—Hon. J. Lindsay's Imprisonment, Lives of Lindsay's, iii. 274.

1782.—"As to Europeans who run from their natural colours, and enter into the service of the country powers, I have heard very rich himself, that 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 sepoy, But a Prince would depose, or a Brahmin destroy."—Letter of Simkin the Second, &c., 8.

1803.—"Our troops behaved admirably; the sepoys astonished me."—Wellington, ii. 384
SERAI, SERYE.

1827. — "He was betrothed to the daughter of a Sipahlee, who served in the mud-fort which they saw at a distance rising above the jungle."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

1836. — "The native army of the E. I. Company. ... Their formation took place in 1757. They are usually called sepoys, and are light and short."—In R. Phillips, A Million of Facts, 715.

1851. — "As early as A.D. 1592 the chief of Sind had 200 natives dressed and armed like Europeans: these were the first 'sepoys.'"—Burton's Comeoms, 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 cents sur la route de Pondichery, chargé de sucre et de poivre et autres marchandises, quant aux Coulis, ils sont tous employés pour le même objet."—Letter of Lally to the Governor of Pondicherry, in Cambridge's Account, p. 190.


Since the conquest of Algeria the same word is common in France under another form, viz., *sphâh*. But the *Spâh* is totally different from the *sepoy*, and is in fact an irregular horseman. With the Turks, from whom the word is taken, the *spâhâ* was always a horseman.

1534. — "Aderant magnis numeribus praeposit us multi, aderant praetoriani equites cohortes Sphai, Garipia, Utufagi, Ghanizarum magnus numeros, sed nullus in tanto conuenta nobilis nisi ex suis virtutibus et fortibus factis."—Busheq, Epistola, i. 99.

[1662. — "The Spachi, and other orders of horsemen."—J. Skute, Two Comm. (Tr.) fol. 53 ro. *Sasfig Dict.* where many early instances of the word will be found.]

1672. — "Mille ou quinze cents Spahiz, tous bien équipées et bien montés ... terminoient toute ceste longue, magnifique, et pompeuse cavalcade."—Journal d'Ant. Galland, i. 142.

1675. — "The other officers are the sardar (Sirdar), who commands the Janizaries ... the Spahi *Agga*, who commands the Spahies or Turkish Horse."—Wheelers *Journal*, 485.

[1686. — "I being providentially got over the river before the Spie employed by them could give them intelligence."—Hedges, *Dobo*, Hak. Soc. i. 229.]

1738. — "The Arab and other inhabitants are obliged, either by long custom ... or from fear and compulsion, to give the Spahies and their company the munnah ... which is such a sufficient quantity of provision for ourselves, together with straw and barley for our mules and horses."— *Shade's Travels in Barbary*, ed. 1757, p. xii.

1786. — "Bajazet had two years to collect his forces ... we may discriminate the janizaries ... a national cavalry, the *Spahis* of modern times."—Gibbon, ch. lvx.

1877. — "The regular cavalry was also originally composed of tribute children. ... The *sipahis* acquired the same pre-eminence among the cavalry which the janissaries held among the infantry, and their seditious conduct rendered them much sooner troublesome to the Government."—Finlay, *H. of Greece*, ed. 1877, v. 37.

SERAI, SERYE, s. This word is used to represent two Oriental words entirely different.

a. Hind. from Pers. *sarra*, *sarai*. 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 *saraï* 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, *serail* and *serraglio*. In this form, as P. della Valle lucidly explains below, the 'striving after meaning?' connected the word with Ital. *serrato*, 'shut up'; and with a word *serraglio* perhaps previously existing in Italian in that connection. [ *Serraglio*, according to Prof. Skeat (Concise Dict. s.v.) is "formed with suffix-aglio (L. -aculum) from Late Lat. *serare*, 'to bar, shut in';—Lat. *sara*, a 'bar, bolt'; Lat. *serere*, 'to join together.' ] It is this association that has attached the meaning of 'women's apartments' to the word. *Saraï* 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 Belvo*. A friend tells us of an old Scotchman whose ideas must have run in this groove, for he used to talk of "a Serragl of blackguards." In the
Diary in England of Annibale Litolfi of Mantua the writer says: "On entering the tower there is a Serragliot in which, from grandeur, they keep lions and tigers and cat-lions." (See Rycroft Brown's Calendar of Papers in Archives of Venice, vol. vi. pt. iii. 1557-8. App.) [The Stanf. Dict. quotes Evelyn as using the word of a place where persons are confined: 1644. "I passed by the Piazza Judea, where their serragliot begins" (Diary, ed. 1872, i. 142].

1609. —"... by it the great Suray, besides which are diuers others, both in the city and suburbs, wherein diuers neste lodgings are to be let, with doores, lockes, and keys to each."—W. Finch, in Purchas, i. 434.

1614. —"This term serraglio, so much used among us in speaking of the Grand Turk's dwelling ... has been corrupted into that form from the word serai, which in their language signifies properly 'a palace.' ... But since this word serai resembles seraito, 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. 136.

1615. —"... Only one from dayes Journey to another the Sophic hath caused to be erected certaine kind of great harbours, or huge lodgings (like hamlets) called caravan-sara, or surroyes, for the benefit of Caravansers. ..."—De Montfort, 8.

1618. —"... In this kingdome there are no Houses to entertaine strangers, only in great Townes and Cities are faire Houses built for their receit, which they call Saray, not inhabited, where any Passenger may haue roome freely, but must bring with him his Bedding, his Cooke, and other necessaries."—Terry, in Purchas, ii. 1475.

1638. —"... Which being done we departed from our Seryre (or Ienne)."—W. Brunton, in Hakl. v. 49.

1648. —"A great sary or place for housing travelling folk."—Van Twist, 17.

[1754. —"... one of the Sciddees (seedy) officers with a party of men were lodged in the Sorrey. ..."—Forrest, Bombay Letters, i. 307.]

1782. —"... The stationary tenants of the Seranne, 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.

1825. —"... The whole number of lodgers in and about the serai, probably did not fall short of 500 persons. What an admirable scene for an Eastern romance would such an inn as this afford!"—Heber, ed. 1844, ii. 122.

1850. —"... He will find that, if we omit only three names in the long line of the Delhi Emperors, the comfort and happiness of the people were never contemplated by them; and with the exception of a few sarais and bridges—and those 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, i. xxiii.

b. A long-necked earthenware (or metal) flagon for water; a goglet (q.v.). This is Ar.—P. guddhi. [This is the dorak or kulleh of Egypt, of which Lane (Mod. Egypt, ed. 1871, i. 186 seq.) gives an account with illustrations.]

c. 1666. —"... my Nuxab having vouchsafed me a very particular favour, which is, that he hath appointed to give me every day a new loaf of his house, and a Sorous of the water of Ganges. ... Sorous is that Tin-flagon full of water, which the servant that marcheth on foot before the Gentleman on horseback, carrieth in his hand, wrapt up in a sleeve of red cloath."—Bernier, E.T. 114; [ed. Constable, 356].

1808. —"... We had some bread and butter, two surahces of water, and a bottle of brandy."—Elphinstone, in Life, i. 108.

[1808.—"... The best known is the gilt silver work of Cashmere, which is almost confined to the production of the water-vessels or sarais, copied from the clay goblets in use throughout the northern parts of the Panjab."—Birdwood, Indus. Arts of India, 149.]

SERANG. s. A native boatswain, or chief of a lascar crew; the skipper of a small native vessel. The word is Pers. sarhun, 'a commander or overseer.' In modern Persia it seems to be used for a colonel (see Wills, 80).

1599. —"... there set sail two Portugese vessels which were come to Amamo-
(Macao) from the City of Goa, as occurs every year. They are commanded by Captains, with Pilots, quartermasters, clerks, and other officers, who are Portuguese; but manned by sailors who are Arabs, Turks, Indians, and Bengalis, who serve for so much a month, and provide themselves under the direction and command of a chief of their own whom they call the Saranghi, who also belongs to one of these nations, whom they understand, and recognize and obey, carrying out the orders that the Portuguese Captain, Master, or Pilot may give to the said Saranghi.—Carletti, i. 206.

1690.—"Indus quem de hoc Ludo consului fuit scriba satis paritus ab officio in nave sua dictus le sarang, Anglice Boatswain seu Boson."—Hyde, De Ludos Orientti. in Synagoga, ii. 204.

[1582.—"... the ghaut syrange (a class of men equal to the kidnappers of Holland and the cramps of England). ..."
—Wallace, Fifteen Years in India, 256.]

SERAPHIN. See XERAFIN.

SERENDĪB, 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 Tipoo. Written Sri-ranga-pattana, meaning according to vulgar interpretation 'Vishnu's Town.' But as both this and the other Srrrangam (Seringam town and temple, so-called, in the Trichinopoly district) are on islands of the Cauvery, it is possible that ranga stands for Lanka, and that the true meaning is 'Holy-Isle-Town.'

[SERPEYCH, s. Pers. sarpech, sarpeš; an ornament of gold, silver or jewels, worn in front of the turban; it sometimes consists of gold plates strung together, each plate being set with precious stones. Also a band of silk and embroidery worn round the turban.

[1753.—"... a fillet. This they call a sirpeach, which is wore round the turban; persons of great distinction generally have them set with precious stones."—Hanway, iv. 191.

[1786.—"Surpaishes." See under CUGEE.

[1813.—"Serpeych." See under KIL-LUT.]

SEETT, s. Properly Hind. seth, which according to Wilson is the same word with the Cheetti (see GHETTY) or Shetti of the Malabar Coast, the different forms being all from Skt. sreshtha, 'best, or chief,' sreshthi, 'the chief of a corporation, a merchant or banker.' C. P. Brown entirely denies the identity of the S. Indian shetti with the Skt. word (see GHETTY).

1740.—"The Sets being all present at the Board inform us that last year they dissented to the employment of Fillich Chund (&c.), they being of a different caste; and consequently they could not do business with them."—In Long, p. 9.

1757.—"To the Seats Mootabray and Roopehund the Government of Chandmangore was indebted a million and a half Rupees."—Orme, ii. 193 of reprint (Sk. viii.).

1770.—"As soon as an European arrived the Gentos, who know mankind better than is commonly supposed, study his character ... and lend or procure him money upon bottomry, or at interest. This interest, which is usually 9 per cent. at this is higher when he is under a necessity of borrowing of the Cheyks.

"These Cheyks are a powerful family of Indians, who have, time immemorial, inhabited the banks of the Ganges. Their riches have long ago procured them the management of the bank belonging to the Court. ..."—Raynal, tr. 1777, i. 427.

Note that by Cheyks the Abbé means Setts.

[1883.—"... from the Himalayas to Cape Comorin a security endorsed by the Matrura Seth is as readily convertible into cash as a Bank of England Note in London or Paris."—F. S. Grose, Matwara, 14.]

SETTLEMENT, s. In the Land Revenue system of India, an estate or district is said to be settled, when instead of taking a quota of the year's produce the Government has agreed with the cultivators, individually or in community, for a fixed sum to be paid at several periods of the year, and not liable to enhancement during the term of years for which the agreement or settlement is made. The operation of arranging the terms of such an agreement, often involving tedious and complicated considerations and enquiries, is known as the process of settlement. A Permanent Settlement is that in which the annual payment is fixed in perpetuity. This was introduced in Bengal by Lord Cornwallis in 1793, and does not exist except within that great Province, [and a few districts in the Benares division of the N.W.P., and in Madras.]"
[SEVEN PAGODAS, n.p. The Tam. Mavallipuram, Skt. Mahablipuram, ‘the City of the Great Ball,’ a place midway between Sadras and Covelong. But in one of the inscriptions (about 620 A.D.) a King, whose name is said to have been Amara, is described as having conquered the chief of the Mahamalla race. Mall was probably the name of a powerful highland chiefstain subdued by the Chalukyans. (See Crole, Man. of Chingleput, 98 seq.). Dr. Oppert (Orig. Inhabit., 98) takes the name to be derived from the Malla or Palli race.

SEVEN SISTERS, or BROTHERS. The popular name (Hind. sat-bhāt) of a certain kind of bird, about the size of a thrush, common throughout most parts of India, Malacocercus terricolor, Hodgson, ‘Bengal lubbler’ of Jerdon. The latter author gives the native name as Seven Brothers, which is the form also given in the quotation below from Tribes on My Frontier. The bird is so named from being constantly seen in little companies of about that number. Its characteristics are well given in the quotations. See also Jerdon’s Birds (Godwin-Austen’s ed., ii. 59). In China certain birds of starling kind are called by the Chinese pa-ko, or “Eight Brothers,” for a like reason. See Collingwood’s Rambles of a Naturalist, 1868, p. 319. (See MYNA.)

1878. — “The Seven Sisters pretend to feed on insects, but that is only when they cannot get peas... sad-coloured birds hopping about in the dust, and incessantly walking whilst they hop.”—Ph. Robinson, In My Indian Garden, 30-31.

1883.—“. . . the Satbhāi or ‘Seven Brothers’ . . . are too shrewd and knowing to be made fun of. . . . Among themselves they will quarrel by the hour, and bandy foul language like fishwives; but let a stranger treat one of their number with disrespect, and the other six are in arms at once. . . . Each Presidency of India has its own branch of this strange family. Here (at Bombay) they are brothers, and in Bengal they are sisters; but everywhere, like Wordsworth’s opinionative child, they are seven.”—Tribes on My Frontier, 145.

SEVERN DROOG, n.p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz.:

a. Swavana-druga, or Swavandrug, on the west coast, about 78 m. below Bombay (Lat. 17° 48’ N.). It was taken in 1755 by a small naval force from Tulaj Angria, of the famous piratical family. [For the commander of the expedition, Commodore James, and his monument on Shooter’s Hill, see Douglas, Bombay and W. India, i. 117 seq.]

b. Savandrug; a remarkable double hill-fort in Mysore, standing on a two-topped bare rock of granite, which was taken by Lord Cornwallis’s army in 1791 (Lat. 12° 35’). [Wilks (Hist. Sketches, Madras reprint, i. 228, ii. 232) calls it Seventy Droog, and Seven-droog.]

SEYCHELLE ISLANDS, n.p. A cluster of islands in the Indian Ocean, politically subordinate to the British Government of Mauritius, lying between 3° 40’ & 4° 50’ S. Lat., and about 950 sea-miles east of Mombas on the E. African coast. There are 29 or 30 of the Seychelles proper, of which Mahé, the largest, is about 17 m. long by 3 or 4 wide. The principal islands are granitic, and rise “in the centre of a vast plateau of coral” of some 120 m. diameter.

These islands are said to have been visited by Soares in 1506, and were known vaguely to the Portuguese navigators of the 16th century as the Seven Brothers (Os sete Irmanos or Hermanos), sometimes Seven Sisters (Sête Irmanas), whilst in Delisle’s Map of Asia (1700) we have both “Ies Sept Frères” and “Ies Sept Soeurs.” Adjoining these on the W. or S.W. we find also on the old maps a group called the Almirantes, and this group has retained that name to the present day, constituting now an appendage of the Seychelles.

The islands remained uninhabited, and apparently unvisited, till near the middle of the 18th century. In 1742 the celebrated Mahé de la Bourdonnais, who was then Governor of Mauritius and the Isle of Bourbon, despatched two small vessels to explore the islands of this little archipelago, an expedition which was renewed by Lazare Picault, the commander of one of the two vessels, in 1774, who gave to the principal island the name of Mahé, and to the group the name of Iles de Bourdonnais, for which Iles Mahé (which is the name given in the
Neptune Orientale of D'Apres de Manneville, 1775, pp. 29-38, and the charts), seems to have been substituted. Whatever may have been La Bourdonnais' plans with respect to these islands, they were interrupted by his engagement in the Indian campaigns of 1745-46, and his government of Mauritius was never resumed. In 1756 the Sieur Morphy (Murphy!), commander of the frigate Le Cerf, was sent by M. Magon, Governor of Mauritius and Bourbon, to take possession of the Island of Mahe'. But it seems doubtful if any actual settlement of the islands by the French occurred till after 1769. [See the account of the islands in Owen's Narrative, i. 158 seqq.]

A question naturally has suggested itself to us as to how the group came by the name of the Seychelles Islands; and it is one to which no trustworthy answer will be easily found in English, if at all. Even French works of pretension (e.g. the Dictionnaire de la Rousse) are found to state that the islands were named after the "Minister of Marine, Herauld de Scechelles, who was eminent for his services and his able administration. He was the first to establish a French settlement there." This is quoted from La Rousse; but the fact is that the only man of the name known to fame is the Jacobin and friend of Danton, along with whom he perished by the guillotine. There never was a Minister of Marine so called! The name Scechelles 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 Mozambique the islands are given as Les Iles Séchelles, with two enlarged plans en cartouche of the Port de Séchelles. In 1767 also Chev. de Grenier, commanding the Heure du Berger, visited the Islands, and in his narrative states that he had with him the chart of Picault, "envoyé par La Bourdonnais pour reconnoître les isles des Sept Frères, lesquelles ont été depuis nommée isles Mahe' et ensuite isles Séchelles." We have not been able to learn by whom the latter name was given, but it was probably by Morphy 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 1754-56, i.e. at the very time when Governor Magon sent Capt. Morphy 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 Capt. Neale shows that they were settled before his visit in 1772. It will be seen that both Rochon and Neale speak of Mahe' as "the island Seychelles, or Sécheyles," as in Belin's chart of 1767. It seems probable that the cloud under which La Bourdonnais fell, on his return to France, must have led to the suppression of his name in connection with the group.

The islands surrendered to the English Commodore Newcome in 1794, and were formally ceded to England with Mauritius in 1815. Seychelles appears to be an erroneous English spelling, now however become established. (For valuable assistance in the preceding article we are indebted to the courteous communications of M. James Jackson, Librarian of the Société de Géographie at Paris, and of M. G. Marcel of the Bibliothèque Nationale. And see, besides the works quoted here, a paper by M. Elie Pujot, in L'Explorateur, vol. iii. (1876) pp. 523-526).

The following passage of Pyrard probably refers to the Seychelles:

1610.—"Le Roy (des Maldives) ennuo par deux foys vn tres expert pilote pour aller desouvrir vne certaine ile nommée polonous, qui leur est presque inconnue. . . . Ils disent aussi que le diable les y tourmentoit visiblement, et que pour l'isle elle est fertile en tontes sortes de fruites, et mesme ils ont opinion que ces gros Cocos medicinaux qui sont si chers-la en viennent. . . . Elle est sous la hauteur de dix degrés au delà de la ligne et environ six vingt
SHABUNDER, s. Pers. Shabbandar, lit. 'King of the Haven,' Harbour-Master. This was the title of an officer at native ports all over the Indian seas, who was the chief authority with whom foreign traders and ship-masters had to transact. He was often also head of the Customs. Hence the name is of prominent and frequent occurrence in the old narratives. Portuguese authors generally write the word Xabander; ours Shabunder or Sabunder. The title is not obsolete, though it does not now exist in India; the quotation from Lane shows its recent existence in Cairo, [and the Persians still call their Consuls Shah-bandar (Burton, Ar. Nights, iii. 158)]. In the marine Malay States the Shabunder was, and probably is, an important officer of State. The passages from Lane and from Tavernier show that the title was not confined to seaports. At Aleppo Thevenot (1663) calls the corresponding official, perhaps by a mistake, 'Schek Bandar' (Voyages, iii. 121). [This is the office which King Mihirjan conferred upon Sindbad the Seaman, when he made him 'his agent for the port and registrar of all ships that entered the harbour' (Burton, iv. 351)].

c. 1350.—"The chief of all the Muslims in this city (Kawiamond—see QUILON) is Mahomed Shabbandar."—Ibn Batuta, iv. 109.

c. 1539.—"This King (of the Batais) understanding that I had brought him a Letter and a Present from the Captain of Malao, caused me to be entertained by the Xabantar, who is he that with absolute Power governs all the affairs of the Army."—Pinto (orig. cap. xv.), in Cogan's Transl., p. 18.

1552.—"And he who most insisted on this was a Moor, Xabbandar of the Guzaratre (at Malaccas).—Cassanhalta, ii. 359.

1553.—"A Moorish lord called Sabayo (Sabato) . . . as soon as he knew that our ships belonged to the people of those parts of Christendom, desiring to have confirmation on the matter, sent for a certain Polish Jew who was in his service as Xabantar (Xabbandar), 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 Xabbandar."—Correa, Lendas, ii. 80.

1599.—"The Sabandar took off my Hat, and put a Roll of white linen about my head. . . ."—J. Davis, in Purchas, i. 12.

[1604.—"Sabindar." See under KLING.]
1606.—"Then came the Sabendor with light, and brought the Generall to his house,"—Middleton's Voyage, E. (4).

1610.—"The Sabander and the Governor of Manock (a place situated by the River). . . ."—Peter Williamson Floris, in Purchas, i. 322.

[1615.—"The opinion of the Sabindour shall be taken."—Foster, Letters, iv. 79.]

c. 1560.—"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. 196 ; [ed. Ball, ii. 70].

1673.—"The Shawbunder has his Grandeur too, as well as receipt of Custom, for which he pays the King yearly 22,000 Thomands."—Fryer, 222.

1688.—"When we arrived at Achin, I was carried before the Shawbander, the chief Magistrate of the City. . . ."—Dampier, i. 502.

1711.—"The Duties the Honourable Company require to be paid here on Goods are not above one fifth Part of what is paid to the Shawbender or Custom-Master."—Lockyer, 223.

1726.—Valentyna, v. 318, gives a list of the Sjahbandars of Malakka from 1641 to 1725. They are named of Dutchmen.

[1727.—"Shawbandaar." See under TENASSEMER.]

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 Shawbunder Droga (Daroga)."—W. Hastings, to the Chief at Dacca, in Van Sittart, i. 5.

1788.—". . . two or three days after my arrival (at Batavia), the landlord of the hotel where I lodged told me he had been ordered by the shebandar to let me know that my carriage, as well as others, must stop, if I should meet the Governor, or any of the council; but I desired him to acquaint the shebandar that I could not consent to perform any such ceremony."—Capt. Carteret, quoted by transl. of Sta. Venetiana, i. 281.

1790.—"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 Mahroockee, the Shabbendar (chief of the Merchants of Cairo) hearing of this event, surnorned a common fellah. . . ."—Lane's Mod. Egyptians, ed. 1837, i. 157.

SHADDOCK, s. This name properly belongs to the West Indies, having been given, according to Grainger, from that of the Englishman who first brought the fruit thither from the East, and who was, according to Crawford, an interloper captain, who traded to the Archipelago about the time of the Revolution, and is mentioned by his contemporary Dampier. The fruit is the same as the pommele (q.v.). And the name appears from a modern quotation below to be now occasionally used in India. [Nothing definite seems to be known of this Capt. Shaddock. Mr. R. C. A. Prior (7 ser. N. & Q., vii. 375) writes: "Lunan, in 'Hortus Jamaicensis,' vol. ii. p. 171, says, 'This fruit is not near so large as the shaddock, which received its name from a Capt. Shaddock, who first brought the plant from the East Indies.' The name of the captain is believed to have been Shattock, one not uncommon in the west of Somersetshire. Sloane, in his 'Voyage to Jamaica,' 1707, vol. i. p. 41 says, 'The seed of this was first brought to Barbados by one Capt. Shaddock, commander of an East Indian ship, who touch'd at that island in his passage to England, and left its seed there.'" Watti (Econ. Dict. ii. 349) remarks that the Indian vernacular name Batāvī nibā, 'Batavian line,' suggests its having been originally brought from Batavia.]

1754.—". . . pimple-noses (pommele), called in the West Indies, Shadock, a very fine large fruit of the citron-kind, but of four or five times its size. . . ."—Ives, 19.]

1784.—"Nor let thy bright impatient flames destroy The golden Shaddock, the forbidden fruit. . . ."—Grainger, Bk. i.

1803.—"The Shaddock, or pumpeenos (pommele), often grows to the size of a man's head."—Perceval's Ceylon, 313.

[1832.—"Several trays of ripe fruits of the season, viz., kurbootahs (shaddock), kabooza (melone). . . ."—Mrs. Meer Hassan Ali, Observations, i. 365.]

1878.—". . . the splendid Shaddock that, weary of ripening, lays itself upon the ground and swells at ease. . . ."—In My Indian Garden, 50.

1898.—"He has stripped my rails of the shaddock fruils and the green unpunen pinee."—R. Kipling, Barrack Room Ballads, p. 130.]
SHADE (TABLE-SHADE, WALL-SHADE), s. A glass guard to protect a candle or simple oil-lamp from the wind. The oldest form, in use at the beginning of the last century, was a tall glass cylinder which stood on the table, the candlestick and candle being placed bodily within it. In later days the universal form has been that of an inverted dome fitting into the candlestick, which has an annular socket to receive it. The wall-shade is a bracket attached to the wall, bearing a candle or cocoa-nut oil lamp, protected by such a shade. In the wine-drinking days of the earlier part of last century it was sometimes the subject of a challenge, or forfeit, for a man to empty a wall-shade filled with claret. The second quotation below gives a notable description of a captain's outfit when taking the field in the 18th century.

1780.—"Borrowed last Month by a Person or Persons unknown, out of a private Gentleman's House near the Esplanade, a very elegant Pair of Candle Shades. Whoever will return the same will receive a reward of 40 Sicca Rupees. —N.B. The Shades have private marks."—Hicky's Bengali Gazette, April 8.

1789.—"His tent is furnished with a good large bed, mattress, pillow, &c., a few campstools 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 21 shirts); some dozens of wine, brandy, and gin; tea, sugar, and biscuit; and a hamper of live poultry and his milk-goat."—Muoro's Narrative, 188.

1817.—"I am now finishing this letter by candle-light, with the help of a handkerchief tied over the shade."—T. Muoro, in Life, i. 511.

[1838.—"We brought carpets, and chandeliers, and wall shades (the great staple commodity of Indian furniture), from Calcutta. . . ."—Miss Eden, Up the Country, 2nd ed. i. 182.]

SHAGREEN, s. This English word, —French chagrin; Ital. zigrino; Mid. High Ger. Zager,—comes from the Pers. saghrī, Turk. säghrī, meaning properly the croupe or quarter of a horse, from which the peculiar granulated leather, also called säghrī in the East, was originally made. Diez considers the French (and English adopted) chagrin in the sense of vexation to be the same word, as certain hard skins prepared in this way were used as files, and hence the word is used figuratively for gnawing vexation, as (he states) the Ital. vina also is (Etym. Worterbuch, ed. 1861, ii. 240). He might have added the figurative origin of tribulation. [This view is accepted by the N.E.D.; but Prof. Skeat (Concise Dict.) denies its correctness.]

1863.—". . . à Alep . . . on y travaille aussi bien qu'à Damas le sagri, qui est ce qu'on appelle chagrin en France, mais l'on en fait une bien plus grande quantité en Perse . . . Le sagri sa fait de croupe d'ane," &c.—Thevenot, Voyages, iii. 115-116.

1862.—"Saghree, or Koomookt, Horse or Ass-Hide."—Punjab Trade Report, App. cxx.; [For an account of the manufacture of kumukh, see Hoey, Mon. on Trades and Manufactures of N. India, 94.]

SHAITAN, Ar. 'The Evil One; Satan.' Shaitān kāt bhitī, 'Brother of the Arch-Enemy,' was a title given to Sir C. Napier by the Amirs of Sind and their followers. He was not the first great English soldier to whom this title had been applied in the East. In the romance of Cœur de Lion, when Richard entertains a deputation of Saracens by serving at table the head of one of their brethren, we are told:

"Every man sat style and pokyd othir; They saide: 'This is the Destys brothir, That sles our men, and thus hem eetes. . . ."

[c. 1630.—"But a Mountebank or Impostor is nick-named Shaitan, Tabib, i.e. the Devil's Chirurgion."—Sir T. Herbert, ed. 1671, p. 304.]

1753.—"God preserve me from the Scheithan Alimagh."—Hanway, iii. 90.]

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 mountains there were found certain mysterious foot-steps, more than 30 or 40 paces awander, which the natives alleged to be Shaitan's. The writer at the same time offered, if Government would give him leave of absence for a certain period, etc., to go and trace the author of these mysterious vestiges, and thus this strange creature would be discovered without any expense to Government. The notion of catching Shaitan without any expense to Government was a sublime piece of Anglo-Indian tact, but the offer was not accepted."—Sir H. Yule, Notes to Friar Jordanus, 37.

SHALEE, SHALOO, SHELLA, 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 (Shakespear and Fallon give shālā) are names in familiar use for a soft twilled cotton stuff, of a Turkey-red colour, somewhat resembling what we call, by what we had judged to be a modification of the word, shaloon. But we find that Skeat and other authorities ascribe the latter word to a corruption of Chalons, which gave its name to certain stuffs, apparently bed-coverlets of some sort. Thus in Chaucer:

"With shetes and with chalons faire yspredde."—The Ree's Tale.

On which Tyrwhitt quotes from the Monasticon, "... aut pannos pictos qui vocantur chalons loco lectisternii." See also in Liber Albus:

"La charge de chalouns et draps de Reyenes. ..."—p. 225, also at p. 231.

c. 1343.—"I went then to Shāliyāt (near Calicut—see CHALLA) a very pretty town, where they make the stuffs (qu. shālī?) that bear its name."—Iton Batuta, iv. 109.

[It is exceedingly difficult to disentangle the meanings and derivations of this series of words. In the first place we have saloo, Hind. sālā, the Turkey-red cloth above described; a word which is derived by Platts from Skt. sālā, 'a kind of astrigent substance,' and is perhaps the same word as the Tel. sālū, 'cloth.' This was originally an Indian fabric, but has now been replaced in the bazars by an English cloth, the art of dyeing which was introduced by French refugees who came over after the Revolution (see 7 ser. N. & Q. viii. 485 seq.). See PIECE-GOODS, SALOO-PAUTS.

[c. 1590.—"Shalā, per piece, 3 R. to 2 M."
—Atin, i. 94.

[1610.—"Sallallo, blue and black."—Danvers, Letters, i. 72.

[1672.—"Salooes, made at Guleundah, and brought from thence to Surat, and go to England."—In Birdwood, Report on Old Records, 62.

[1896.—"Salu is another fabric of a red colour prepared by dyeing English cloth named mārkān ('American') in the āl dye, and was formerly extensively used for turbans, curtains, borders of female coats and female dress."—Muhammad Hadi, Mon. on Dyes, 64.

Next we have shelah, which may be identical with Hind. sēlā, which Platts connects with Skt. chela, chaila, "a piece of cloth," and defines as "a kind of scarf or mantle (of silk, or lawn, or muslin; usually composed of four breadths depending from the shoulders loosely over the body: it is much worn and given as a present, in the Dakhkan); silk turban." In the Deccan it seems to be worn by men (Herklots, Qanoon-e-Islam, Madras reprint, 18). The Madras Gloss. gives sheelay, Mal. shīla, said to be from Skt. chira, 'a strip of cloth,' in the sense of clothes; and sullah, Hind. sēlā, 'gauze for turbans.'

[c. 1590.—"Shelah, from the Dek'han, per piece, ½ to 2 M."—Atin, i. 95.

[1598.—"Cheyla," in Linschoten, i. 91.

[1800.—"Shillas, or thin white muslins. ... They are very coarse, and are sometimes striped, and then called Dupattes (see DOOPUTTY)."—Buchanan, Mysore, ii. 210.]

1809.—"The shalie, a long piece of coloured silk or cotton, is wrapped round the waist in the form of a petticoat, which leaves part of one leg bare, whilst the other is covered to the ankle with long and graceful folds, gathered up in front, so as to leave one end of the shalie to cross the breast, and form a drapery, which is sometimes thrown over the head as a veil."—Maria Graham, 3. [But, as Sir H. Yule suggested, in this form the word may represent Saree.]

1813.—"Red Shellas or Saloos. ..."—Milburne, i. 124.

[... "His shela, of fine cloth, with a silk or gold thread border. ..."—Trans. Lit. Soc. Bo. iii. 219 seq.

[1900.—"Sella Dupatta—worn by men over shoulders, tacked round waist, ends hanging in front ... plain body and borders richly ornamented with gold thread; white, yellow, and green; worn in full dress, sometimes merely thrown over shoulders, with the ends hanging in front from either shoulder."—Yusuf Ali, Mon. on Silk, 72.

The following may represent the same word, or be perhaps connected with P.—H. chilla, 'a selvage, gold threads in the border of a turban, &c.'

[1610.—"Tyse, the corge, Rs. 70."—Danvers, Letters, i. 72.]

1615.—"320 pieces red zelas."—Foster, Letters, iv. 129. The same word is used by Cocks, Diaryst. Hak. Soc. i. 4.]

SHAMA, s. Hind. shāmā [Skt. syāmā, 'black, dark-coloured.'] A favourite song-bird and cage-bird, Kitta cincla macrura, Gmel. "In confinement it imitates the notes of other birds, and of various animals, with ease and accuracy." (Jerdon). The long tail seems to indicate the identity of
this bird rather than the mainā (see Myna) with that described by Aelian. [Mr. M'Crindle (Invasion of India, 186) favours the identification of the bird with the Mainā.]

C. A.D. 250.—"There is another bird found among the Indians, which is of the size of a starling. It is particoloured; and in imitating the voice of man it is more loquacious and clever than a parrot. But it does not readily bear confinement, and yearning for liberty, and longing for intercourse with its kind, it prefers hunger to bondage with fat living. The Macedonians who dwell among the Indians, in the city of Bucephala and thereabouts...call the bird kerekōw ("Taily"); and the name arose from the fact that the bird twitches its tail just like a wagtail."—Aelian, de Nat. Anim. xvi. 9.

**SHAMAN, SHAMANISM.**

These terms are applied in modern times to superstitions of the kind that connects itself with exorcism and "devil-dancing" as their most prominent characteristic, and which are found to prevail with wonderful identity of circumstance among non-Caucasian races over parts of the earth most remote from one another; not only among the vast variety of Indo-Chinese tribes, but among the Dravidian tribes of India, the Veddahs of Ceylon, the races of Siberia, and the red nations of N. and S. America. Hinduism has assimilated these 'prior superstitions of the sons of Tur,' as Mr. Hodgson calls them, in the form of Tantrika mysteries, whilst, in the wild performance of the Dancing Dervishes at Constantinople, we see, perhaps, again, the infection of Turanian blood breaking out from the very heart of Mussulman orthodoxy" (see Notes to Marco Polo, Bk. II. ch. 50). The characteristics of Shamanism is the existence of certain sooth-sayers or medicine-men, who profess a special art of dealing with the mischievous spirits who are supposed to produce illness and other calamities, and who invoke these spirits and ascertain the means of appeasing them, in trance produced by fantastic ceremonies and convulsive dancings.

The immediate origin of the term is the title of the spirit-conjuror in the Tunguz language, which is shaman, in that of the Manchus becoming saman, pl. samana. But then in Chinese Sha-mân or Shi-mân is used for a Buddhist ascetic, and this would seem to be taken from the Skt. śrāman, Pali samana. Whether the Tanguz word is in any way connected with this or adopted from it, is a doubtful question. W. Schott, who has treated the matter elaborately (Über den Doppelstift des Wortes Schaman und über den tungischen Schamanen-Cultus am Hofe der Mandju Kasern, Berlin Akad. 1842), finds it difficult to suppose any connection. We, however, give a few quotations relating to the two words in one series. In the first two the reference is undoubtedly to Buddhist ascetics.

C. B.C. 320.—"Tois de Σαρμάνασ, tois μὲν εκτιμώτατοι 'Σταλβνας φηναν ονομάζοντες, ζωνταν εν τοις θλαις απο φυλων και καρπων αγρών, εσθήσαν θ' ἧχειν απο φυλων δενδρων, δίφροιν διαρχηται και ονάς."—From Megasthenes, in Strabo, xvi. c. 712. "All the Samas assembled and sent a message to Bajara, saying, "We are devoted. Our religion is one of peace and quiet, and fighting and slaying is prohibited, as well as all kinds of shedding of blood."—Chach Nâma, in Elliot, i. 158.

1829.—"Kami is the Mongol name of the spirit-conjuror or sorcerer, who before the introduction of Buddhism exercised among the Mongols the office of Sacrificer and Priest, as he still does among the Tunguzes, Manjus, and other Asian tribes. ...In Europe they are known by the Tunguz name schaman; among the Manjus saman, and among the Tibetans as Hlaha. The Mongols now call them with contempt and abhorrence Bûh or Bûge, i.e. 'Sorcerer,' 'Wizard,' and the women who give themselves to the like fooleries Udu-gun."—J. J. Schmidt, Notes to Suanang Setzen, p. 416.

1871. "Among Siberian tribes, the shamans select children liable to convulsions as suitable to be brought up to the profession, which is apt to become hereditary with the epileptic tendencies it belongs to."—Tylor, Primitive Culture, ii. 121.

**SHAMBOGUE,** s. Canar. shâna-or sâna-bhoga: shânîya, 'allowance of grain paid to the village accountant,' Skt. bhoga, 'enjoyment.' A village clerk or accountant.

[c. 1766.—"...this order to be enforced in the accounts by the shanbogue."—Logan, Malabar, iii. 120.

1800. "Shanboga, called Shanbogue by corruption, and Curum by the Musselmans, is the village accountant."—Buchanan's Mysore, i. 268.]

1801. "When the whole kist is collected the shanbogue and potail (see PATEL) carry it to the teshildar's cutcherry."—T. Menro, in Life, i. 316.
SHAMEEANA, SEMIANNA, s. Pers. shamiyana or shāmiyāna [very doubtfully derived from Pers. šah, 'king,' miyāna, 'centre'), an awning or flat-tent-roof, sometimes without sides, but often in the present day with canauts; sometimes pitched like a porch before a large tent; often used by civil officers, when on tour, to hold their court or office proceedings coram populó, and in a manner generally accessible. [In the early records the word is used for a kind of striped calico.]

c. 1590.—"The Shāmyānah-awning is made of various sizes, but never more than of 12 yards square."—John, i. 54.

[1609. — A sort of Calico here called semi- janeses are also in abundance, it is broader than the Calico."—Du Caurier, Letters, i. 29.]

[1613. — 'The Hector having certain chuckers (chucker) of fine Semi chow- ters.'—Ibid. i. 217. In Foster, iv. 288, semanes.]

1616.—"... there is erected a throne four foot from the ground in the Durbar Court from the back whereof, to the place where the King comes out, a square of 56 paces long, and 43 broad was rayed in, and covered with fair Semeanes or Canopies of Cloth of Gold, Silke, or Velvet linnen together, and sustained with Canes so covered."—Sir T. Roe, in Purchas, i. Hak. Soc. i. 142.

[1676. — 'We desire you to furnish him with all things necessary for his voyage, ... with bridle and saddle, Semeanoes, canatts (Canaut). ...'—Forrest, Bombay Letters, i. 89.]

1814.—"I had seldom occasion to look out for gardens or pleasure grounds to pitch my tent or erect my Summimiana or Shamyana, the whole country being generally a garden."—Forbes, Or. Mem. ii. 455; 2nd ed. ii. 64. In ii. 294 he writes Shumeena.

1857.—"At an early hour we retired to rest. Our beds were arranged under large canopies, open on all sides, and which are termed by the natives 'Shameenahs.'"—M. Thornhill, Personal Adventures, 14.

SHAMPOO, v. To knead and press the muscles with the view of relieving fatigue, &c. The word has now long been familiarly used in England. The Hind. verb is champa, from the imperative of which, champó, this is most probably a corruption, as in the case of Bunow, Puckerow, &c. The process is described, though not named, by Terry, in 1616: "Taking thus their ease, they often call their Barbers, who tenderly 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. [Perhaps the earliest reference to the practice is in Strabo (McCrindle, Ancient India, 73.) But with the ancients it seems to have been allied to vice, for which there is no ground that we know in the Indian custom.

1748.—"Shampooing is an operation not known in Europe, and is peculiar to the Chinese, which I had once the curiosity to go through, and for which I paid but a trifle. However, had I not seen several China merchants shampooed before me, I should have been apprehensive of danger, even at the sight of all the different instruments. ..." (The account is good, but too long for extract.)—A Voyage to the E. Indies in 1747 and 1748. London, 1762, p. 226.

1750-60.—"The practice of champng, which by the best intelligence I could gather is derived from the Chinese, may not be unworthy particularizing, as it is little known to the modern Europeans. ..."—Grose, i. 113. This writer quotes Martial, iii. Ep. 82, and Seneca, Epist. 66, to show that the practice was known in ancient Rome.

1800.—"The Sultan generally rose at break of day; after being champned, and rubbed, he washed himself, and read the Koran for an hour."—Beaton, War with Tippoo, p. 159.

[1810. — "Shamooing may be compared to a gentle kneading of the whole person, and is the same operation described by the voyagers to the Southern and Pacific ocean."—Liske, Hist. Sketches, Madras [reprint, i. 276.]

"Then whilst they fanned the children, or champned them if they were restless, they used to tell stories, some of which dealt of marvels as great as those recorded in the 1001 Nights."—Mrs. Sherwood, Autobiog. 410.

"That considerable relief is obtained from shamooing, cannot be doubted; I have repeatedly been restored surprisingly from severe fatigue. ..."—Williamson, V. M. ii. 198.

1813.—"There is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations: independent of the effects of opium, champoing, and other luxuries indulged in by oriental sensualists."—Forbes, Or. Mem. i. 35; [2nd ed. i. 25.]

SHAN, n.p. The name which we have learned from the Burmese to
apply to the people who call themselves the great 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-güit, or the 'Ta'i 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, civilisation, and religion (Buddhist), which seems to point to their former union in considerable States.

One branch of the race entered and conquered Assam in the 13th century, and from the name by which they were known, Ahom or Aham, was derived, by the frequent exchange of aspirant and sibilant, the name, just used, of the province itself. The most extensive and central Shan State, which occupied a position between Ava and Yunnan, is known in the Shan traditions as Mung-Man, and in Burma by the Buddhista-classical name of Kau-šikambi (from a famous city of that name in ancient India) corrupted by a usual process into Ko-Shan-heap and interpreted to mean 'Nine-Shan-States.' Further south were those T'ai States which have usually been called Laos, and which formed several considerable kingdoms, going through many vicissitudes of power. Several

of their capitals were visited and their ruins described by the late Francis Garnier, and the cities of these and many smaller States of the same race, all built on the same general quadrangular plan, are spread broadcast over that part of Indo-China which extends from Siam north of Yunnan.

Mr. Cushing, in the Introduction to his Shan Dictionary (Rangoon, 1881), divides the Shan family by dialectic indications into the Ahoms, whose language is now extinct, the Chinese Shan (occupying the central territory of what was Man or Kansimbé), the Shan (Proper, or Burmese Shan), Laos (or Siamese Shan), and Siamese.

The term Shan is borrowed from the Burmese, in whose peculiar orthography the name, though pronounced Shan, is written rham. We have not met with its use in English prior to the Mission of Col. Symes in 1795. It appears in the map illustrating his narrative, and once or twice in the narrative itself, and it was frequently used by his companion, F. Buchanan, whose papers were only published many years afterwards in various periodicals difficult to meet with. It was not until the Burmese war of 1824-1826, and the active investigation of our Eastern frontier which followed, that the name became popularly known in British India. The best notice of the Shans that we are acquainted with is a scarce pamphlet by Mr. N. Elias, printed by the Foreign Dept. of Calcutta in 1876 (Introd. Sketch of the Hist. of the Shans, &c.). [The ethnology of the race is discussed by J. G. Scott, Upper Burma Gazetteer, i. pt. i. 187 seqq. Also see Prince Henri d'Orleans, Du Tonkin aux Indes, 1898; H. S. Hallett, Among the Shans, 1885, and A Thousand Miles on an Elephant, 1890.]

Though the name as we have taken it is a Burmese oral form, it seems to be essentially a genuine ethnic name for the race. It is applied in the form Sam by the Assamese, and the Kakhys; the Siamese themselves have an obsolete Sièm (written Siéyam) for themselves, and Sieng (Sieyang) for the Laos. The former word is evidently the Sièm, which the Chinese used in the compound Sièn-lo (for Siam,—see Marco Polo, 2nd ed. Bk. iii. ch. 7, note 3), and from which we got, probably through a Malay

* On the probable indication of Great and Little used in this fashion, see remarks in notes on Marco Polo, bk. III. ch. 9.
medium, our Siam (q.v.). The Burmese distinguish the Siamese Shans as Yudia (see JUDEA) Shans, a term perhaps sometimes including Siam itself. Symes gives this (through Arakanese corruption) as 'Yoodra-Shaan,' and he also (no doubt improperly) calls the Manipur people 'Cassay Shaan' (see CASSAY).

1795.—"These events did not deter Shanbuan from pursuing his favourite scheme of conquest to the westward. The fertile plains and populous towns of Manipoora and the Cassay Shaan, attracted his ambition."—Symes, p. 77.

"Zemee (see JANGOMAY), Sandapoora, and many districts of the Yooodra Shaan to the eastward, were tributary, and governed by Chobwas, who annually paid homage to the Birman king."—Ibid., 102.

"Shaan, or Shan, is a very comprehensive term given to different nations, some independent, others the subjects of the greater states."—Ibid., 274.

c. 1815.—"... They were assisted by many of the Zobod (see CHOBWA) or petty princes of the Sciam, subject to the Burmese, who, weary of 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."—Sangermuno, p. 57.

1861.—"Fie, Fie! Captain Spry! You are surely in joke With your wires and your trams, Going past all the Shams With branches to Bham-yon (see BAMO), and end in A-smoke." Ode on the proposed Yunnan Railway. Bhamo and Ennok were names constantly recurring in the late Capt. Spry's railway projects.

SHANBAFF, SINABAFF, &c., s. Pers. shānbāft. A stuff often mentioned in the early narratives as an export from Bengal and other parts of India. Perhaps indeed these names indicate two different stuffs, as we do not know what they were, except that (as mentioned below) the sinabaff was a fine white stuff. Sinabaff is not in Vuller's Lexicon. Shānbāf is, and is explained as guava panni grossioris, sic descrita (E. T.): "A very coarse and cheap stuff which they make for the sleeves of kābds (see CABAYA) for sale."—Bādhār-i-Ajam. But this cannot have been the character of the stuffs sent by Sultan Mahommed Tughlak (as in the first quotation) to the Emperor of China. [Badger (quoted by Birdwood, Report on Old Records, 153) identifies the word with sina-bāfta, 'China-woven' cloths.]

1943.—"When the aforesaid present came to the Sultan of India (from the Emp. of China)... in return for this present he sent another of greater value... 100 pieces of shirinbāf, and 500 pieces of shānbaft."—Ibn Batūta, iv. 3.

1498.—"The overseer of the Treasury came next day to the Captain-Major, and brought him 20 pieces of white stuff, very fine, with gold embroidery which they call beyramies (beiramee), and other 20 large white stuffs, very fine, which were named sinabafos..."—Correa, E.T. b. Ed. Stanley, 197.

[1568.—See under ALJOFAR.]

1510.—"One of the Persians said: 'Let us go to our house, that is, to Calicent.' I answered, 'Do not go, for you will lose these fine sinabaph' (which were pieces of cloth we carried)."—Vertham, 269.

1516.—"The pintail of this sugar was worth two ducats and a half in Malabar, and a good Sinabâfo was worth two ducats."—Barbosa, 179.

[... "Also they make other stuffs which they call Mamonas (Mahmudis), others dugazas (dogasāt), others chautars (see chowtars, under PIECE-GOODS), others sinabafas, which last are the best, and which the Moors hold in most esteem to make shirts of."—Ibid., Lisbon ed. 362.]

SHASTER, s. The Law books or Sacred Writings of the Hindus. From Skt. śastra, 'a rule,' a religious code, a scientific treatise.

1612.—"... They have many books in their Latin... Six of these they call Xasta, which are the bodies; eighteen which they call Purāna (Poorana), which are the limbs."—Conto, V. vi. 3.

1630.—"... The Banians deliver that this book, by them called the Shasher, or the Book of their written word, consisted of these three tracts."—Lord's Display, ch. viii.

1651.—In Rogerius, the word is everywhere misprinted Iastra.

1717.—"The six Sastrangōl contain all the Points and different Ceremonies in Worship..."—Phillips's Account, 40.

1765.—"... at the capture of Calcutta, A.D. 1756, I lost many curious Gentoo manuscripts, and among them two very correct and valuable copies of the Gentoo Shashist.'—J. Z. Hofwell, Interesting Hist. Events, &c., 2d ed., 1766, i. 3.

1770.—"The Shashist is looked upon by some as a commentary on the vedams, and by others as an original work."—Raynal (tr 1777), i. 50.
1776.—"The occupation of the Bramin should be to read the Beids, and other Shasters."—Halhed, Gentoon Code, 39.

[SHASTREE, s. Hind. śāstrī (see SHASTER). A man of learning, one who teaches any branch of Hindu learning, such as law.

[1824.—"Gungadhor Shastree, the minister of the Baroda state, . . . was murdered by Trimbuckjee under circumstances which left no doubt that the deed was perpetrated with knowledge of Baijow."—Malcolm, Central India, 2nd ed. i. 307.]

SHAWL, s. Pers. and Hind. shāl, also doshīla, 'a pair of shawls.' The Persian word is perhaps of Indian origin, from Skt. śavāla, 'variegated.' Sir George Birdwood tells us that he has found among the old India records "Carmania shells" and "Carmania shawools," meaning apparently Ker-mān shawls. He gives no dates unfortunately. [In a book of 1685 he finds "Shawles Carmania" and "Carmania Wool"; in one of 1704, "Chawools" (Report on Old Records, 27, 40). Carmania goats are mentioned in a letter in Forrest, Bombay Letters, i. 140.] In Meninski (published in 1680) shāl is defined in a way that shows the humble sense of the word originally:

"Panni viliores qui partim albi, partim cineritii, partim nigri esse solent ex lana et pilis caprinis; hujusmodi pannum seu telam inijicunt humeris Dervisi . . . instar stolae aut pallii." To this he adds, "Datur etiam sericea ejusmodi tela, fere instar nostri nultiti, sive simplicis sive duplicatis." For this the 2nd edition a century later substitutes: "Shāl-i-Hindī" (Indian shawl), "Tela sericæa subtillissima ex India adferri solita."

c. 1590.—"In former times shawls were often brought from Kashmir. People folded them in four folds, and wore them for a very long time. . . . His Majesty encourages in every possible way the (shāl-bātī) manufacture of shawls in Kashmir. In Lahore also there are more than 1000 workshops."—At ins. ii. 92. [Also see ed. Jarrett, ii. 349, 355.]

c. 1665.—"Il mettent sur eux a toute saison, lorsqu'ils sortent, une Chai, qui est une maniere de toilette d'une laine tres-fine qui se fait a Cashmir. Ces Chais ont environ deux aunes (the old French aune, nearly 47 inches English) de long sur une de large. On les achete vingt-cinq ou trente ecus si elles sont fines. Il y en a meme qui contiennent vingt et une circumstances, mais ces sont les tres-fines."—Thevenot, v. 110.

c. 1666.—"Ces chales sont certaines pieces d'etoffe d'une aule et demie de long, et d'une de large ou environ, qui sont brodees aux deux bouts d'une espèce de broderie, faite au metier, d'un pied ou environ de large. . . . J'en ai vu de ceux que les Omraks font faire exprès, qui coutoient jusqu'a cinquante Roupies; des autres qui sont de cette laine du pays, je n'en ai pas vu qui passaient 50 Roupies."—Bernier, ii. 280-281; [ed. Constable, 402.]

1717.—". . . Con tutto ciò preziosissime nobilissime e senza comparazione magnifiche sono le tele che si chiamano Scial, si nella lingua Hindustana, come ancora nella lingua Persiana. Tali Scial altro non sono, che alcuni manti, che si posano sulla testa, e facendo da man destra, e da man sinistra scendere le due metà, con queste si cinge. . . ."—MS. Narrative of Padre Ip. Desideri.

[1662.—"Another rich Skarf, which they call schal, made of a very fine stuff."—J. Davies, Ambassador's True, Bk. vi. 235, Stanf. Dict.]

1727.—"When they go abroad they wear a Shawl folded up, or a piece of White Cotton Cloth, hanging loose on the Top of their Heads."—A. Hamilton, ii. 50; [Shain in ed. 1744, ii. 49.]

c. 1760.—"Some Shawls are manufactured there. . . . Those coming from the province of Cashemire on the borders of Tartary, being made of a peculiar kind of silky hair, that produces from the loom a cloth beautifully bordered at both ends, with a narrow flowered selvage, about two yards and a half long, and a yard and a half wide . . . and according to the price, which is from ten pounds and upwards to fifteen shillings, join, to exquisite fineness, a substance that renders them extremely warm, and so pliant that the fine ones are easily drawn through a common ring on the finger."—Grose, i. 118.

1781.—Sonnerat writes challes. He says: "Ces étoffes (faites avec la laine des moutons de Tibet) surpassent nos plus belles soieries en finesse."—Voyage, i. 52.

It seems from these extracts that the large and costly shawl, woven in figures over its whole surface, is a modern article. The old shawl, we see, was from 6 to 8 feet long, by about half that breadth; and it was most commonly white, with only a border of figured weaving at each end. In fact what is now called a Rampoor Chudder when made with figured ends is probably the best representation of the old shawl.

SHEEAH, SHIA, s. Arab. shī'a, i.e. 'sect.' A follower (more properly the followers collectively) of the Mahomedan 'sect,' or sects rather, which specially venerate 'Ali, and regard the Imāms (see IMAHM), his descendants, as the true successors to
the Caliphate. The Persians (since the accession of the *Sophy* dynasty, (q.v.)) are *Shi'as*, and a good many of the Moslems in India. The sects which have followed more or less secret doctrines, and the veneration of hereditary quasi-divine heads, such as the Karmathites and Iṣma'iliya of Musulman history, and the modern *Bohras* (see *BORA*) and “Mulāhis,” may generally be regarded as *Shi'a*. [See the elaborate article on the sect in *Hughes, Dict. of Islam*, 572 seqq.]

1309.—“... dont encore il est ainsi, que tuit cil qui croient en la joy Haali dient que cil qui croient en la joy Mahomet sont mesrēant; et aussi tuit cil qui croient en la joy Mahomet dient que tuit cil qui croient en la joy Haali sont mesrēant.”—*Joinville*, 252.

1553.—“Among the Moors have always been controversies ... which of the four first Caliphs was the most legitimate successor to the Caliphate. The Arabians favoured Bubac, Homar, and Ottomman, the Persians (*Pareos*) 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 *Xiā*, as much as to say ‘Union of one Body,’ and the Arabs them call in reproach *Rajfady* (*Rajīdā*, a heretic (lit. ‘deserter’)), as much as to say ‘People astray from the Path,’ whilst they call themselves *Guny* (see *SUNNEE*), which is the contrary.”—*Barros*, II. x. 6.

1620.—“The Sunnite adherents of tradition, like the Arabs, the Turks, and an infinite number of others, accept the primacy of those who actually possess it. The Persians and their adherents who are called *Shi'as* (*Scial*), i.e. ‘Sectaries,’ are not ashamed of the name, believe in the primacy of those who have only claimed it (without possessing it), and obstinately contend that it belongs to the family of Ali only.”—*P. della Valle*, ii. 75; [conf. Hak. Soc. i. 152].

1626.—“He is by Religion a Mahometan, descended from Persian Ancestors, and retaineth their opinions, which differing in many points from the Turkies, are distinguished in their Sectes by terrors of *Seaw* and *Sunnas*.”—*Purchas*, Pilgrimage, 995.

1633.—“Les Persans et Kuzzibaches (Kuzzizibāsh) se disent *Schal* ... si les Ottomans estoient *Schiais*, ou de la Secte de Ialty, les Persans se ferioient *Sonnis* qui est la Secte des Ottomans.”—*De la Boullaye-le-Gouz*, ed. 1657, 106.

1673.—“His Substitute here is a *Chias* Moor.”—*Fryer*, 29.

1798.—“In contradistinction to the *Soomas*, who in their prayers cross their hands on the lower part of the breast, the *Schiabs* drop their arms in straight lines.”—*G. Forster*, Travels, ii. 129.

1805.—“The word *Sheeoh* or *Sheeuet*, 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 *Khaleefa*, or successor to Moomhammad.”—*Bailie*, Digest of Mah. Law, II. xii.

1889.—“La tolerance indienne est venue diminuer dans l’Inde le fanatisme Musulman. La *Sonnites* et *Schïites* 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.”—*Garcín de Tassy*, Rel. Mus., p. 12.


1832.—“The dishes of meetah (mīdhā, ‘sweet’) are accompanied with the many varieties of bread common to Hindoostan, without leaven, as *Sheeh-maul*, *bacherkawnie* (baḵīr-ḵānī), *choppatie* (chupatty), &c.; the first two have milk and ghee mixed with the flour, and nearly resemble our pie-crust.”—*Mrs. Meer Hassan Ali*, Observations, i. 101.

**SHEIKH**, s. Ar. *shaikh*; an old man, elder, chief, head of an Arab tribe. The word should properly mean one of the descendants of tribes of genuine Arab descent, but at the present day, in India, it is often applied to converts to Islam from the lower Hindu tribes. For the use of the word in the sense of a saint, see under PEER.

1598.—“Lieutenant (which the Arabians called *zēqen*).” — *Linschoten*, Hak. Soc. i. 24.

1625.—“They will not have them judged by any Custom, and they are content that their *Xeque* doe determine them as he list.”—*Purchas*, Pilgrimage, ii. 1148.

1727.—“... but if it was so, that he (Abraham) was their *Sheek*, as they allledge, they neither follow him in Morals or Religion.”—*A. Hamilton*, ed. 1744, i. 37.

1835.—“Some parents employ a *sheykh* or fikée to teach their boys at home.” — *Lane*, Mod. Egypt., ed. 1871, i. 77.]

**SHERBET.** s. Though this word is used in India by natives in its native (Arab. and Pers.) form *sharbat,*

* In both written alike, but the final *t* in Arabic is generally silent, giving *sharbat,* in Persian *sharat.* So we get *minaar* from *Pers.* and Turk, *mánār,* in Ar. (and in India) *mundra* (*māndār, *māndār*).
‘draught,’ it is not a word now specially in Anglo-Indian use. The Arabic seems to have entered Europe by several different doors. Thus in Italian and French we have sorbetto and sorbet, which probably came direct from the Levantine or Turkish form shrubbat or shurbat; in Sp. and Port. we have xarabe, xazorabe (ash-sharabî, the standard Ar. sharabî, ‘wine or any beverage’), and xaropo, and from these forms probably Ital. sciroppe, sciroppo, with old French yesserop and mod. French sirop; also English syrup, and more directly from the Spanish, shrub. Mod. Span. again gets, by reflection from French or Italian, sorbete and sirop (see Dozy, 17, and Marcel Devic, s.v. sirop). Our sherbet looks as if it had been imparted direct from the Levant. The form shrub is applied in India to all wines and spirits and prepared drinks, e.g. Port-shrub, Sherry-shrub, Lall-shrub, Brandy-shrub, Beer-shrub.

c. 1334.—‘... They bring cups of gold, silver, and glass, filled with sugar-candy-water; i.e. syrup diluted with water. They call this beverage sherbet’ (ash-shurbat).—Inn Batuta, iii. 124.

1554.—‘... potio est gratissima prae-sertim ubi multa nivem, quae Constantino-poli nullo tempore deficit, fuerit refrigerata, Arab Sorbet vocant, hoc est, potionem Arabicam.’—Busby. Ep. i. p. 92.

1578. —“The physicians of the same country use this xarave (of tamarinds) in bilious and ardent fevers.”—Acosta, 67.

c. 1580.—‘Et saccharo potum jucundis-simum parant quem Sarbet vocant.’—Prosper Albaria, Pt. i. p. 70.

1617.—“In Persia there is good wine of grapes which is called Xarab in the language of the country.”—Teixeira, i. 16.

c. 1630.—“Their liquor may perhaps better delight you; ‘tis faire water, sugar, rose-water, and juice of Lemons mixt, call’d Sherbets or Zerbets, wholesome and potable.”—Sir T. Herbert, ed. 1638, p. 241.

1682.—“The Moors ... dranke a little milk and water, but not a drop of wine; they also dranke a little sorbet, and jocollut (see JOCOLE).”—Evelyn’s Diary, Jan 24.

1827.—“On one occasion, before Barakel-Hadgi left Madras, he visited the Doctor, and partook of his sherbet, which he preferred to his own, perhaps because a few glasses of rum or brandy were usually added to enrich the compound.”—Sir W. Scott, The Surgeon’s Daughter, ch. x.

1837.—“The Egyptians have various kinds of sherbets. The most common kind (called simply shrubbat or shrubbat suok’har ...) is merely sugar and water ... lemonade (ley’moûnâch, or sharab el-

leymoon) is another.”—Lane, Mod. Egypt., ed. 1837, i. 206.

1869.—“The Estate overseer usually gave a dance to the people, when the most dissolute of both sexes were sure to be present, and to indulge too freely in the shrub made for the occasion.”—Waddell, 29 Years in the W. Indies, 17.

SHEREEF, s. Ar. sharif, ‘noble.’ A dignitary descended from Mahomed.

1498.—“The ambassador was a white man who was Xarife, as much as to say a clericus” (i.e. clericu).—Rotterio, 2nd ed. 30.

1672.—“Scherifil.” See under CASIS.

1682.—“The first (emissage) was from the Cherif of Meca....”—Bernier, ed. Constable, 133.

1701.—“... ye Sherif of Judda....”—Forrest, Bombay Letters, i. 232.

SHERISTADAR, s. The head ministerial officer of a Court, whose duty it is to receive plaints, and see that they are in proper form and duly stamped, and generally to attend to routine business. Properly H.—P. from sar-rishtadar-dar or sarishta-dar, ‘register-keeper.’ Sar-risht, an office of registry, literally means ‘head of the string.’ C. P. Brown interprets Sarrishtadar as “he who holds the end of the string (on which puppets dance)”—satirically, it may be presumed. Perhaps ‘keeper of the clue,’ or ‘of the file’ would approximately express the idea.

1786.—“(With the object of establishing) the officers of the Canongoes’s Department upon its ancient footing, altogether independent of the Zemidars ... 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 Serrishtadar, with which we have invested Mr. Grant, to act in that capacity under your Board, and also to attend as such at your deliberations, as well as at our meetings in the Revenue Department.”—Letter from G. G. in C. to Board of Revenue, July 19 (Bengal Rev. Regulation xii.).

1787.—“Nowadays, however, the Se-
rishtadar’s signature is allowed to authen-
ticate copies of documents, and the Assist-
ant is thus spared so much drudgery.”—Life in the Mogfussil, i. 117.

[SHEVAROY HILLS, n.p. The name applied to a range of hills in the Salem district of Madras. The
SHIBAR, SHIBBAR. 827 SHIKAREE, SHEKARRY.

origin of the name has given rise to much difference of opinion. Mr. Lefanu (Man. of Salem, ii. 19 seq.) thinks that the original name was possibly Shivarayan, whence the German name Shivaraid and the English Shevaroy; or that Shivarayan may by confusion have become Sheravaray, named after the Raja of Sera; lastly, he suggests that it comes from sharpy or sharvon, 'the slope or declivity of a hill, and vay, 'a mouth, passage, way.' This he is inclined to accept, regarding Sheravaray or Shivaray, as 'the cliff which dominates (rayan) the way (vay) which leads through or under the declivity (sharvon). The Madras Gloss. gives the Tam. form of the name as Shivarayanmalai, from Sheran, 'the Chera race,' ivaray, 'king,' and malai, 'mountain.'

[1823. — "Mr. Cockburn . . . had the kindness to offer me the use of a bungalow on the Shervaraya hills. . . ."—Hoote, Missions in Madras, 282.]

SHIBAR, SHIBBAR, s. A kind of coating vessel, sometimes described as a great pattamar. Molesworth (Mahr. Dict. s.v.) gives shibr which, in the usual dictionary way, he defines as 'a ship or large vessel of a particular description.' The Bombay Gazetteer (x. 171) speaks of the 'shibadi,' a large vessel, from 100 to 300 tons, generally found in the Ratnagiri sub-division ports'; and in another place (xiii. Pt. ii. 720) says that it is a large vessel chiefly used in the Malabar trade, deriving the name from Pers. shahbâr, 'royal-carrier.'

[1884.—"The Macadam (MOCUDDUM) of this shibar bound for Goa."—Fule, in Hedges' Diary, Hak. Soc. ii. clxv.; also see clxxiv.

[1727.—" . . . the other four were Grabs or Gallies, and Sheybars, or half Gallies."—A. Hamilton, ed. 1744, i. 134.

[1758.—" . . . then we cast off a boat called a large seebar, bound to Muscat. . . ."—Ives, 196.]

SHIGRAM, s. A Bombay and Madras name for a kind of hack palanquin carriage. The camel-shigram is often seen on roads in N. India. The name is from Mahr. shgâr, Skt. shghra, 'quick or quickly.' A similar carriage is the Jutkab, which takes its name from Hind. jhatâ, 'swift.'

[1890.—At Bombay, "In heavy coaches, lighter landaulets, or singular-looking shig-rampoes, might be seen bevies of British fair . . ."—Mrs. Elwood, Narr. ii. 376.

[1875.—"As it is, we have to go . . . 124 miles in a dak gharri, bullock shigram, or mail-cart. . . ."—Wilson, Abode of Snow, 18.]

SHIKAR, s. Hind. from Pers. shikâr, 'la chasse'; sport (in the sense of shooting and hunting); game.

e. 1590.—"Ain, 27. Of Hunting (orig. Aïn-i-Shêkâr). Superficial worldly observers see in killing an animal a sort of pleasure, and in their ignorances strive about, as if senseless, on the field of their passions. But deep enquirers see in hunting a means of acquisition of knowledge. . . . This is the case with His Majesty."—Aïn, i. 282.

1609-10.—"Sykary, which signifieth, seeking, or hunting."—W. Finch, in Purchas, i. 428.

1800.—"250 or 300 horsemen . . . divided into two or three small parties, supported by our infantry, would give a proper shekar; and I strongly advise not to let the Mahratta boundary stop you in the pursuit of your game."—Sir A. Wellesley to T. Munro, in Life of Munro, iii. 117.

1847.—"Yet there is a charm in this place for the lovers of Shikar."—Dry Leaves from Young Egypt, 3.

[1859.—"Although the jungles literally swarm with tigers, a shikar, in the Indian sense of the term, is unknown."—Officinal, Narr. of Mission, i. 25.]

1866.—"May I ask what has brought you out to India, Mr. Cholmondeley? Did you come out for shikar, eh?"—TrelÂ'yman, The Dusk Bungalow, in Fraser, lxiii. 222.

In the following the word is wrongly used in the sense of Shikaree.

[1900.—"That so experienced a shikar should have met his death emphasises the necessity of caution."—Field, Sept. 1.]

SHIKAREE, SHEKARRY, s. Hind. shikârî, a sportsman. The word is used in three ways:

a. As applied to a native expert, who either brings in game on his own account, or accompanies European sportsmen as guide and aid.

[1822.—"Shecaries are generally Hindoos of low cast, who gain their livelihood entirely by catching birds, hares, and all sorts of animals."—Johnson, Sketches of Field Sports, 25.]

1879.—"Although the province (Pegu) abounds in large game, it is very difficult to discover, because there are no regular shikarees in the Indian acceptance of the word. Every village has its local shikaree, who lives by trapping and killing game. Taking life as he does, contrary to the principles of his religion, he is looked upon as damned by his neighbours, but that does
SHIKAR-GĀH. 828

not prevent their buying from him the spoils of the chase."—Polllok, Sport in Br. Burmah, &c., i. 13.

b. As applied to the European sportsman himself: e.g. "Jones is well known as a great Shikaree." There are several books of sporting adventure written *circa* 1860-75 by Mr. H. A. Leveson under the name of 'The Old Shekarry.'

[c. A shooting-boat used in the Cashmire lakes.

[1875.—"A shikāri is a sort of boat, that is in daily use with the English visitors; a light boat manned, as it commonly is, by six men, it goes at a fast pace, and, if well fitted with cushions, makes a comfortable conveyance. A *bandātī* (see BUNDOOK) shikāri is the smallest boat of all; a shooting punt, used in going after wild fowl on the lakes."—Drew, *Jummao*, &c., 181.]

SHIKAR-GĀH, s. Pers. A hunting-ground, or enclosed preserve. The word has also a technical application to patterns which exhibit a variety of figures and groups of animals, such as are still woven in brocade at Benares, and in shawl-work in Kashmir and elsewhere (see Marco Polo, Bk. i. ch. 17, and notes). [The great areas of jungle maintained by the Amirs of Sind and called Shikārgāhs are well known.

[1831.—"Once or twice a month when they (the Amoors) are all in good health, they pay visits to their different shikargahs or preserves for game."—J. Burns, *Visit to the Court of Sind*, 108.]

SHIKHÓ, n. and v. Burmese word. The posture of a Burmese in presence of a superior, *i.e.* kneeling with joined hands and bowed head in an attitude of worship. Some correspondence took place in 1883, in consequence of the use of this word by the then Chief Commissioner of British Burma, in an official report, to describe the attitude used by British envoys at the Court of Ava. The statement (which was grossly incorrect) led to remonstrance by Sir Arthur Phayre. The fact was that the envoy and his party sat on a carpet, but the attitude had no analogy whatever to that of shikhō, though the endeavour of the Burmese officials was persistent to involve them in some such degrading attitude. (See KOWTOW.)
SHINTOO, SINTOO. 829

SHIREENBAF.

"KAULAM est la dernière ville de la côte de Poivre." — Shewseelin Dimishqui, by Mohren (Cosmographie du Moyen Age), p. 234.

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 Singuylî..." — Fr. Jordanus, p. 40.

1330. — "And the forest in which the pepper growth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called Flândrina (see PANDARANI), and the other Cyngilî..." — Fr. Odoric, in Cathay, &c., 75-76.

c. 1330.—"Etiam Shâliyât (see CHALIA) et Shinkala arbres Malabaricae sunt, quarum alteram Judaici incultum..." — Abulfeda, in Gildemeister, 185.

c. 1349. — "And in the second India, which is called Mynibr, there is a Cynkali, which signifies Little Indin (Little China) "for Koli is little." — John Marignolli, in Cathay, &c., 373.


1844.—"The place (Codunganur) is identified with Tiruvan-jiculam river-harbour, which Cheraman Perumal is said to have declared the best of the existing 18 harbours of Kerala..." — Dr. Gowdert, in Madras Journal, xiii, 120.

"One Kerala Ulppati (i.e. legendary history of Malabar) of the Nasrani, says that their forefathers... built Codunganur, as may be learned from the granite inscription at the northern entrance of the Tiruvan-jiculam temple..." — Ibid. 122.

SHINTOO, SINTOO, s. Japanese Shintau, 'the Way of the Gods.' The primitive relation of Japan. It is described by Faria y Sousa and other old writers, but the name does not apparently occur in those older accounts, unless it be in the Sentó of Couto. According to Kaempfer the philosophic or Confucian sect is called in Japan Shinto. But that hardly seems to fit what is said by Couto, and his Sentó seems more likely to be a mistake for Sentó. [See Lowell's articles on Esoteric Shinto, in Proc. As. Soc. Japan, 1893.]

1612.—"But above all these idols they adore one Seutó, of which they say that it is the substance and principle of All, and that its abode is in the Heavens." — Couto, V. viii. 12.

1727. — "Le Sinto qu'on appelle aussi Sinsju et Kamintsi, est le Culte des Idoles, établi anciennement dans le pays. Sin et Kami sont les noms des Idoles qui font l'objet de ce Culte. Sîu (sic) signifie la Foi, ou la Religion. Sinsja et au pluriel Sinsju, ce sont les personnes qui professent cette Religion." — Kaempfer, Hist. de lapan, i. 176; [E.T. 204].

1770. — "Far from encouraging that gloomy fanaticism and fear of the gods, which is inspired by almost all other religions, the Xinto sect had applied itself to prevent, or at least to moderate that disorder of the imagination." — Raynal (E.T. 1777), i. 187.

1878. — "The indigenous religion of the Japanese people, called in later times by the name of Shintau or Way of the Gods, in order to distinguish it from the way of the Chinese moral philosophers, and the way of Buddha, had, at the time when Confucianism and Buddhism were introduced, passed through the earliest stages of development." — Westminster Rev., N.S., No. 29.

[SHIRAZ, n.p. The wine of Shiraz was much imported and used by Europeans in India in the 17th century, and even later.]

1627. — "Sheraz then probably derives it self either from sherab which in the Persian Tongue signifies a Grape here abounding... or else from shor which in the Persian signifies Milk." — Sir T. Herbert, ed. 1677, p. 127.

1685.—"... three Cheasts of Sirash wine..." — Pringle, Diary Ft. St. Geo., 1st ser. iv. 109, and see ii. 148.

1690.—"Each Day there is prepar'd (at Surrat) a Publick Table for the Use of the President and the rest of the Factory. The Table is spread with the choicest Meat Surrat affords... and equal plenty of generous Sherash and Arak Punch..." — Ovington, 394.

1737. — "Shyrash is a large City on the Road, about 500 Miles from Gombroon." — A. Hamilton, ed. 1744, i. 99.

1813.—"I have never tasted this (pomegranate wine), nor any other Persian wine, except that of Schiraz, which, although much extolled by poets, I think inferior to many wines in Europe." — Forbes, Or. Mem. 2nd ed. i. 468.]

SHIREENBAF, s. Pers. Shirânbâf, 'sweet-woof.' A kind of fine cotton stuff, but we cannot say more precisely what.

c. 1343.—"... one hundred pieces of shirânbâf..." — Ibn Batuta, iv. 5.

1609.—"Serribâf, a fine light stuff or cotton whereof the Moors make their cabayes or clothing." — Duverger, Letters, i. 29.] 1673. — "siring chintz, Broad Baftas. " — Fryer, 88.
SHISHAM. See under SISSOO.

SHISHMUHULL, s. Pers. shisha-mahal, lit. ‘glass apartment’ or palace. This is or was a common appendage of native palaces, viz. a hall or suite of rooms lined with mirror and other glittering surfaces, usually of a gim-crack aspect. There is a place of exactly the same description, now gone to hideous decay, in the absurd Villa Palagonia at Bagheria near Palermo.

1885.—‘The Shisha-mahal, or house of glass, is both curious and elegant, although the material is principally pounded talle and looking-glass. It consists of two rooms, of which the walls in the interior are divided into a thousand different panels, each of which is filled up with raised flowers in silver, gold, and colours, on a ground-work of tiny convex mirrors.’—Wanderings of a Pilgrim, i. 365.

SHOE OF GOLD (or of Silver). The name for certain ingots of precious metal, somewhat in the form of a Chinese shoe, but more like a boat, which were formerly current in the trade of the Far East. Indeed of silver they are still current in China, for Giles says: ‘The common name among foreigners for the Chinese silver ingot, which bears some resemblance to a native shoe. May be of any weight from 1 oz. and even less, to 50 and sometimes 100 oz., and is always stamped by the assayer and banker, in evidence of purity’ (Gloss. of Reference, 128). [In Hisar the Chinese silver is called sillā from the slabs (stil) in which it is sold (Maclagan, Mon. on Gold and Silver Work in Punjab, p. 5).] The same form of ingot was probably the batish (or yostok) of the Middle Ages, respecting which see Cathay, &c., 115, 481, &c. Both of these latter words mean also ‘a cushion,’ which is perhaps as good a comparison as either ‘shoe’ or ‘boat.’ The word now used in C. Asia is yambū. There are cuts of the gold and silver ingots in Tavernier, whose words suggest what is probably the true origin of the popular English name, viz. a corruption of the Dutch Goldschuigt.

1566.—‘. . . valuable goods exported from this country (China) . . . are first, a quantity of gold, which is carried to India, in leaves in the shape of boats . . .’—C. Federici, in Rambusio, iii. 391b.

1611.—‘Then, I tell you, from China I could load ships with cakes of gold fashioned like boats, containing, each of them, roundly speaking, 2 marks weight, and so each cake will be worth 280 pardossos.”—Conto, Dialogo do Soldado Pratico, p. 155.

1676.—‘The Pieces of Gold mark’d Fig. 1, and 2, are by the Hollanders called Goltacht, that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Leaves of Gold. . . . The Great Pieces come to 12 hundred Gilders of Holland Money, and thirteen hundred and fifty Livres of our Money.”—Terradossi, Nat. hist. ii. 8.

1702.—‘Soon the Moolah is to be delivered in 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 price, or so many thousand pagodas or rupees.”—In Wheeler, i. 897.

1704.—‘Price Current, July, 1704, (at Malacca) . . . Gold, China, in Shoos 94 Touch.”—Lockyer, 70.

1862.—‘A silver ingot ‘Yambu’ weighs about 2 (Indian) seers . . . 4 lbs., and is worth 165 Co.’s rupees. Roomoosh, also called ‘Yamchucka,’ or small silver ingot, is worth 33 Rs. . . . 5 yambuchas, being equal to 1 yambu. There are two descriptions of ‘yamchucka’: one is a square piece of silver, having a Chinese stamp on it; the other . . . in the form of a boat, has no stamp. The Yambu is in the form of a boat, and has a Chinese stamp on it.”—Punjab Trade Report, App. ccxxxvi.—xxviii. 1.

1875.—‘The yambū or kārs is a silver ingot something the shape of a deep boat with projecting bow and stern. The upper surface is lightly hollowed, and stamped with a Chinese inscription. It is said to be pure silver, and to weigh 50 (Cashghar) far 30,000 grams English.”—Report of Forsyth’s Mission to Kashghar, 494.

[1876.—‘. . . he received his pay in Chinese yambs (gold coins), at the rate of 128 rubles each, while the real commercial value was only 115 rubles.”—Schuyler, Turkistan, ii. 322.

[1901.—A piece of Chinese shoe money, value 10 taels, was exhibited before the Numismatic Society.—Athenaeum, Jan. 26, p. 113. Perhaps the largest specimen known of Chinese ‘boat-money’ was exhibited. It weighed 894 ounces troy, and represented 50 taels, or 43, 8s. 6d. English.—Ibid. Jan. 25, 1902, p. 120].

SHOE-FLOWER, s. A name given in Madras Presidency to the flower of the Hibiscus Rosa-sinensis, L. It is a literal translation of the Tam. shapattupu, Singh. sappattumala, a name given because the flowers are used at Madras to blacken shoes. The Malay name Kempang sapatu means the same. Voigt gives shoe-flower as the English name, and adds: ‘Petals astringent, used by the Chinese to blacken their
SHOE-GOOSE. 831 SHROFF.

shoes (?) and eyebrows" (Hortus Suburbanus Calculennis, 116-7); see also Drury, s.v. The notion of the Chinese blackening their shoes is surely an error, but perhaps they use it to blacken leather for European use.

[1773.—"The flower (Trepalta, or Moorcock) (which commonly by us is called Shoe-flower, because used to black our shoes) is very large, of a deep but beautiful crimson colour."—Tees, 475.]

1791.—"La nuit suivante . . . je joignis aux pavots . . . une fleur de foule sapatte, qui sert aux cordonniers à teindre leurs cuirs en noir."—B. de St. Pierre, Chaumière Indienne. This foule-sapatte is apparently some quasi Hindustani form of the name (phul-sabāt) used by the Portuguese.

SHOEGOOSE, s. This ludicrous corruption of the Pers. siyāghosh, lit. 'black-ear,' i.e. lynx (Felix Caracal) occurs in the passage below from A. Hamilton. [The corruption of the same word by the Times, below, is equally amusing.]

[c. 1390.—". . . ounces, and another kind something like a greyhound, having only the ears black, and the whole body perfectly white, which among these people is called Siagois."—Friar Jordanaus, 18.]

1727.—"Antelope, Hares and Foxes, are their wild game, which they hunt with Dogs, Leopards, and a small fierce creature called by them Shoe-goose."—A. Hamilton, i. 124; [ed. 1744, i. 125].

1802.—". . . between the cat and the lion, are the . . . syaghush, the lynx, the tiger-cat. . . ."—Rilson, Essay on Abstinence from Animal Food, 12.

1813.—"The Moguls train another beast for antelope-hunting called the Syah-gush, or black-ears, which appears to be the same as the caracal, or Russian lynx."—Forbes, Or. Mem. i. 277; [2nd ed. i. 175 and 169].

[1886.—"In 1760 a Moor named Abdallah arrived in India with a 'Shah Goest' (so spelt, evidently a Shali Goat) as a present for Mr. Secretary Pitt."—Account of I. O. Records, in Times, Aug. 3.]

SHOKE, s. A hobby, a favourite pursuit or whim. Ar.—shauk.

1796.—"This increased my shouq . . . for soldiering, and I made it my study to become a proficient in all the Hindostanee modes of warfare."—Mily. Mem. of Lit.-Col. J. Skinner, i. 109.

[1886.—"One Hakim has a shouk for turning everything ootapooatta."—Confessions of an Orderly, 94.]

SHOLAS, s. In S. India, a wooded ravine; a thicket. Tam. 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."—Sir M. E. Grant-Duff, Notes of Indian Journey, 202.

SHOOCKA, s. Ar.—H. shukka (properly 'an oblong strip'), a letter from a king to a subject.

1787.—"I have received several melancholy Shukhas from the King (of Dehli) calling on me in the most pressing terms for assistance and support."—Letter of Lord Cornwallis, in Corresp. i. 307.

SHOOLDARRY, s. A small tent with steep sloping roof, two poles and a ridge-piece, and with very low side walls. The word is in familiar use, and is habitually pronounced as we have indicated. But the first dictionary in which we have found it is that of Platts. This author spells the word chooldari, identifying the first syllable with jhol, signifying 'puckering or bagging.' In this light, however, it seems possible that it is from jhāl in the sense of a bag or wallet, viz. a tent that is crammed into a bag when carried. [The word is in Fallon, with the rather doubtful suggestion that it is a corruption of the English 'soldier's' tent. See PAWL.]

1808.—"I have now a shooldarry for myself, and a long paul (see PAWL) for my people."—Elphinstone, in Life, i. 183.

[1869.—". . . the men in their suldaris, or small single-roofed tents, had a bad time of it. . . ."—Ball, Jungle Life, 156.]

SHRAUBE, SHROBB, s. Ar. sharāb; Hind. sharāb, shrāb, 'wine.' See under SHERBET.

SHROFF, s. A money-changer, a banker. Ar. sārāf, saīrafi, saīraf. The word is used by Europeans in China as well as in India, and is there applied to the experts who are employed by banks and mercantile firms to check the quality of the dollars that pass into the houses (see Giles under next word). Also shroffage, for money-dealer's commission. From the same root comes the Heb. sōrēf, 'a goldsmith.' Compare the figure in Malachi, iii. 3: 'He shall sit as a refiner and purifier of silver;
and he shall purify the sons of Levi.” Only in Hebrew the goldsmith tests metal, while the sarvaf tests coins. The Arab poet says of his muse: “Her forefeet scatter the gravel every midday, as the dirhams are scattered at their testing by the sarvaf” (W. R. S.)

1554.—“Salaries of the officers of the Custom Houses, and other charges for these which the Treasurers have to pay. . . . Also to the Xarraf, whose charge it is to see to the money, two pardaos a month, which make for a year seven thousand and two hundred reis.”—Botelho, Tombo, in Subsidios, 298.

1560.—“There are in the city many and very wealthy carafos who change money.”—Tenreiro, ch. 1.

1584.—“5 tangas make a seraphin (see XERAFINE) of gold; but if one would change them into basarachies (see BUDGROOK) he may have 5 tangas and 16 basarachies, which onerously they call cerafagio . . . .”—Barret, in Hakl. ii. 410.

1585.—“This present year, because only two ships came to Goa, (the rare) have sold at 12 per cent. of Xarafaggio (shroffage), as this commission is called, from the word Xaraf, which is the title of the banker.”—Sassetti, in De Gubernatis, Storia, p. 203.

1598.—“There is in every place of the street exchangers of money, by them called Xarafos, which are all christian Jews.”—Löschoten, 66; [Hak. Soc. i. 231, and see 244.]

c. 1610.—“Dans ce Marché . . . aussi sont les changeurs qu’ils nomment Cherafes, dont il y en a en plusieurs autres endroits; leurs boutiques sont aux bouts des rues et carrefours, toutes couvertes de monnaye, dont ils payent tribut au Roy.”—Pyrard de Laval, ii. 39; [Hak. Soc. ii. 67].

[1614.—“. . . having been borne in hand by our Sarafes to pay money there.”—Foster, Letters, iii. 282. The “Sheriff of Bantam” (ibid. iv. 7) may perhaps be a shroff, but compare Shereef.]

1673.—“It could not be improved till the Governor had released the Shroffs or Bankers.”—Pryer, 113.

1697.—“In addition to the cash and property which they had got by plunder, the enemy fixed two locs of rupees as the price of the ransom of the prisoners. . . . To make up the balance, the Sarras and merchants of Nandurbâr were importuned to raise a sum, small or great, by way of loan. But they would not consent.”—Khâfî Khân, in Elliot, vij. 362.

1750.—“. . . the Irruption of the Mo-rattas into Carnatic, was another event that brought several eminent Shroffs and wealthy Merchants into our Town; insomuch, that I may say, there was hardly a Shroff of any Note, in the Mogul empire but had a House in it; in a word, Madras was become the Admiration of all the Country People, and the Envy of all our European Neighbours.”—Letter to a Proprieter of the E. I. Co. 53-54.

1809.—“I had the satisfaction of hearing the Court order them (i.e. Gen. Martin’s executors) to pay two lacs and a half to the plaintiff, a shroff of Lucknow.”—Ed. Valenta, 1. 243.

[1891.—“The banker in Persia is looked on simply as a small tradesman—in fact the business of the Serof is despised.”—Willa, in the Land of the Lion and the Sun, 192].

SHROFF, TO, v. This verb is properly applied to the sorting of different rupees or other coins, so as to discard refuse, and to fix the various amounts of 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.

[1554.—(See under BATTA, b.)]

1878.—“Shroffing schools are common in Canton, where teachers of the art keep bad dollars for the purpose of exercising their pupils; and several jwoks on the subject have been published there, with numerous illustrations of dollars and other foreign coins, the methods of scooping out silver and filling up with copper or lead, comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc., etc.”—Giles, Glossary of Reference, 129.

1882.—(The Compradore) “derived a profit from the process of shroffing which (the money received) underwent before being deposited in the Treasury.”—The Fankraw at Canton, 55.

SHRUB, s. See under SHERBET.

SHULWAURS, s. Trousers, or drawers rather, of the Oriental kind, the same as pyjammas, long-drawers, or mogul-breeches (qq.v). The Persian is shubvdr, which according to Prof. Max Müller is more correctly shubâr, from shul, ‘the thigh,’ related to Latin crus, curris, and to Skt. kshuras or khura, ‘hoof’ (see Pusey on Daniel, 570). Be this as it may, the Ar. form is surwâl (vulg. sharwâl), pl. surâwâl, [which Burton (Arab. Nights, i. 205) translates ‘bag-trowsers’ and ‘petticoat-trowsers,’ “the latter being the divided skirt of the future.”] This appears in the ordinary editions of the Book of Daniel in Greek, as ἀράβδαπα, and also in the Vulgate, as follows: “Et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis-
non transisset per eos" (iii. 27). The original word is sarbāla, pl. of sarbāla, Luther, however, renders this Mantel; as the A.V. also does by coats; [the R.V. hosen]. On this Prof. Robertson-Smith writes:

"It is not certain but that Luther and the A.V. are right. The word sarbāla means 'cloak' in the Gemara; and in Arabic sirdal is 'a garment, a coat of mail.' Perhaps quite an equal weight of scholarship would now lean (though with hesitation) towards the cloak or coat, and against the breeches theory.

"The Arabic word occurs in the Traditions of the Prophet (Bokhari, vii. 36).

"Of course it is certain that sārābāra comes from the Persian, but not through Arabic. The Bedouins did not wear trowsers in the time of Ammanius, and don't do so now.

"The ordinary so-called LXX. editions of Daniel contain what is really the post-Christian version of Theodotion. The true LXX. text has ὑπόδυμα.

"It may be added that Jerome says that both Aquila and Symmachus wrote saraballa. [The Encyc. Biblica also prefers the rendering of the A.V. (i. 607), and see iii. 2994.]

The word is widely spread as well as old; it is found among the Tartars of W. Asia as jalbar, among the Siberians and Bashkirds as sălbur, among the Kalmucks as šalbur, whilst it reached Russia as sharwari, Spain as saraguelles, and Portugal as sarelos. A great many Low Latin variations of the word will be found in Ducange, sarabula, sarabulla, sarabella, sarabola, sarabura, and more! [And Crawford (Desc. Dict. 124) writes of Malay dress: "Trowsers are occasionally used under the sarung by the richer classes, and this portion of dress, like the imitation of the turban, seems to have been borrowed from the Arabs, as is implied by its Arabic name, sarual, corrupted salwar."]

In the second quotation from Isidore of Seville below it will be seen that the word had in some cases been interpreted as 'turbans.'

A.D. (1).—"Kal ēthēwrouν τον άνδρα διώ ούν ἐκτριβετε τό πθ τού άνδρα τάφοι αὐτῶν καὶ ἡ θραί τῇ κεφαλίς αὐτῶν οὐκ ἐφλυγίζει καὶ τα σαράβαρα αὐτῶν οὐκ ἠλωθεν, καὶ σομή πυρός οὐκ ἦν ἐν αὐτοῖς."—Gr. Tr. of Dan. iii. 27.

C. A.D. 200.—"Εν δέ τοι Σκύθων Ἀρτι‐
ϕάνης ἐψή Σαράβαρα καὶ χιτώνασ πάντας ἐνσελθενιάτας."—Julius Pollux, Onomast. vii. 13, sec. 59.

C. a.D. 500.—"Σαράβαρας, τά περί τάς
νημνίς (sic) ἐνδύματα."—Hesychius, s.v.

c. 636.—"Sarabara sunt fluxa ac sinuosae vestimenta de quibus legitur in Daniele. . . . Et Publius: Vt quasi ergo in ventre tuo Parthi Sarabara suspenderunt? Apud quodam autem Sarabarae quaedam capitum tegmina nuncupantur qualia videmus in capite Magorum picta."—Isidorus Hisp.


c. 1000?—"Σαραβάρας,—εὐθές Περσική ἕνιος ἐκ λέγουσι βραχία."—Stiulis, s.v.

which may be roughly rendered:

"A garb outlandish to the Greeks, Which some call Shalwārs, some call Brokes!"

C. 900.—"The deceased was unchanged, except in colour. They dressed him then with sarāwiλ, overhose, boots, a kurtak and khfāν, of gold-elastic, with golden buttons, and put on him a golden cap garnished with sable."—Hun Foclas, in Frosch., 15.

c. 1300.—"Disconsecratur altare eorum, et oportet renovari per episcopum . . . si intraret ad ipsum alium qui non esset Nestorius; si intraret eciam ad ipsum qui cumque sine sorribulis vel capite cooptero."

—Ricoldo of Monte Croce, in Peregrinatores Quatuor, 122.

1330.—"Haec autem mulieres vadunt dis-
calceatae portantes sarabulas usque ad terram."—Friar Odoric, in Cathay, &c., App. iv.

c. 1495.—"The first who wore sarawil was Solomon. But in another tradition it is alleged that Abrahm was the first."—The 'Beginnings,' by Soyati, quoted by Frosch, 113.

1567.—"Portauno braghesse quasi alla
turchessa, et anche salauri."—C. Federici, in Romanio, iii. f. 389.

1824.—". . . tell me how much he will be
contented with? Can I offer him five
Tonsinas, and a pair of crimson Shul-
waurs?"—Hajji Baba, od. 1835, p. 179.

1881.—"I used to wear a red shirt and
velveteen shavory, and lie on the sofa
like a gentleman, and drink like a Swede.

—Ten Years of Penal Servitude in Siberia,
by Fedor Dostojevski, E.T. by Maria v.
Thilo, 191.

SIAM, n.p. This name of the Indo-Chinese Kingdom appears to come to us through the Malays, who call it Sīyūm. From them we presume the Portuguese took their Reyno de Sīdō as Barros and Couto write it, though we have in Correa Siam precisely as we write it. Camões also writes Sūdō for the kingdom; and the statement of De la Loubère quoted below that the Portuguese used Siam as a national, not a geographical, ex-
pression cannot be accepted in its
generality, accurate as that French
writer usually is. It is true that
both Barros and F. M. Pinto use os
Siames for the nation, and the latter
also uses the adjective form o reino
Siame. But he also constantly says
reys de Siam. The origin of the name
would seem to be a term Sien, or Siame,
identical with Shan (q.v.). "The
kingdom of Siam is known to the
Chinese by the name Sien-lo. . . .
The supplement to Matvlin's En-
cyclopedia describes Sien-lo as on the
seaboard, to the extreme south of
Chen-ching (or Cochín China). 'It
originally consisted of two kingdoms,
Sien and Lo-hoh. The Sien people
are the remains of a tribe which
in the year (A.D. 1341) began to
come down upon the Lo-hoh and
united with the latter into one nation.' See Marco Polo, 2nd ed.,
Bk. iii. ch. 7, note 3. The considera-
tions there adduced indicate that the
Lo who occupied the coast of the Gulf
before the descent of the Sien, be-
longed to the Loutian Shans, Thainvayi,
or Great Tai, whilst the Sien or Siamese Proper were the Tai Noi,
or Little Tai. (See also SARNAU.)
["The name Siam . . . whether it is
'a barbarous Anglicism derived from
the Portuguese or Italian word Siciana,' or
is derived from the Malay Sayam,
which means 'brown.'"—J. G. Scott,
Upper Burma Gazetteer, i. pt. i. 205.]

1516.—"Proceeding further, quitting the
kingdom of Pegu, along the coast over
against Malaca there is a very great king-
dom of pagans which they call Danseam
(of Anseam); the king of which is a pagan
also, and a very great lord."—Barbana
(Lisbon, Acad.), 369. It is difficult to inter-
pret 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. [Also see anysane in quotation from
the same writer under MALACCA.]

C. 1522.—"The king (of Zumba) answered
him that he was welcome, but that the
custom was that all ships which arrived at
his country or port paid tribute, and it was
only 4 days since that a ship called the
Junk of Ciama, laden with gold and slaves,
had paid him his tribute, and to verify
what he said, he showed them a merchant
of the said Ciama, who had remained there
to trade with the gold and slaves."—Piga-
fetta, Hak. Soc. 85.

"All these cities are constructed
like ours, and are subject to the king of
Siam, who is named Siri Zaebedera, and
who inhabits Indua (see JUDEA)."—Ibid.
156.

1525.—"In this same Port of Pam
(Pahang), which is in the kingdom of Syam,
there was another junk of Malaca, the
captain whereof was Alvaro da Costa, 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 Sourez, 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.—"Vés Pam, Patâne, reinos e a longura
De Syão, que este es outros mais sujeita;
Olho o rio Menão que se derrama
Do grande lago, que Chiamay se chiama."
Câmões, x. 25.

By Burton:

"See Pam, Patane and in length obscure,
Siam that ruleth all with lordly sway;
behold Menam, who rolls his lordly tide
from source Chiamal called, lake long
and wide."

C. 1567.—"Va etiandio ogni anno per
l'istesso Capitano (di Malacea) vn nauilio in
Asia, a caricare di Mercanzia" (Braswood).

"Fu già Sian una grandissima
Città e sedia d'Imperio, ma l'anno mdyxvii
fu pressa dal Re del Pegu, qual caminando
per terra quattro mesi di viaggio, con vn
cercato d'vn million, e quattro cento mila
uomini da guerra, la venne ad assediare
. . . e lo so io perciò d'ogni contadino in
Pegh seis mesi dopo la sua partita."—Ibid.

1598.—". . . The King of Sian at this
time is become tributarie to the king of
Pegu. The cause of this most bloody
battale was, that the king of Sian had a
white Elephant,"—Ibid., p. 39; [Hak.
Soc. Rep. 102. ii. 1 Sian.]

[1611. "We hawe newes that the Hol-
landers were in Shian."—Dowers, Letters,
i. 149.]

1688.—"The Name of Siam is unknown to
the Siamese. 'Tis one of those words which
the Portugues of the Indies do use,
and of which it is very difficult to discover
the Original. They use it as the Name of
the Nation and not of the Kingdom: And
the Names of Pegu, Lao, Mogul, and most of
the Names which we give to the Indian
Kingdoms, are likewise National Names."—
De la Lombe, E.T. p. 6.

SICCA, s. As will be seen by
reference to the article RUPEE, up to
1835 a variety of rupees had been
coined in the Company's territories.
The term sicca (sikkā, from Ar. sikka,
'a coining die,'—and 'coining money,'
whence Pers. sikka zudān, 'to coin')
had been applied to newly coined
rupees, which were at a batta or
premium over those worn, or assumed to be worn, by use. In 1793 the Government of Bengal, with a view to terminating, as far as that Presidency was concerned, the confusion and abuses engendered by this system, ordered that all rupees coined for the future should bear the impress of the 19th year of 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 Sicca of more recent monetary history, weighed 192 grs. troy, and then contained 176.13 grs. of pure silver. The "Company's Rupee," which introduced uniformity of coinage over British India in 1835, contained only 165 grs. silver. Hence the Sicca bore to the Company's Rupee (which was based on the old Farrukhabad rupee) the proportion of 16:15 nearly. The Sicca was allowed by Act VII. of 1833 to survive as an exceptional coin in Bengal, but was abolished as such in 1836. It continued, however, a ghostly existence for many years longer in the form of certain Government Book-debts in that currency. (See also CHICK.)

1537.—"... Sua senhoria avia d'aver por bem que as siquas das moedas corresem em seu nome per todo o Reino do Guzerate, assy em Dio como nos outros lugares que forem do Rey de Portuguese."—Treaty of Nuno de Carvalho with Nizamommed Zamam (Mikommommed Zamam) concerning Cambodia, in Botelho, Tomo, 225.

1537.—"... e quanto á moeda ser chapada de sua siva (read sica) pois já lhe concedia."—Ibid. 226.

[1615.—"... cecaus of Amadavrs which goeth fo eighty-six pious (see PICE). ..."
—Foster, Letters, iii. 87.]

1683.—"Having received 25,000 Rupees Siccas for Rajamaul."—Hedges, Diary, April 4; [Hak. Soc. i. 75].

1705.—"Les roupies Sicca valent á Bengal 39 sols."—Ludlitt, 255.

1779.—"In the 2nd Term, 1779, on Saturday, March 6th: Judgment was pronounced for the plaintiff. Damages fifty thousand Sicca rupees.

"... 50,000 Sicca Rupees are equal to five thousand one hundred and nine pounds, two shillings and elevenpence sterling, reckoning according to the weight and fineness of the silver."—Notes of Mr. Justice Hyde on the case Grand v. Francis, in Echos of Old Calcutta, 243. [To this Mr. Bysteed adds: "Nor does there seem to be any foundation for the other time-honoured story (also repeated by Kaye) in connection with this judgment, viz., the alleged interruption of the Chief Justice, while he was delivering judgment, by Mr. Justice Hyde, with the eager suggestion or reminder of 'Siccas, Siccas, Brother Impye,' with the view of making the damages as high at the awarded figure as possible. Mr. Merivale says that he could find no confirmation of the old joke. ... The story seems to have been first promulgated in a book of 'Personal Recollections' by John Nicholls, M.P., published in 1822."—Ibid. 3rd ed. 229]. 1833.—* * *

"III.—The weight and standard of the Calcutta sicca rupee and its sub-divisions, and of the Farrukhabad rupee, shall be as follows:—

<table>
<thead>
<tr>
<th>Weight</th>
<th>Fine</th>
<th>Alloy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sicca rupee</td>
<td>192</td>
<td>176</td>
</tr>
</tbody>
</table>

"IV.—The use of the sicca weight of 179.666 grains, hitherto employed for the receipt of bullion at the Mint, being in fact the weight of the Moosshedabad rupee of the old standard ... shall be discontinued, and in its place the following unit to be called the Tola (q.v.) shall be introduced."—India Regulation VII. of 1833.

[SICKMAN, s. adj. The English sick man has been adopted into Hind. sepyo patois as meaning 'one who has to go to hospital,' and generally sikmain ho jatna means 'to be disabled."

[1665.—"That sickman Chaseman."—In Yule, Hedges' Diary, Hak. Soc. ii. cclxxx.

[1843.—"... my hired cart was broken —or, in the more poetical garb of the sepachee, 'seek mân hagya,' i.e. become a sick man."—Davidson, Travels, i. 251.]

SICLEEGUR, s. Hind. saikolgar, from Ar. saikul, 'polish.' A furbisher of arms, a sword-armourer, a sword- or knife-grinder. [This, in Madras, is turned into Chickledar, Tel. chikilli-darudhu.]

[1826.—"My father was a sheikul-ghur, or sword-grinder."—Panadwarg Hari, ed. 1873, i. 216.]

SIKH, SEIKH, n.p. Panjab-Hind. Sikh, 'a disciple,' from Skt. Sishya; the distinctive name of the disciples of Nanak Shâh who in the 16th century established that sect, which eventually rose to warlike predominance in the Punjab, and from which sprang Ranjit Singh, the founder of the brief Kingdom of Lahore.

c. 1650-60.—"The Nanak-Panthians, who are known as composing the nation of the Sikhs, have neither idols, nor temples of
idols. . ." (Much follows.) — Dabistân, ii. 246.

1708-9.—"There is a sect of infidels called Gurâ (see GOOROO), more commonly known as Sikhs. Their chief, who dresses as a fakir, has a fixed residence at Lahore. . . This sect consists principally of Jâts and Khâtirs of the Panjab and other tribes of infidels. When Aurangzeb got knowledge of these matters, he ordered these deity Gurâs to be removed and the temples to be pulled down." — Khâfi Khân, in Elliot, vii. 413.

1756.—"April of 1716, when the Emperor took the field and marched towards Lahore, against the Sykes, a nation of Indians lately reared to power, and bearing mortal enmity to the Mahomedans." — Orme, ii. 22. He also writes Sikhs.

1781.—"Before I left Calcutta, a gentleman with whom I wished to be discoursing of that sect who are distinguished from the worshippers of Brijhu, and the followers of Mahomed by the appellation Seek, informed me that there was a considerable number of them settled in the city of Patna, where they had a College for teaching the tenets of their philosophy." — Wilkins, in As. Res. i. 238.

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 these inhuman freebooters a great defeat, in which their General, Benda, fell into the victors' hands. . . He was a Syce 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 Mutaqerîn, i. 87.

1782.—"News was received that the Seiks had crossed the Jumna." — India Gazette, May 11.

1783.—"Unhurt by the Sicques, tigers, and thieves, I am safely lodged at Nourpurs." — Forster, Journey, ed. 1808, i. 247.

1784.—"The Seecks are encamped at the distance of 12 coss from the Pass of Dirderry, and have plundered all that quarter." — In Seton-Karr, i. 13.

1790.—"Particulars relating to the seizure of Colonel Robert Stewart by the Sicques." — Calc. Monthly Register, &c., i. 152.

1810.—Williamson (V.M.) writes Seeks.

The following extract indicates the prevalence of a very notable error:—

1840.—"Runjet possesses great personal courage, a quality in which the Sikhs (sic) are supposed to be generally deficient." — Osborne, Court and Camp of Runjet Singh, 88. We occasionally about 1845-6 saw the word written by people in Calcutta, who ought to have known better, Sheiks.

SILBOOT, SILPET, SLIPPET, s. Domestic Hind. corruptions of 'slipper.' The first is an instance of "striving after meaning" by connecting it in some way with 'boot.' [The Railway 'sleeper' is in the same way corrupted into slippet.]

SILLADAR, adj. and s. Hind. from Pers. silâh-dâr, 'bearing or having arms,' from Ar. silâh, 'arms.' [In the Arabian Nights (Burton, ii. 114) it has the primary sense of an 'armour-bearer.'] Its Anglo-Indian application is to a soldier, in a regiment of irregular cavalry, who provides his own arms and horse; and sometimes to regiments composed of such men—"a corps of Silladar Horse." [See Irvine, The Army of the Indian Moghuls, (J. R. As. Soc., July 1806, p. 549.)]

1766.—"When this intelligence reached the Nawaub, he leaving the whole of his troops and baggage in the plains, with only 6000 stable horse, 9000 Silladârs, 4000 regular infantry, and 6 guns . . . fell bravely on the Mahrattas. . . ."—Mir Hussein Ali, ii. of Hyder Nâzir, 178. 1804.—"It is my opinion, that the arrangement with the Soubah of the Deccan should be, that the whole of the force . . . should be silladar horse." — Wellington, iii. 671.

1813.—"Bhôn . . . in the prosecution of his plan, selected Malhar Row Holcar, a Silledar or soldier of fortune." — Forbes, Or. Mem. iii. 349.

[SILLAPOSH, s. An armour-clad warrior; from Pers. silâh, 'body armour,' posh, Pers. poshâdan, 'to wear,' (1792)—"The Sillah posh or body-guard of the Rajah (of Jaipur)." — W. Frantclín, Mil. Mem. of Mr. George Thomas, ed. 1805, p. 165.

[1829.—". . . he stood two assaults, in one of which he slew thirty Sillâbopsh, or men in armour, the body-guard of the prince." — Tod, Annals, Calcutta reprint, ii. 462.]

SILMAGOOB, s. Ship Hind. for 'sail-maker' (Roebuck).

SIMKIN, s. Domestic Hind. for champagne, of which it is a corruption; sometimes samkin.

1853.—"The dinner was good, and the iced simkin, Sir, delicious." — Oakfield, ii. 127.
SIND, SCINDE, &c., n.p. The territory on the Indus below the Punjab. [In the early inscriptions the two words Sindhu-Sawriro are often found conjoined, the latter probably part of Upper Sind (see Bombay Gazetteer, i. pt. i. 36)]. The earlier Mahommedans hardly regarded Sind as part of India, but distinguished sharply between Sind and Hind, and denoted the whole region that we call India by the copula 'Hind and Sind.' We know that originally these were in fact but diverging forms of one word; the aspirant and sibilant tending in several parts of India (including the extreme east—compare Assam, Ahom—and the extreme west), as in some other regions, to exchange places.

C. 545.—"Συνδό, "Οροφθα, Καλλάνα, Σακβδο και Μαλέ πέντε επιφορά εχονσα." —Cosmas, lib. xi.

770.—"Per idem tempus quingenti circa urbe Mauris, Sindis, et Chazaris servit in urbis Haran rebellarunt, et facto agmine regionem tamen diripere tentarunt." —Diomysii Patriarchae Chronicon, in Assamani, ii. 114. But from the association with the Khazars, and in a passage on the preceding page with Alans and Khazars, we may be almost certain that these Sind are not Indian, but a Sarmatic people mentioned by Ammianus (xxii. 5), Valerius Flaccus (vi. 56), and other writers.

C. 1630.—"Sind and her sister (i.e. Hind) trembled at his power and vengeance." —Al l'Uffi, in Elliot, ii. 32.

C. 1810.—"Mohammed-ben-Jousout Thakaoui trouvà dans la province de Sind quarante behar (see Bahar) d'or, et chaque behar comprend 333 mons." —Skhidbaddin Dimishkii, in Not. et Ext. xiii. 173.

1525.—"Expenses of Mheyqyys (i.e. Malik Ayaz of Diu):—1,000 foot soldiers (lasqyara), viz., 300 Arabs, at 40 and 50 fedeas each; also 200 Corones (Khorasans) at the wage of the Arabs; also 200 Guzarates and Cymdes at 25 to 30 fedeas each; also 30 Rumes at 100 fedeas each; 120 Fartaqyys at 50 fedeas each. Horse soldiers (Lasqyara ou guanalo), whom he supplies with horses, 300 at 70 fedeas a month." —Lembranca, p. 37. The preceding extract is curious as showing the comparative value put upon Arabs, Khorasans (qu. Afghans?), Sindis, Ramins (i.e. Turks), Farakis (Arabs of Hadratmout), &c.

1548.—"And the rent of the shops (baticea) of the Guzaratis of Cindy, who prepare rice (parice) and parched rice (uned), paying 6 bazarucos (see Budgroom) a month." —Botelho, Tombo, 1556.

1563.—"Towards the Gulf of Chakad, in the vicinity of Sind." —Sidr' Ali, in J. As. Soc. i. tom. i. 67.

1583.—"The first city of India...after we had passed the coast of Zindi is called Diu." —Fitch, in Hakl. p. 385.

1584.—"Spicknald from Zindi and Lahor." —W. Barret, in Hakl. ii. 412.

1598.—"I have written to the said Antonio d'Azevedo on the ill treatment experienced by the Portuguese in the kingdom of Cimde." —King's Letter to Goa, in Archiv. Port. Orient. Fascic. iii. 877. [1610.—"Tzinde, are silk cloths with red stripes." —Davners, Letters, i. 72.]

1611.—"Cuts-nagore, a place not far from the River of Zinde." —N. Dowton, in Purchas, i. 307.

1613.—"...considering the state of destination in which the fortress of Ormuz had need be,—since it had no other resources but the revenue of the custom-house, and there could now be returning nothing, from the fact that the ports of Cambaia and Sinde were closed, and that no ship had arrived from Goa in the current monsoon of January and February, owing to the news of the English ships having collected at Suratte." —Bocarro, Decada, 379.

[c. 1665.—"...he (Dara) proceeded towards Scindy, and sought refuge in the fortress of Tatabaker." —Bernier, ed. Constable, 71.]

1666.—"De la Province du Sind ou Sindy... que quelques-uns nomment le Tatta." —Thevenot, v. 158.

1673.—"...Retiring with their ill got Booty to the Coasts of Sindu." —Fryer, 218.

1727.—"Sindy is the westmost Province of the Mogul's Dominions on the Sea-coast, and has Larribunder (see Larry-Bunder) to its Mart." —A. Hamilton, i. 114; [ed. 1744, i. 115].

C. 1760.—"Scindy, or Tatta." —Grose, i. 286.

SINDABUR, SANDABUR, n.p. This is the name by which Goa was known to the old Arab writers. The identity was clearly established in Cathay and the Way Thither, pp. 444 and ccli. We will give the quotations first, and then point out the grounds of identification.

A.D. 943.—"Crocodiles abound, it is true, in the ajowin or bays formed by the Sea of India, such as that of Sindabu in the Indian Kingdom of Bighira, or in the bay of Zabaj (see Java) in the dominion of the Maharaj," —Mag'elii, i. 207.

1013.—"I have it from Abu Yusuf bin Muslim, who had it from Abu Bakr of Pasaj at Saimur, that the latter heard told by Mosa the Sindaburi: 'I was one day conversing with the Shihab of Sindabur, when suddenly he burst out laughing. But... 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 till one of his servants came in and said 'There is a ship of Oman come in.' Shortly after, people arrived, carrying hampers with various things, such as cloths, and rose-water. As they opened one, out came a longizard, 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 Lüth et Decr. 157-159.

1150.—"From the city of Barūth (Barūch, 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 bazars."—Edrisi, i. 179. And see Elliot, i. 89.

c. 1300.—"Beyond Guzerat are Konkan and Tāma; beyond them the country of Malibār. The people are all Sāmanis (Buddhists), and worship idols. Of the cities on the shore the first is Sindabūr, then Faknūr, then the country of Manjārūr, then the country of Hilli."—Rashiduddin, in Elliot, i. 68.

c. 1390.—"A traveller states that the country from Sindabūr to Hanāwar towards its eastern extremity joins with Malabar. . . ."—Abulfeda, Fr. tr., II. ii. 115. Further on in his Tables he jumbles up (as Edrisi has done) Sindabūr with Sindan (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, Tāna, Kaomal, Calieuft, Fandarūnā, Shāliyāt, Manjārūr, Fākanūr, Hanaur, Sandabūr, et cetera."—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 Chintabor respectively, on the west coast of India.

c. 1554.—"24th Voyage: from Gouvah-Sindabūr to Aden. If you start from Gouvah-Sindabūr at the end of the season, take care to fall on Cape Fal," &c.—Mokht, 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 Chintabor of the European maps, Chondāpur rather than Sindabūr. No Indian name like this has yet been recovered from inscriptions as attaching to Goa; but the Turkish author of the Mohit supplies the connection, and Ibn Batuta's description even without this would be sufficient for the identification. His description, it will be seen, is that of a delta-island, and Goa is the only one partaking of that character upon the coast. He says it contained 36 villages; and Barros tells us that Goa Island was known to the natives as Tmahdt, a name signifying "Thirty villages." (See SAL-SETTE.) Its vicinity to the island where Ibn Batuta proceeded to anchor, which we have shown to be Anchediva (q.v.), is another proof. Turning to Rashiduddin, the order in which he places Sindabūr, Faknūr (Baccanore), Manjārūr (Mangalore), Hilli (Mt. D'Ely), is perfectly correct, if for Sindabūr he substitutes Goa. This goes from Edrisi and one indicated from Abulfeda only show a confusion which has misled many readers since.

SINGALESE, CINGHALESE, n.p. Native of Ceylon; pertaining to Ceylon. The word is formed from Sinhal, 'Dwelling of Lions,' the word used by the natives for the Island, and which is the origin of most of the names given to it (see CEYLON). The explanation given by De Barros and Couto is altogether fanciful, though it leads them to notice the curious and obscure fact of the introduction of Chinese influence in Ceylon during the 15th century.

1552.—"That the Chinese (Chiwa) were masters of the Choromandol 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. 177.

1583. (The Cauchin Chinesa) "are of the race of the Chingalays, which they say are the best kinds of all the Malabares."—Fitch, in Hakl. ii. 397.

1598.—". . . inhabited with people called Cingalas . . ."—Linschoten, 24; [Hak. Soc. i. 77; & in ii. 81, Cingalas].

c. 1610.—"Ilst tiennent done que . . . les premiers qui y allèrent, et qui les peuplèrent (les Maldives) furent . . . les Cingales de l'île de Ceylan."—Pyrard de Laval, i. 185; [Hak. Soc. i. 105, and sec i. 266].

1612.—Couto, after giving the same explanation of the word as Barros, says: "And as they spring from the Chins, who are the falsest heathen of the East. . . ." so are they
This island was 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.

1851.—"The Chingaleys are naturally a people given to sloth and laziness: if they
can but anyways live, they abhor to work." . . .—Knox, 32.

SINGAPORE, SINGAPORE, n.p.
This name was adopted by Sir Stamford Raffles in favour of the city which
he founded, February 23, 1819, on the island which had always retained the
name since the Middle Ages. This it derived from Singapura, Skt. 'Lion-
city,' the name of a town founded by Malay or Javanese settlers from Su-
matra, 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 pre-
tend'; and these were probably sup-
posed to refer to the temporary occu-
pation of Singapura, before the chiefs
who founded it passed on to Malacca.
(It may be noted that Denny's *Desc.
Dict.* s.v.) derives the word from *singho,*
'a place of call,* and *pura,* 'a city.' In
Dalboquerque's Comm. Hak. Soc. iii.
73, we are told: "Singapura, whence the
city takes its name, is a channel through
which all the shipping of those parts passes, and signifies in his
Malay language, 'treacherous delay.'*

See quotation from Barros below.]

The settlement of Hindueized people
on the site, if not the name, is prob-
ably as old as the 4th century, A.D.,
for inscriptions have been found there
in a very old character. One of these,
on a rock at the mouth of the little
river on which the town stands, was
destroyed some 40 or 50 years ago for
the accommodation of some wretched
bungalow.

The modern Singapore and its pros-
perity 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 Singa-
por 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 how-
ever observe, to reconcile the *details*
in the article cited, with the letters
and facts contained in the *Life of
Raffles;* though probably the latter
had, at some time or other, received
information from the officers named
by Mr. Ritchie.

1512.—"And as the enterprise was one to
make good booty, everybody was delighted
to go on it, so that they were more than
1200 men, the soundest and best armed
of the garrison, and so they were ready in-
continently, and started for the Strait of
Cincapura, where they were to wait for the
junks."—Correa, ii. 284-5.

1551.—"Sed hactenus Deus nobis adsit
omnibus. Amen. Anno post Christum
natum, MDLI. Ex Preto *Sincapurano.*"—
Scti. Franc. XavTii Epist. Pragae, 1667,
Lib. III. viii.

1553.—"Anciently the most celebrated
settlement in this region of Malaca was one
called *Cingapura,* a name which in their
tongue means 'pretended halt' (*falsa di-
monia*); and this stood upon a point of
that country which is the most southerly of all
Asia, and lies, according to our graduation,
in half a degree of North Latitude . . .
before the foundation of Malaca, at this
same *Cingapura* . . . flocked together all
the navigators of the Seas of India from
West and East . . ."—Barros, II. vi. 1.
[The same derivation is given in the Comm.
of Dalboquerque, Hak. Soc. iii. 73.]

1572.—
"Mas na ponta da terra *Cingapura.*
Verás, onde o caminho ns ao se estreita;
Daqui, tornando a costa *a Cynosura,*
Se incurva, e para a Aurora se endireita."
Camões, x. 125.

By Burton:

"But on her Lands-end thrond 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."

1598.—". . . by water the coast stretcheth
to the Cape of *Singapura,* and from thence
it runneth upwards [inwards] again.

1599.—"In this voyage nothing occurred worth relating, except that, after passing the Strait of Sincapura, situated in one degree and a half, between the main land and a variety of islands ... with so narrow a channel that from the ship you could jump ashore, or touch the branches of the trees on either side, our vessel struck on a shoal."—Viaggi di Carletti, ii. 208-9.

1606.—"The 5th May came there 2 Prows from the King of Johore, with the Shahbander (Shabunder) of Singapore, called Sir Raja Nagara ..."—Valentijn, v. 331.

1616.—"Found a Dutch man-of-war, one of a fleet appointed for the siege of Malacca, with the aid of the King of Acheen, at the entrance of the Straits of Singapore."—Swinburne, i. 458.

1727.—"In anno 1703 I called at Johore on my Way to China, and he treated me very kindly, and made me a Present of the Island of Sincapure, but I told him it could be 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. Hamilton, ii. 98; [ed. 1744, ii. 97].

1818.—"We are now on our way to the eastward, in the hope of doing something; but I much fear the Dutch have hardly left us an inch of ground. ... My attention is principally turned to Johore, and you must not be surprised if my next letter to you is dated from the site of the ancient city of Singapura."—Raffles, Letter to Marsden, dated Sandheads, Dec. 12.

SINGARA, s. Hind. singhärä, Skt. srínγhátaka, srínya, 'a horn.' The calltrop or water-chestnut; Trapa bispínösa, Roxb. (N.O. Haloragaceae).

[c. 1590.—The Ātin (ed. Jarrett, ii. 65) mentions it as one of the crops on which revenue was levied in cash.

[1798.—In Kashmir "many of them ... were obliged to live on the Kernel of the singæräh, or water-nut. ..."—Forster, Travels, ii. 29.

[1809—Buchanan-Hamilton writes singhāra.—Eastern Indies, i. 241.]

1855.—"Here, as in most other parts of India, the tank is spoiled by the water-chestnut, singhāra (Trapa bispínösa), which is everywhere as regularly planted and cultivated in fields under a large surface of water, as wheat or barley is in the dry plains. ... The nut grows under the water after the flowers decay, and is of a triangular shape, and covered with a tough brown integument adhering strongly to the kernel, which is wholly esculent, and of a fine cartilaginous 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, Rembles, &c. (1844), i. 101; [ed. Smith, i. 94.]

1839.—"The nuts of the Trapa bispínösa, called Singhara, are sold in all the Bazaars of India; and a species called by the same name, forms a considerable portion of the food of the inhabitants of Cashmere, as we learn from Mr. Forster [loc. cit.] that it yields the Government 12,000L. of revenue; and Mr. Moorcroft mentions nearly the same sum as Runjeet Sing's share, from 80,000 to 128,000 ass-loads of this nut, yielded by the Lakes of Oaller."—Royle, Hist. Plants, i. 211.

SIPAHSELAR, s. A General-in-chief; Pers. sipāš-sālār, 'army-leader,' the last word being the same as in the title of the late famous Minister-Regent of Hyderabad, Sir Sālār Jang, i.e. 'the leader in war.'

c. 1000-1100.—"Voici quelle était alors la gloire et la puissance des Orphéions dans le royaume. Ils possédaient la charge de sbasalar, ou de généralissime de toute la Georgie. Tous les officiers du palais étaient de leur dépendance."—Hist. of the Orphéions, in St. Martin, Mem. sur l'Arménie, ii. 77.

c. 1358.—"At 16 my father took me by the hand, and brought me to his own Monastery. He there addressed me: 'My boy, our ancestors from generation to generation have been commanders of the armies of the Jagtay and the Berlas family. The dignity of (Sepah Salar) Commander-in-Chief has now descended to me, but as I am tired of this world ... I mean therefore to resign my public office.'"—Autob. Mem. of Timour, Ét. p. 22.

1712.—"Omnibus illis superior est ... Sipah Salar, sive Imperator Generallis Regni, Præsidem dignitatis excipiunt. ..."—Kaempfer, Amoen. Exot. 73.

1726.—A letter from the Heer Van Maatziker to His Highness Chan Chanaan, Sappatsselar, Grand Duke, and General in Chief of the Great Mogol in Assam, Bengal, &c.—Valentijn, v. 173.

1755.—"After the Sipahsalar Hydur, by his prudence and courage, had defeated the Mahrratts and recovered the country taken by them, he placed the government of Seringapatun on a sure and established basis. ..."—Meer Hussen Ali Khan, H. of Hydur Naik, O. T. F. p. 61.

[c. 1803.—In a collection of native letters, the titles of Lord Lake are given as follows: "Ashā-i-l-Muhammad Khan Durwân, General Guru LakeBahādur, Sipahsalar-i-kishwar-i-Hind, Governor of the Kingdom, Lord of the Cycle, Commander-in-chief of the Territories of Hindustan."—North Indian Notes and Queries, iv. 17.]

SIRCAR, s. Hind. from Pers. surkār, 'head (of) affairs.' This word has very divers applications; but its senses may fall under three heads.
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 sarkār's,' may mean according to circumstances, that they are Government horses, or that they belong to his own master.

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.

Under the Mahommadan 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 Circar (q.v.).

[1759.—"... there is no separation between your Honour ... and this Circar. ..."—Forrest, Bombay Letters, ii. 129.]

1800.—"Would it not be possible and proper to make people pay the circar according to the exchange fixed at Seringapatam?"—Wellington, i. 60.

[1866.—"... the Circar Bahadur gives me four rupees a month. ..."—Confessions of an Orderly, 43.]

"There is not in any country in the world, of which I have any knowledge, a more pernicious race of vermin in human shape than are the numerous cast of people known in Bengal by the appellation of Sircars; they are educated and trained to deceive."—Price's Tracts, i. 24.

1822.—"One morning our Sircar, in answer to my having observed that the articles purchased were highly priced, said, 'You are my father and my mother, and I am your poor little child. I have only taken 2 annas in the rupee dustoorie'" (dustoor).—Wonderings of a Pilgrim, i. 21-22.

"And how the deuce, asked his companion, 'do you manage to pay for them?' 'Nothing so easy,—I say to my Sirkar: 'Baboo, go pay for that horse 2000 rupees, and it is done, Sir, as quickly as you could dock him.'"—The Baboo and Other Tales, i. 13.

1590.—"In the fortieth year of his majesty's reign, his dominions consisted of 105 Sircars, subdivided into 2737 kusbahs" (cuseba), the revenue of which he settled for ten years at 2 Arribs, 62 Crore, 97 Lacks, 55,246 Dams (q.v. 3,62,97,55,246 dāms = about 9 millions sterling).—Aenea, E.T. by Gladwin, 1800, ii. 1; [ed. Jarrett, ii. 115.]

SIRDAR, s. Hind. from Pers. sardār; and less correctly sirdār, 'leader, a commander, an officer'; a chief, or lord; the head of a set of palankin-bearers, and hence the 'sirdār-bearer,' or elliptically 'the Sirdār,' is in Bengal the style of the valet or body-servant, even when he may have no others under him (see BEARER). [Sirdār is now the official title of the Commander-in-Chief of the Egyptian army; Sirdār Bahadur is an Indian military distinction.]

[c. 1610.—"... a captain of a company, or, as they call it, a Sardare."—Pyrrhvard de Laca, Hak. Soc. i. 251.]

[c. 1675.—"Sardar." See under SEPOY.]

1808.—"I, with great difficulty, knocked up some of the villagers, who were nearly as much afraid as Christie's Will, at the visit of a Sirdar" (here an officer).—Life of Legten.

[c. 1817.—"... the bearers, with their Sirdaur, have a large room with a verandah before it."—Mrs. Sherwood, Last Days of Boxey, 60.]

1826.—"Gopsc's father had been a Sirdar of some consequence."—Padurung Hari, 174; [ed. 1873, i. 252.]

SIRDARS, s. This is the name which native valets (bearer) give to common drawers (underclothing). A friend (Gen. R. Maclagan, R.E.) has suggested the origin, which is doubtless "short drawers" in contradistinction to Long-drawers, or Pyjamas (qq.v.). A common bearer's pronunciation is sirdraj; as a chest of drawers is also called Drāj kā almāvāra (see ALMYRA).

SIRKY, s. Hind. 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.v.) and table-mats, and for many other purposes of rural and domestic economy.

1810.—"It is perhaps singular that I should have seen **seerky** in use among a group of gypsies in Essex. In India these itinerants, whose habits and characters correspond with this intolerable species of banditti, invariably shelter themselves under **seerky**."—*Williamson, V.M.* ii. 490.

[1852.—"... neat little huts of **sirrakee**, a reed or grass, resembling bright straw."—**Mrs. Meer Hassan Ali, Observations**, i. 23.]

**SIRRIS.** s. Hind. *siris*, Skt. *shirisha*, shir, 'to break,' from the brittle-ness of its branches; the tree *Acacia Lebbe*, Benth., indigenous in S. India, the Ceylon, 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 *Gulbad-resham*, 'silk-flower.'

1808.—"Quelques années après le mort de Dariyal, des charpentiers ayant abattu un arbre de *Seris*, qui croisait auprès de son tombeau, le coupèrent en plusieurs pièces pour l'employer à des constructions. Tout-à-coup une voix terrible se fit entendre, la terre se mit à trembler et le tronc de cet arbre se releva de lui-même. Les ouvriers épouvantés s’enfuirent, et l’arbre ne tarda pas à reprendre."—*Afso, Aranyish-i-Mahfil*, quoted by *Garcin de Tassy, Ref. Mus.* 88.

[c. 1890.—"An it fell when **sirris**-shaws were sere, And the nights were long and mirk."—**R. Kipling, Departmental Ditties, The Fall of Jock Gillespie.***]

**SISSOO, SHISHAM,** s. Hind. *sis*, *sisam*, *shisham*, Skt. *shishapat*; Ar. *sasam*, *sasim*; the tree Dalbergia Sissoo, Roxb. (N.O. Leguminosae) and its wood. This is excellent, and valuable for construction, joinery, boat- and carriage-building, and furniture. It was the favourite wood for gun-carriages as long as the supply of large timber lasted. It is now much cultivated in the Punjab plantations. The tree is indigenous in the sub-Himalayan tracts; and believed to be so likewise in Beluchistan, Guzerat, and Central India. Another sp. of Dalbergia (*D. latifolia*) affords the **Black Wood** (q.v.) of S. and W. India. There can be little doubt that one or more of these species of Dalbergia afforded the *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 Chaldaea in remote ages. Sissoo has continued in recent times to be exported to Egypt, (see *Forskal*, quoted by *Royle, Hindu Medicine*, 128). Royle notices the resemblance of the Biblical *shittim* wood to *shisham*.

c. a.d. 80.—"... Thither they are wont to despatch from Barygaza (*Broach*) to both these ports of Persia, great vessels with brass, and timbers, and beams of tea-k (felled ağacli and dököt). ... and logs of *shisham* (םאהמטנ רכּהּוֹפּ). . . .

—*Periplus, Maria Bryth.,* cap 36.

c. 545.—"These again are passed on from Sieduliba to the marts on this side, such as Male, where the pepper is grown, and Kalliana, whence are exported brass, and *shisham* logs (םאהמטנ אכּלים), and other wares."—*Cosmas, lib. xi.*

? before 1200.—"There are the wolf and the parrot, and the peacock, and the dove.
And the plant of Zinj, and al-sasim, and pepper. . . ."


1810.—"**Sissoo** grows in most of the great forests, intermixed with *saal* . . . This wood is extraordinarily hard and heavy, at a dark brown, inclining to a purple tint when polished."—*Williamson, V.M.* ii. 71.

1859.—"As I rode through the city one day I saw a considerable quantity of timber lying in an obscure street. On examining it I found it was *shisham*, a wood of the most valuable kind, being not liable to the attacks of white ants."—*Dry Leaves from Young Egypt*, ed. 1851, p. 102.

**SITTING-UP.** A curious custom, in vogue at the Presidency towns more than a century ago, and the nature of which is indicated by the quotations. Was it of Dutch origin?


1780.—"When a young lady arrives at Madras, she must, in a few days afterwards *sit up* to receive company, attended by some beau or master of the ceremonies, which perhaps continues for a week, or until she has seen all the fair sex, and gentlemen of the settlement."—*Moore’s Narr.,* 66.

1795.—"You see how many good reasons there are against your scheme of my taking horse instantly, and hastening to throw myself at the lady’s feet; as to the other, of proxy, I can only agree to it under certain conditions. . . . I am not to be forced to *sit up*, and receive male or female
visitors. . . . I am not to be obliged to deliver my opinion on patterns for caps or petticoats for any lady. . . ."—T. Munro to his Sister, in Life, i. 169.

1810. — "Among the several justly exploded ceremonies we may reckon that . . . of 'Sitting up.' . . . This 'Sitting up,' as it was termed, generally took place at the house of some lady of rank or fortune, who, for three successive nights, threw open her mansion for the purpose of receiving all . . . who chose to pay their respects to such ladies as might have recently arrived in the country."—Williamson, V.M. i. 113.

SITRINGY, s. Hind. from Ar. sittronji, shatронji, and that from Pers. shatrong, 'chess,' which is again of Skt. origin, chaturvanga, 'quadrupartite' (see SADRAS). A carpet of coloured cotton, now usually made in stripes, but with no doubt originally, as the name implies, in chequers.

1648. — "... Een andere soorte van slechte Tapijten die mů noemt Chitrenga." — Van Twest, 63.

1673. — "They pull off their Slippers, and after the usual Salams, seat themselves in Choultries, open to some Tank of purling Water; commonly spread with Carpets or Sittringees." — Fryer, 93.

[1688. — "2 citterenkees." — In Yule, Hedges' Diary, Hak. Soc. ii. colxv.]

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 distinctively to that outer range of tertiary hills which in various parts of the Himalaya runs parallel to the foot of the mountain region, separated from it by valleys known in Upper India as duns (see DHOON). But this special and convenient sense (d) has been attributed to the term by modern Anglo-Indian geographers only. Among the older Mahommedan historians the term Siwalik is applied to a territory to the west of and perhaps embracing the Aravalli Hills, but certainly including specifically Nagore (Nágaur) and Mandawai the predecessor of modern Jodhpûr, 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 (Siwâlkî) extending a good deal further south, as if reaching to the vicinity of Mâlwa. 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 Cherefeddin (Shariffuddin 'Ali of Yezd) and from Baber; sometimes with a possible limitation to that part of the mountains which overlooks the Punjab; or, as the quotation from Rennell indicates, with a distinction between the less lofty region nearest the plains, and the Alpine summits beyond, Siwâlik 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 Vishnû Purâṇa, of the Saivâlas. But of the position of these we can only say that the nations, with whom the context immediately associates them, seem to lie towards the western part of Upper India. (See Wilson's Works, Vishnû Purâṇa, ii. 175.) The popular derivation of Siwâlik as given in several of the quotations below, is from savalâkh, 'One lakh and a quarter'; but this is of no more value than most popular etymologies.

We give numerous quotations to establish the old application of the term, because this has been somewhat confused in Elliot's extracts by the interpolated phrase 'Siwâlik Hills,' where it is evident from Ravery's version of the Tahakât-i-Nââvi 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 Jacquetmont, who was intimately associated with Royle and Cauley, at Sahâranpûr, very shortly before Falconer's arrival there. Jacquetmont (Journal, ii. 11) calls the range: "la première chaine de montagnes que j'appellerai les montagnes de Dehro." 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 Sivalikherium fossil, by Falconer and Cautley, in the As. Researches, we have a fuller explanation of the use of the term Sivalik, and its alleged etymology.

It is probable that there may have been some real legendary connection of the hills in the vicinity with the name of Siva. For in some of the old maps, such as that in Bernier's Travels, we find Siba given as the name of a province about Hurdwâr; and the same name occurs in the same connection in the Mem. of the Emperor Jahângir (Elliot, vi. 382). [On the connection of Siva worship with the lower Himalaya, see Atkinson, Himalayan Gazetteer, ii. 743.]

a.—
1118.—"Again he rebelled, and founded the fortress of Naghawr, in the territory of Sivalik, in the neighbourhood of Birah(?) ."
—Tabakât-i-Nâşirî, E.T. by Raverty, 110.

1192.—"The seat of government, Ajmir, with the whole of the Sivalik [territory], such as (?) Hânsi, Sursutî, and other tracts, were subjugated."—Ibid. 468-469.

1227.—"A year subsequent to this, in 624 H., he (Sultan Ilyasimînî) marched against the fort of Mandawar within the limits of the Sivalik [territory], and its capture, likewise the Almighty God facilitated for him."—Ibid. 611.

c. 1247.—"... When the Sultan of Islam, Nâsîr-ud Dunyâ-wa-ud-Din, ascended the throne of sovereignty ... after Malik Balban had come [to Court?] he, on several occasions made a request for Uchchah together with Multan. This was acquiesced in, under the understanding that the Sivalik [territory] and Nag-awr should be relinquished by him to other Malikis ..."—Ibid. 781.

1253.—"When the new year came round, on Tuesday, the 1st of the month of Muharram, 651 H., command was given to Ulugh Kháñ-i-A'zâm ... to proceed to his fiefs, the territory of Sivalik and Hânsi."—Ibid. 986.

1257.—"Malik Balban ... withdrew (from Dehil), and by way of the Sivalik [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 Tal-hat, [the contingent] forces of the Sivalik [districts], which were the fiefs of Ulugh Kháñ-i-A'zâm, had been delayed ... (he) set out for Hânsi ... (and there) issued his mandate, so that, in the space of 14 days, the troops of the Sivalik, Hânsi, Sursutî, Jind [Jhînd], and Barwâlîh ... assemled ..."—Ibid. 887.

1260.—"Ulugh Kháñ-i-A'zâm resolved upon making a raid upon the Koh-pâyâh [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 Musalânâs ... and destruction of the villages in the districts of Harînâh, the Sivalik, and Bihânâh, necessarily followed their outbreaks."—Ibid. 856.

1300-10.—"The Mughals having wasted the Sivalik, 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-uddîn Bârî, in Elliot, iii. 199.

b.—
c. 1300.—"Of the cities on the shore the first is Sandabûr, then Fakmûr, then the country of Manjârûr, then the country of (Pandarainâ), then Jangu (Jinkai), then Kûlam. ... After this comes the country of Sâwalîk, which comprises 125,000 cities and villages. After that comes Mâlwa ..."
(Elliot, p. 468.)

1644.—"... It confines ... on the east with certain kingdoms of heathen, which are called Sâulacca prabatta [Sk. purvata], as much as to say 120,000 mountains."—Bocarro, MS.

c.—
1399.—"Le Détroit de Coupelot est situé au pied d'une montagne par où passe le Gange, et à quinze milles plus haut que ce Détroit il y a une pierre en forme de Vache, de laquelle sort la source de ce grand Fleuve; c'est la cause pour laquelle les Indiens parlent avec cette pierre, et dans tous les pays circonvoisins jusqu'à une année de chemin, ils se tournent pour prier du côté de ce Détroit et de cette Vache de pierre. ... Cependant on eût avis que dans la montagne de Soualec, qui est une des plus considérables de l'Inde, et qui s'étend dans le deux tiers de ce grand Empire, il s'étoit assemblé un grand nombre d'Indiens qui cherchoient à nous faire insulte."—H. de Timour-Bec, par Cherefedîn Alî d'Yezd (Fr. Tr. by Petis de la Croix), Delf, 1723, iii. ch. xxv.-xxvi.
1528.—"The northern range of hills has been mentioned . . . after leaving Kashmir, these hills contain innumerable tribes and states, pergannahs and countries, and extend all the way to Bengal and the shores of the Great Ocean. . . . The chief trade of the inhabitants of these hills is in musk-bags, the tails of the mountain cow, saffron, lead, and copper. The natives of Hind call these hills Sewalik-Purbat. In the language of Hind Sewalik means a hill and quarter (or 125,000), and Purbat means a hill, that is, the 125,000 hills. On these hills the snow never melts, and from some parts of Hindustán, such as Lahore, Sehrend, and Sambal, it is seen white on them all the year round."—Baber, p. 313.

c. 1545.—"Sher Sháh's dying regrets.

"On being remonstrated with for giving way to soft 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, a design to have depopulated the country of Roh, and to have transferred its inhabitants to the tract between the Niláb and Lahore, including the hills below Nindúna as far as the Siwalik.'—Tárikh-Khán Jahán Lodi, in Elliot, v. 107-8. Nindúna was on Bakháth, a hill over the Jolam (compare Elliot, ii. 450-1).

c. 1547-8. —"After their defeat the Náízas took refuge with the Ghakkars, in the hill-country bordering on Kashmir. Islám Sháh . . . during the space of two years was engaged in constant conflicts with the Ghakkars, whom he desired to subdue. . . . Skirting the hills he went thence to Múrín (!), and all the Rájás of the Siwalik presented themselves. . . . Parsurám, the Rája of Gwálíor, became a staunch servant of the King. . . . Gwálíor is a hill, which is on the right hand towards the South, amongst the hills, and one go to Kángra and Naggar. (See NUGGUR-GOTE.)—Tárikh-i-Dádís, 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 refuge in the mountains and jungles. . . . Rájá Rám Chand, Rájá of Nagarkot, was the most renowned of all the Rájás of the hills, and he came and made his submission."—Tabákh-í-Akbari, in Elliot, v. 248.

c. 1560.—"The Emperor (Akbar) then marched on wards towards the Siwalik hills, in pursuit of the Khán-Khánán. He reached the neighbourhood of Talwára, a district in the Siwalik, belonging to Rájá Gobind Chand. . . . A party of adventurous soldiers dashed forward into the hills, and surrounding the place put many of the defenders to the sword."—Ibid. 267.

c. 1570.—"Husain Khán . . . set forth from Lucknow with the design of breaking down the idols, and demolishing the idol temples. For false reports of their unhounded treasures had come to his ears. He proceeded through Oudh, towards the Siwalik hills. . . . He then ravaged the whole country, as far as the Kasbok of Wajráf, in the country of Rájá Ranka, a powerful zamíndár, and from that town to Ajmír which is his capital."—Badáání, in Elliot, iv. 497.

1594-5. —"The force marched to the Siwalik hills, and the Bábáshi resolved to begin by attacking Jamní, one of the strongest forts of that country."—Akbar Náma, in Elliot, v. 125.

c. . . . Rám Déo . . . returned to Kanajj . . . after that he marched into the Siwalik hills, and made all the zamíndár tributary. The Rájá of Kamáín . . . came out against Rám Déo and gave him battle."—Víríshta'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 Sewalik, the northern boundary of Hindoostan, on the one side; and the vast range of snowy mountains of Himámalé or IMATS, on the other; and from the report of the natives, it would appear, that the nearest part of the base of the latter (on which snow was actually falling in the month of May), was not more than 14 or 15 G. miles in direct distance to the N. or N.E. of Sirinagur town.

"In crossing the mountains of Sewalik, they met with vegetable productions, proper to the temperate climates."—Rennell's Mem., ed. 1793, pp. [368-369].

d.—

1834.—"On the flank of the great range there is a line of low hills, the Sewalik, which commence at Roopur, on the Satlej, and run down a long way to the south, skirting the great chain. In some places they run up to, and rise upon, the Himálayas; in others, as in this neighbourhood (Seháránpur), they are separated by an intermediate valley. Between the Jamna 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. Seháránpur is about 1,000 feet above the sea. About 25 miles north are the Sewálik hills."— Falconer, in J.A.S.B. iii. 152.

1855.—"We have named the fossil Siva-therium from Siva the Hindu god, and byplavr, bullua. The Siválík, or Sub-Himalayan range of hills, is considered, in the Hindu mythology, as the Látíah or edge of the roof of Siva's dwelling on the Himálaya, and hence they are called the Siva-ala or Sib-ala, which by an easy transition of sound became the Sewálík of the English.

"The fossil has been discovered in a tract which may be included in the Sewálík..."—"Sewalick is the term, according to the common acceptation; but Capt. Kirkpatrick proves, from the evident etymology of it, that it should be Sewa-luck."—Note by Rennell.
range, and we have given the name of Siva-therium to it, to commemorate the remarkable formation, so rich in new animals. Another derivation of the name of the hills, as explained by the Mahant, or High Priest at Dehra, is as follows:

"Sewálik, a corruption of Siva-rála, a name given to the tract of mountains between the Jumna and Ganges, from having been the residence of Iswara Siva and his son Ganes." — Falconer and Cantley, in *As Res., xix. p. 2.*

1879. — "These fringing ranges of the later formations are known generally as the Sub-Himalayas. The most important being the Siwalik hills, a term especially applied to the hills south of the Deyra Dün, but frequently employed in a wider sense." — Mathen and Blanford, *Man. of the Geology of India, Intro. p. x.*

[1899.—Even so late as this year the old inaccurate etymology of the word appears:

"The term *Sewalik* is stated by one of the native historians to be a combination of two Hindee words ᵉ waive and ᵉ lae (sic), the word ᵉ waive signifying one and a quarter, and the word ᵉ lae being the term which expresses the number of one hundred thousand." —Thornhill, *Haunts and Hobbies, 213.*]

**SKEEN.** s. Tib. skyin. The Himalayan Ibex; (Capra Sibirica, Meyer). [See Blanford, *Mammalia, 503.*]

**SLAVE.** We cannot now attempt a history of the former tenure of slaves in British India, which would be a considerable work in itself. We only gather a few quotations illustrating that history.

1676. — "Of three 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 Ft. St. Geo., March 7.* In *Notes and Exts. No. i. p. 18.*

1682. — "... making also proclamation by beat of drum that if any Slave would run away from us he should be free, and liberty to go where they pleased." —Hedges, *Diary, Oct. 14.* [Hak. Soc. i. 38.]

[. . .] "There being a great number of Slaves yearly exported from this place, to ye great grievance of many persons whose Children are very commonly stollen away from them, by those who are constant traders in this way, the Agent, &c., considering his several call that might accrue to ye Government, &c., the great losse that many parents may undergo by such actions, have order'd that noe more Slaves be sent off the shore again." —Pringle, *Diary, Ft. St. Geo., 1st ser. i. 70.*


1637. — "We have taken into consideration the most effectual and speedy method for supplying our settlements upon the West Coast with slaves, and we have therefore fixed upon two ships for that purpose . . . to proceed from hence to Madagascar to purchase as many as can be procured, and the said ships conveniently carry, who are to be delivered by the captains of those ships to our agents at Fort Marlborough at the rate of £15 a head." —*Court's Letter of Dec. 8.* In *Long, 293.*

1764. — "That as an inducement to the Commanders and Chief Mates to exert themselves in procuring as large a number of Slaves as the Ships can conveniently carry, and to encourage the Surgeons to take proper care of them in the passage, there is to be allowed 20 shillings for every slave shipped at Madagascar, to be divided, viz., 13s. 4d. a head to the Commander, and 6s. 8d. to the Chief Mate, also for every one delivered at Fort Marlborough the 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. 22.* In *Long, 396.*

1775. — "Mr. Busteed 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 such offences.—*Echoes of Old Calcutta, 117 seqq.* [Also see extracts from newspapers, &c., in *Carey, Good Old Days, ii. 71 seqq.*].

1782. — "On Monday the 29th inst. will be sold by auction . . . a bay Buggy Horse, a Buggy and Harness . . . some cut Diamonds, a quantity of China Sugarandy . . . a quantity of the best Danish Claret . . . deliverable at Serampore; two Slave Girls about 6 years old; and a great variety of other articles." —*India Gazette, July 27.*

1785. — "Malver. Hair-dresser from Eu- rope, proposes himself to the ladies of the settlement to dress hair daily, at two gold mohurs per month, in the latest fashion, with gauze flowers, &c. He will also instruct the slaves at a moderate price." —In *Seton-Kerr, i. 119.* This was surely a piece of slang. Though we hear occasionally, in the advertisements of the time, of slave boys and girls, the domestic servants were not usually of that description.

1794. — "50 Rupees Reward for Discovery. "Run off about four Weeks ago from a Gentleman in Bombay, A Malay Slave called Cambing or Rambing. He stole a Silk Purse, with 45 Venetians, and some Silver Buttons. . . ." —*Bombay Courier, Feb. 22.*

**SLING, SELING.** N.P. This is the name used in the Himalayan regions for a certain mart in the direction of
Snake-stone. s. This is a term applied to a substance, the application of which to the part where a snake-bite has taken effect, is supposed to draw out the poison and render it innocuous. Such applications are made in various parts of the Old and New Worlds. The substances which have this reputation are usually of a porous kind, and when they have been chemically examined have proved to be made of charred bone, or the like. There is an article in the 13th vol. of the Asiatic Researches by Dr. J. Davy, entitled An Analysis of the Snake-Stone, in which the results of the examination of three different kinds, all obtained from Sir Alex. Johnstone, Chief Justice of Ceylon, is given. (1) The first kind was of round or oval form, black or brown in the middle, white towards the circumference, polished and somewhat lustrous, and pretty enough to be sometimes worn as a neck ornament; easily cut with a knife, but not scratched by the nail. When breathed on it emitted an earthy smell, and when applied to the tongue, or other moist surface, it adhered firmly. This kind proved to be of bone partially calcined. (2) We give below a quotation regarding the second kind. (3) The third was apparently a bezoar, (q.v.), rather than a snake-stone. There is another article in the As. Res. xv. 382 seqq. by Captain J. D. Herbert, on Zahr Moherch, or Snake-Stone. Two kinds are described which were sold under the name given (Zahr muhra, where zahr is 'poison,' muhra, 'a kind of polished shell,' a 'bead,' applied to a species of bezoar). Both of these were mineral, and not of the class we are treating of.

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. c. 1666.—"C'est dans cette Ville de Diou que se font les Pierres de Cobra si reconnues; 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 éguille, un peu de sang de la plaie, y appliquer la Pierre, et l'y laisser jusqu'à ce qu'elle tombe d'elle même."—Thevenot, v. 87.
1673. — "Here are also those Elephant Legged St. Thomeans, which the unbiased Enquirers will tell you chances to them two ways: By the Venom of a certain Snake, by which the inferiors (see JOGEE) or Pilgrims furnish them with a Particular Stone (which we call a snake-stone), and is a Counter-poison of all deadly Bites; if it stick, it attracts the Poison; and put into Milk it recovers itself again, leaving its virulence therein, discovered by its Greenness."— Fryer, 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 bit be not much wounded, the place must be incis'd; and the Stone being appl'd thereto, will not fall off till it has drawn all the poison to it: To cleanse it you must steep it in Womans-milk, or for want of that, in Cows-milk. There are two ways to try whether the Serpent-stone be true or false. The first is, by putting the Stone in your mouth, for there it will give a leap, and fix to the Palate. The other is by putting it in a glass full of water; for if the Stone be true, the water will fall a boiling, and rise in little bubbles. . . ." — Tavernier, E.T., Pt. ii. 155; [ed. Bull, ii. 152]. Tavernier also speaks of another snake-stone alleged to be found behind the hood of the Cobra: "This Stone being rubb'd against another Stone, yields a slime, which being drank in water," &c. &c.— Ibid.

1690.— "The thing which he carried . . . is a Specific against the Poison of Snakes . . . and therefore obtained the name of Snake-stone. It is a small artificial Stone. . . . The Composition of it is Ashes of burnt Roots, mixt with a kind of Earth, which is found at Diu. . . ."— Ovington, 260-261.


1772.— "Being returned to Roode-Zand, the much celebrated Snake-stone (Stange-sten) was shown to me, which few of the farmers here could afford to purchase, it being sold at a high price, and held in great esteem. It is imported from the Indies, especially from Malabar, and cost several, frequently 10 or 12, rix dollars. It is round, and convex on one side, of a black colour, with a pale ash-grey speck in the middle, and tubulated with very minute pores. . . . When it is applied to any part that has been bitten by a serpent, it sticks fast to the wound, and extracts the poison; when an ant has been injected, it falls off of itself." — Thesiger, Travels, E.T. i. 155 (A Journey into Caffraria).

1796.— "Of the remedies to which cures of venomous bites are often ascribed in India, some are certainly not less frivolous than those employed in Europe for the bite of the viper; yet to infer from thence that the effects of the poison cannot be very dangerous, would not be more rational than to ascribe the recovery of a person bitten by a Cobra de Capello, to the application of a snake-stone, or to the words muttered over the patient by a Bramin."— Patrick Russell, Account of Indian Serpents, 77.

1820. — "Another kind of snake-stone . . . was a small oval body, smooth and shining, externally black, internally grey; it had no earthy smell when breathed on, and had no absorbent or adhesive power. By the person who presented it to Sir Alexander Johnstone it was much valued, and for adequate reason if true, 'it had saved the lives of four men.'"— Dr. Davy, in As. Res. xiii. 318.

1860.— "The use of the Pamboo-Kaloo, or snake-stone, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhalese by the itinerant snake-charmers who resort to the island from the Coast of Coromandel; and more than one well-authenticated instance of its successful application has been told to me by persons who had been eye-witnesses. . . . (These follow.) . . . "As to the snake-stone itself, I submitted one, the application of which I have been describing, to Mr. Faraday, and he has communicated to me as the result of his analysis, his belief that it is 'a piece of charred bone which has been filled with blood, perhaps several times, and then charred again.' . . . The probability is, that the animal charcoal, when instantaneously applied, may be sufficiently porous and absorbent to extract the venom from the recent wound, together with a portion of the blood, before it has time to be carried into the system . . ."— Tennent, Ceylon, i. 197-200.

1861.— "Have you been bitten? 'Yes, Sabib,' 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. Lewis, A Fly on the Wheel, 91-92.

1872.— "With reference to the snake-stones, which, when applied to the bites, are said to absorb and suck out the poison,
SNEAKER, s. A large cup (or small basin) with a saucer and cover. The native servants call it sinigur. We had guessed that it was perhaps formed in some way from sinī in the sense of 'china-ware,' or from the same word, used in Ar. and Pers., in the sense of 'a salver' (see CHINA, s.). But we have since seen that the word is not only in Grose's Lexicon Balatonicum, with the explanation 'a small bowl,' but is also in Todd: 'A small vessel of drink.' A sneaker of punch is a term still used in several places for a small bowl; and in fact it occurs in the Spectator and other works of the 18th century. So the word is of genuine English origin; no doubt of a semi-slang kind.

1714.—"Our little burlesque authors, who are the delight of ordinary readers, generally abound in these pert phrases, which have in them more vivacity than wit. I lately saw an instance of this kind of writing, which gave me so truly an idea of it, that I could not forbear begging a copy of the letter...."

"Dear Jack, and a frosty morning. "I have just left the Right Worshipful and his myrmidons about a sneaker of 5 gallons. The whole magistracy was very well disguised before I gave them the slip."—The Spectator, No. 616.

1715.—"Hugh Peters is making A sneaker within For Luther, Buchanan, John Knox, and Calvin; And when they have toss'd off A brace of full bowls, 3 H

You'll swear you ne'er met With honester souls."


1743.—"Wild... then retired to his seat of contemplation, a night-cellar, where, without a single farthing in his pocket, he called for a sneaker of punch, and placing himself on a bench by himself, he softly vented the following soliloquy."—Fielding, Jonathan Wild, Bk. ii. ch. iv.

1772.—"He received us with great cordiality, and entreated us all, five in number, to be seated in a bungalow, where there were only two broken chairs. This compliment we could not accept of; he then ordered five sneakers of a mixture which he denominated punch."—Letter in Forbes, Or. Mem. iv. 217.

[Snow Rupee, s. A term in use in S. India, which is an excellent example of a corruption of the 'Hobson-Jobson' type. It is an Anglo-Indian corruption of the Tel. tsanawu, 'authority, currency.]

SOFALA, n.p. Ar. Sufala, a district and town of the East African coast, the most remote settlement towards the south made upon that coast by the Arabs. The town is in S. Lat. 20° 10', more that 2° south of the Zambesi delta. The territory was famous in old days for the gold produced in the interior, and also for iron. It was not visited by V. da Gama either in going or returning.

c. 1150.—"This section embraces the description of the remainder of the country of Sofala... The inhabitants are poor, miserable, and without resources to support them except iron; of this metal there are numerous mines in the mountains of Sofala. The people of the islands... come hither for iron, which they carry to the continent and islands of India... for although there is iron in the islands and in the mines of that country, it does not equal the iron of Sofala."—Edrisi, i. 65.

c. 1220.—"Sofala is the most remote known city in the country of the Zenj... wares are carried to them, and left by the merchants who then go away, and coming again find that the natives have laid down the price [they are willing to give] for every article beside it... Sofala gold is well-known among the Zenj merchants."—Yakût, Mu'jam al-Balûtân, s.v.

In his article on the gold country, Yakût describes the kind of dumb trade in which the natives decline to come face to face with the merchants at greater length. It is a practice that has been ascribed to a
great variety of uncivilized races; e.g. in various parts of Africa; in the extreme north of Europe and of Asia; in the Clove Islands (in the Moluccas and Molokai, to the Poliars of Malabar, and (by Pliny, surely under some mistake) to the Seres or Chinese. See on this subject a note in Marco Polo, Bk. iv. ch. 21; a note by Mr. De B. Friarz, in R. As. Soc., xviii. 348 (in which several references are erroneously printed); Tennent's Ceylon, i. 593 sqq.; Rawlinson's Hirodatus, under Bk. iv. ch. 196.

c. 1330.—"Sofala is situated in the country of the Zanj. According to the author of the Kāwān, the inhabitants are Muslims. Ibn Sayd says that their chief means of subsistence are the extraction of gold and of iron, and that their clothes are of leopard-skin."—Abulfeda, Fr. Tr. i. 222.

"A merchant told me that the town of Sofala is a half month's march distant from Culua (Quilao), and that from Sofala to Yāfi (Nūfī) . . . is a month's march. From Yāfi they bring gold-dust to Sofala."— Ibn Batuta, i. 192-3.

1199. —"Coming to Moçambique (i.e. Vasco and his squadron on their return) they did not desire to go in because there was no need, so they kept their course, and being off the coast of Cofala, the pilots warned the officers that they should be alert and ready to strike sail, and at night they should keep their course, with little sail set, and a good look-out, for just thereabouts there was a river belonging to a place called Cofala, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea . . ."—Correa, Lendas, i. 134-135.

1516.—". . . at xviii. leagues from 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."—Barrosa, 4.

1523.—"Item—that as regards all the ships and goods of the said Realm of Ormuz, and its ports and vassals, they shall be secure by land and by sea, and they shall be as free to navigate where they please as vassals of the King our lord, save only that they shall not navigate inside the Strait of Mecca, nor yet to Cofala and the ports of that coast, as that is forbidden by the King our lord. . . ."—Treaty of Dom Duarte de Menezes, with the King of Ormuz, in Botelho, Tombo, 80.

1538.—"Vasco da Gama . . . was afraid that there was some gulf running far inland, from which he would not be able to get out. And this apprehension made him so careful to keep well from the shore that he passed without even seeing the town of Cofala, so famous in these parts for the quantity of gold which the Moors procured there from the Blacks of the country by trade . . ."
—Barros, l. iv. 3.

1572. —". . . Fizemos desta costa algum desvio Deitando para o pego toda a armada: Porque, vestando Noto manso e frío, Não nos apanhase a agua da enseada, Que a costa faz ali daquella banda, Donde a rica Sofala o ouro manda."—Camões, v. 73.

By Burton:

"off from the coast-line for a spell we stood, till deep blue water 'neath our kelsoms lay; for frigid Notus, in his fainty mood, was fain to drive us leewards to the Bay made in that quarter by the crooked shore, whence rich Sofala sendeth golden ore."—1665.

"Mombaza and Quilao and Melind, And Sofala, thought Ophir, to the realm Of Congo, and Angola farthest south."—Paradise Lost, xi. 599 sqq.

Milton, it may be noticed, misplaces the accent, reading Sofala.

1727.—"Between Delagoa and Mosambique is a dangerous Sea-coast, it was formerly known by the names of Subofa and Cuama, but now by the Portuguese, who know that country best, is called Sena."—A. Hamilton, i. 8 [ed. 1744].

SOLA, vulgar. SOLAR, s. This is properly Hind, shold, corrupted by the Bengali inability to utter the shibboleth, to sold, and often again into solar by English people, led astray by the usual "striving after meaning." Shold 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 topées, or pith hats, are made. The material is also used to pad the roofs of palankins, as a protection against the sun's power, and for various minor purposes, e.g. for slips of tinder, for making models, &c. The word, until its wide diffusion within the last 45 years, was peculiar to the Bengal Presidency. In the Deccan the thing is called bhend, Mahr. bhenda, and in Tamil netti, ["breaking with a crackle."] Solar hats are now often advertised in London. [Hats made of elder pith were used in S. Europe in the early 16th century. In Albert Dürer's Diary in the Netherlands (1520-21) we find: "Also Tomasin has given me a plaited hat of elder-pith" (Mrs. Heaton, Life of Albrecht Dürer, 269). Miss Eden, in 1839, speaks of Europeans wearing "broad white feather hats to keep off the sun." (Up the Country, ii. 56).
Illustrations of the various shapes of Sola hats used in Bengal about 1854 will be found in Grant, Rural Life in Bengal, 105 seq.

1836.—"I stopped at a fisherman's, to look at the curiously-shaped floats he used for his very large and heavy fishing-nets: each float was formed of eight pieces of shola, tied together by the ends... When this light and spongy pith is wetted, it can be cut into thin layers, which pasted together are formed into hats; Chinese paper appears to be made of the same material."—Wanderings of a Pilgrim, ii. 100.

1872.—"In a moment the flint gave out a spark of fire, which fell into the sola; the sulphur match was applied; and an earthen lamp..."—Gowinda Samanta, i. 10.

1875.—"My solar topee (pith hat) was whisked away during the struggle."—Life in the Moghul, i. 161.

1885.—"I have slipped a pair of galoshes over my ordinary walking-boots; and, with my solar topee (or sun helmet) on, have ridden through a mile of deserted streets and thronged bazaars, in a grilling sunshine."—A Professional Visit in Persia, St. James's Gazette, March 9.

[SOMBA, SOMBAY, s. A present. Malay sambah-an.

[1614.—"Sombay or presents."—Foster, Letters, ii. 112.

[1615.—"... concluded rather than pay the great Somba of eight hundred reals."—Ibid. iv. 43.]

SOMBREIRO, s. Port. sombreiro. In England we now understand by this word a broad-brimmed hat; but in older writers it is used for an umbrella. Summerhead is a name in the Bombay Arsenal (as M.-Gen. Keatinge tells me) for a great umbrella. I make no doubt that it is a corruption (by 'striving after meaning') of Sombreiro, and it is a capital example of Hobson-Jobson.

1593.—"And the next day the Captain-Major before daylight embarked armed with all his people in the boats, and the King (of Cochin) in his boats which they call tones (see DONEY)... and in the tone of the King went his Sombreiros, which are made of straw, of a diameter of 4 palms, mounted on very long canes, some 3 or 4 fathoms in height. They are used for state ceremonial, showing that the King is there in person, as it were his penon or royal banner, for no other lord in his realm may carry the like."—Correa, i. 378.

1516.—"And besides the page I speak of who carries the sword, they take another page who carries a sombreiro with a stand to shade his master, and keep the rain off him; and some of these are of silk stuff finely wrought, with many fringes of gold, and set with stones and seed pearl. ..."—Barboza, Lisbon ed. 288.

1553.—"At this time Dom Jorge discerned a great body of men coming towards where he was standing, and amid them a sombreiro on a lofty staff, covering the head of a man on horseback, by way of token he knew it to be some noble person. This sombreiro is a fashion in India coming from China, and among the Chinese no one may use it but a gentleman, for it is a token of nobility, which we may describe as a one-handed pallium (having regard to those which we use to see carried by four, at the reception of some great King or Prince on his entrance into a city)..."—Barros, III. x. 9. Then follows a minute description of the sombreiro or umbrella.

[1599.—"... a great broad sombreiro or shadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raine."—Hakl. II. i. 261 (Stanf. Dict.).

1602.—In his character of D. Pedro Mascarenhas, the Viceroy, Couto says he was anxious to change certain habits of the Portuguese in India: "One of these was to forbid the tall sombreiros for warding off the rain and sun, to relieve men of the expense of paying those who carried them; he himself did not have one, but used a woollen umbrella with small cords (?) which they called for many years Mascarenhas. Afterwards finding the sun intolerable and the rain immoderate, he permitted the use of tall umbrellas, on the condition that private slaves should bear them, to save the wages of the Hindus who carry them, and are called boys de sombreiro (see BOY)."

—Couto, Dec. VII. Bk. i. ch. 12.

1630.—"Betwixt towns men usually travel in Chariots drawn by Oxen, but in Towns upon Pamalckeens, and with Sombreros de Sol over them."—Sir T. Herbert, ed. 1655, p. 46.

1657.—"A costé du cheval il y a un homme qui esvente Wistnon, afin qu'il ne reçoive point d'inconmodité soit par les monches, ou par la chaleur; et à chaque costé on porte deux Zombreiros, afin qu'il le Soleil ne luse pas sur luy."..."—Abr. Roger, Fr. Tr. ed. 1670, p. 223.

1673.—"None but the Emperor have a Sunbrero among the Moguls."—Fryer, 36.

1727.—"The Portuguese ladies... sent to beg the Favour that he would pick them out some lusty Dutch men to carry their Palenqueens and Somereras or Umbrellas."—A. Hamilton, i. 338; [ed. 1744, i. 340].

1768-71.—"Close behind it, followed the heir-apparent, on foot, under a sambreel, or sunshade, of state."—Stavorinus, E. T. i. 87.

[1845.—"No open umbrellas or summerheads allowed to pass through the gates."—Public Notice on Gates of Bombay Town, in Douglas, Glimpses of Old Bombay, 86.]
SOMBERRO, 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 accurate. They do not agree with those given by Horsburgh.

1566.—"Si passa per il canale di Nicobar, ouero per quello del Sombrero, li quali son per mezzo l'isola di Sumatra. ..."—C. Federici, in Ranuusto, ii. 391.

1727.—"The Islands off this Part of the Coast are the Nicobars. ... The northernmost Cluster is low, and are called the Carneicubars. ... The middle Cluster is fine champaign 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 Somerera."—A. Hamilton, ii. 68 [ed. 1744].

1843.—"Sombreso Channel, bounded on the north by the Islands of Katchull and Noncowry, 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. Suvarna (Pali Soña) 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 Chryse of the Greeks. And it is notable, that the same series of titles embraces Tamabadipa ('Copper Island' or Region) which is also represented by the Chalcis of Ptolemy. [Also see J. G. Scott, Upper Burma Gazetteer, i. pt. i. 103.]

(Ancient).—"There were two brothers resident in the country called Sunaránta, merchants who went to trade with 500 wagons. ..."—Legends of Gotama Buddha, in Hardy's Manual of Buddhism, 259.

1636.—"All comprised within the great districts ... of Tsa-Koo, Tsa-lan, Laygain, Phoung-Len, Kalé, and Thooun-thwot is constituted the Kingdom of Thunaparanta. All within the great districts of Pagán, Ava, Penya, and Myen-Zaí, is constituted the Kingdom of Tampadeva. ..."—From an Inscription at the Great Pagoda of Khong-Mhoo-dau, near Ava; from the M.S. Journal of Major H. Burney, accompanying a Letter from him, dated 11th September, 1839, in the Foreign Office, Calcutta. Burney 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 Tamba-dewa."

1767.—"The King despotick; of great Merit, of great Power, Lord of the Countries Thonapronnah, Tompdewah, and Camboja, Sovereign of the Kingdom of BURAGHMAGH (Burma), the Kingdom of Siam and Hugten (?), and the Kingdom of Cassay."—Letter from the King of Burma, in Dalrymple, Or. Rep. i. 106.

1785.—"The Lord of Earth and Air, the Monarch of extensive Countries, the Sovereign of the Kingdoms of Somahparind, Tompadewah, and many others etc. ... Letter from the King to Sir John Shore, in Smyth, 487.

1855.—"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), Oct. 2, 1855.

SONTHALS, n.p. Properly Santals, [the name being said to come from a place called Saont, now Silda in Medinipur, where the tribe remained for a long time (Dalton, Descr. Eth. 210-11)]. The name of a non-Aryan people belonging to the Kolarian class, extensively settled in the hilly country to the west of the Hoogly R. and to the south of Bhāgalpur, from which they extended to Bālāsore 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 Santalbia. Their settlement in this tract is, however, quite modern; they have emigrated thither from the S.W. In Dr. F. Buchanan's statistical account of Bhāgalpur and its Hill people the Santals are not mentioned. The earliest mention of this tribe that we have found is in Mr. Sutherland's Report on the Hill People, which is printed in the Appendix to Long. No date is given there, but we learn from Mr. Man's book, quoted below, that the date is 1817. [The word is, however, much older than this. Forbes (Or. Mem. ii. 374 seq.) gives an account.
taken from Lord Teignmouth of witch tests among the Soontaar.

[1798. — "... amongst a wild and unlettered tribe, denominated Soontaar, who have reduced the detection and trial of persons suspected of witchcraft to a system."— As. Res. iv. 359.]

1837. — "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, 569.

1867. — "This system, indicated and proposed by Mr. Eden,* was carried out in its integrity under Mr. George Yule, C.B., by whose able management, with Messrs. Robinson and Wood as his deputies, the Sonthals were raised from misery, dull despair, and deadly hatred of the government, to a pitch of prosperity which, to my knowledge, has never been equalled in any other part of India under the British rule. The Regulation Courts, with their horde of leeches in the shape of badly paid, and corrupt Amlah (Omlah) and petitfigogging Mooktears, were abolished, and in their place a Number of active English gentlemen, termed Assistant Commissioners, and nominated by Mr. Yule, were set down among the Sonthals, with a Code of Regulations drawn up by that gentleman, the pith of which may be summed up as follows—

"‘To have no medium between the Sonthal and the Hakim, i.e. Assistant Commissioner.

‘To patiently hear any complaint made by the Sonthal from his own mouth, without any written petition or charge whatever, and without any Amlah or Court at the time.

‘To carry out all criminal work by the aid of the villagers themselves, who were to bring in the accused, with witnesses, to the Hakim, who should immediately attend to their statements, and punish them, if found guilty, according to the tenor of the law.

‘These were some of the most important of the golden rules carried out by men who recognised the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing hearts, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. ..."—Sonthalia and the Sonthals, by E. G. Mon, Barrister-at-Law, &c. Calcutta, 1867, pp. 125-127.

SOODRA, SOODER, s. Skt. Sudra, [usually derived from root, su, ‘to be afflicted,’ but probably of non-Aryan origin]. The (theoretical) Fourth Caste of the Hindus. In South India, there being no claimants of the 2nd or 3rd classes, the highest castes among the (so-called) Sudras come next after the Brahmans in social rank, and Sudra is a note of respect, not of the contrary as in Northern India.

1630. — "The third Tribe or Cast, called the Shudderies."—Lord, Display, &c., ch. xii.


[c. 1685. — "The fourth caste is called Charados or Soudra."—Tavernier, ed. Belf, ii. 181.]

[1667. — "... and fourthly, the tribe of Seydra, or artisans and labourers."—Bernier, ed. Constable, 325.] 1674. — "The... Chudrer (these are the Nayres)."—Faria y Sousa, ii. 710.


1838. — "Such of the Aborigines as yet remained were formed into a fourth class, the Chodra, a class which has no rights, but only duties."—Whitney, Or. and Ling. Studies, ii. 6.

1867. — "A Brahman does not stand afool from a Soudra with a keener pride than a Greek Christian shows towards a Copt."—Dict. New America, 7th ed. i. 276.

SOOJEE, SOOJY, s. Hind. suji, [which comes probably from Skt. suka, ‘pure’]; a word curiously misinterpreted ("the coarser part of pounded wheat") by the usually accurate Shakespear. It is, in fact, the fine flour, made from the heart of the wheat, used in India to make bread for European tables. It is prepared by grinding between two millstones which are not in close contact. [Suji "is a granular meal obtained by moistening the grain overnight, then grinding it. The fine flour passes through a coarse sieve, leaving the Suji and bran above. The latter is got rid of by winnowing, and the round, granular meal or Suji, composed of the harder pieces of the grain, remains" (Watt. Econ. Dict. VI. pt. iv. 167).] It is the semolina of Italy. Bread made from this was called in Low Latin semelita; Germ. Semmelbrodchen, and old English simnel-cakes. A kind of porridge made with soojee.
SOORKY, s. Pounded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. surkhā, 'red-stuff.'

1777. — "The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so; some under sentence from him to beat Salkey."—Report of Impey and others, quoted in Stephen's Nuncomar and Impey, ii. 201.

1784. — "One lack of 9-inch bricks, and about 1400 maunds of sooryky."—Notefn. in Seton-Karr, i. 34; see also ii. 15.

1811. — "The road from Calcutta to Barapore... like all the Bengal roads it is paved with bricks, with a layer of sulky, or broken bricks over them."—Solvyns, Les Hindous, iii. The word is misused as well as misspelt here. The substance in question is khoa (q.v.).

SOORMA, s. Hind. from Pers. susī. Sulphuret of antimony, used for the purpose of darkening the eyes, kūht of the Arabs, the stīmmi and stibium of the ancients. With this Jezebel "painted her eyes" (2 Kings, ix. 30; Jeremiah, iv. 30 R.V.) "With it, I believe, is often confounded the sulphuret of lead, which in N. India is called soormee (ee is the feminine termination in Hindust.), and used as a substitute for the former: a mistake not of recent occurrence only, as Sprengel says, 'Distinguit vero Plinius marem a feminâ'" (Boyle, on Ant. of Hindu Medicine, 100). [See Watt. Econ. Dict. i. 271.]

1766. — "The powder is called by them surum; which they pretend refreshes and cools the eye, besides exciting its lustre, by the ambient blackness."—Grose, 2nd ed. ii. 142.

1829. — "Soorma, or the oxide of antimony, is found on the western frontier."—Tod, Annals, Calcutta reprint, i. 13.

1832. — "Sulmah—A prepared permanent black dye, from antimony. ..."—Mrs. Meer Hassan Ali, Observations, ii. 72.]
1667.—"... 2 patch of ye finest with what colours you thinke handsome for my own wear Chockoles and suases."—In Yule, Hedges's Diary, Hak. Soc. ii. celxii.

[1690.—"It (Suratt) is renown'd ... for sooses."

[1714-20.—In an inventory of Sir J. Fellowes: "A susa window-curtain."—2nd ser. N. & Q. vii. 244.]

1784.—"Four cassimere of different colours: p'atina dimity, and striped sooses."—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 King of Delhi the "Great Mogul." This title represented Safi, Safavi, or Safi, the name of the dynasty which reigned over Persia for more than two centuries (1449-1722, nominally to 1736). The first king of the family was Isma'il, claiming descent from 'Ali and the Imâms, through a long line of persons of saintly reputation at Ardebil. The surname of Safi or Safi assumed by Isma'il is generally supposed to have been taken from Shaikh Safi-ud-din, the first of his more recent ancestors to become famous, and who belonged to the class of Sufis or philosophic devotees. After Isma'il the most famous of the dynasty was Shah Abbâs (1585-1629).

c. 1524.—"Sussiana, quae est Shushan Palatium illum regni Sophii."—Abraham Perrot, in Hyde, Syntagma Dissert. i. 76.

1560.—"De que o Sufi foys contenente, e mandou gente em su ajuda."—Tercero, ch. 1.

,"Quae regiones nomine Persiae ei regnentur quem Turcae Chisilbas, nos Sophi vocamus."—Busby, Epist. iii. (171).

1561.—"The Queenes Maiesties Letters to the great Sophy of Persia, sent by M. Anthonie Jenkinson.

"Elizabetha Dei gratia Angliæ Franciae et Hiberiae Regina, &c. Potentissimo et invictissimo Principi Mogho Sophi Persarum, Medorum, Sicaram, Carolinarum, Margianorum, populorum cis et ultra Tygrim fluvium, et omnium intra Mare Caspium et Persicum Sinum nationum atque Gentium Imperatori salutem et rerum prosperarum foelicissimam incrementum."—In Hakl. i. 381.

[1568.—"The King of Persia (whom here we call the great Sophy) is not there so called, but is called the Shaugh. They were dangerous to call him by the name of Sophy, because that Sophy in the Persian tongue is a beggar, and it were as much as to call him The great beggar."—Geoffrey Ducket, ibid. i. 447.]

1598.—"And all the Kings continued so with the name of Xa, which in Persia is a King, and Ishmael is a proper name, whereby Xa Ismael, and Xa Thamus are as much as to say King Ismael, and King Thamus, and of the Turks and Rumes are called Suffy or Sophy, which signifieth a great Captaine."—Linschoten, ch. xxvii.; [Hak. Soc. i. 173.]

1601.—"Sir Toby. Why, man, he's a very devil: I have not seen such a firago ..." "They say, he has been fencer to the Sophy."—Twelfth Night, III. iv.

[c. 1610.—"This King or Sophy, who is called the Great Chaa."—Pyrrud de Local, Hak. Soc. ii. 253.]

1619.—"Alla porta de Sciah Sofi, si sonarono nacchere tutto il giorno: ed insomma tutta la città e tutto il popolo andò in allegrezza, concorrendo infinita gente alla meschita di Schia Sofi, a far Gratiaurum actomen."—P. della Valle, i. 508.

1626.—"Were it to bring the Great Turk bound in chains Through France in triumph, or to couple up The Sophy and great Prester-John together; I would attempt it."—Beaum. & Fletch., The Noble Gentleman, v. 1.

c. 1630.—"Ismael at his Coronation proclaimed himself King of Persia by the name of Pot-shaw (Padshah)-Ismael-Sophy. Whence that word Sophy was borrowed is much controverted. Whether it be from the Armenian idiom, signifying Wool, of which the Shashes are made that ennobled his new order. Whether the name was from Sophy his grandsire, or from the Greek word Sophia 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 Ismael's son, grand and great grandsons Kings of Persia never continued that name, till this that now reigns, whose name indeed is Saffar, but casual."—Sir T. Herbert, ed. 1638, 280.

1643.—"Y avoit vn Ambassadeur Persien qui avoit esté envoyé en Europe de la part du Grand Sophy Roy de Perse."—Moçquet, Voyages, 269.

1665.—"As when the Tartar from his Russian foe, By Astrarcan, over the snowy plains Retires; or Bactrian Sophy, from the hights Of Turkish crescent, leaves all waste beyond The realm of Aladule, in his retreat To Taurus or Casbeen ..."

Paradise Lost, x. 431 seqq.

1673.—"But the Saffee's Vicar-General is by his Place the Second Person in the Empire, and always the first Minister of State."—Fryer 338.
SOUBA, SOOBAH. 856 SOUBADAR, SUBADAR.

1681.—"La quarta parte comprende el Reyno de Persia, cuyo Señor se llama en estos tiempos, el Gran Sophi."—Martinez, Compendio, 6.

1711.—"In Consideration of the Company's good Services . . . they had half of the Customs of Gombrook 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 Balochees and Mackrans . . . threw off the Yoke of Obedience first, and in full Bodies fell upon their Neighbours in Caramanit."—A. Hamilton, i. 108 ; [ed. 1744, i. 103].

1815.—"The Saffuean monarchs were revered and deemed holy on account of their descent from a saint."—Malcolm, H. of Pers. ii. 427.

1828.—"It is thy happy destiny to follow in that train of that brilliant star whose light shall shed a lustre on Persia, unknown since the days of the earlier Soofees."—J. B. Fraser, The Kuzzilbash, i. 192.

SOUBA, SOOBAH, s. Hind. from Pers. sūba. A large Division or Province of the Mogul Empire (e.g. the Sūbah of the Deccan, the Sābah of Bengal). The word is also frequently used as short for Sūbbādār (see SOUBADAR), 'the Viceroy' (over a sūba). It is also "among the Marathas sometimes applied to a smaller division comprising from 5 to 8 tarafs" (Wilson).

1594.—"In the fortieth year of his majesty's reign, his dominions consisted of 105 Sircars . . . The empire was then parcelled into 12 grand divisions, and each was committed to the government of a Soobadar . . . upon which occasion the Sovereign of the world distributed 12 Lacks of beetle. The names of the Soobahs were Allahabad, Agra, Oudh, Ajmeer, Ahmedabad, Bahar, Bengal, Dehly, Cabul, Lahooer, Multan, and Malwa: when his majesty conquered Berar, Khandees, and Ahmednagar, they were formed into three Soobahs, increasing the number to 15."—Ayen, ed. Gladwin, ii. 1-5; [ed. Jarrett, ii. 115].

1753.—"Princes of this rank are called Subahs. Nizam al muluck was Subah of the Deccan (or Southern) provinces. . . The Nabobs of Condonore, Cudapah, Carnatica, Valore, &c., the Kings of Trichinopoly, 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 imports 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 Soobhadar, and by the Europeans improperly Soobah."—Orme, i. 35.

1785.—"Let us have done with this ringing of changes upon Soobhahs; there's no end to it. Let us boldly dare to be Soobah ourselves. . . ."—Holtwell, Hist. Events, &c., i. 183.

1788.—"They broke their treaty with him, in which they stipulated to pay 400,000l. a year to the Subah of Bengal."—Burke's Speech on Fox's India Bill, Works, iii. 486.

1804.—"It is impossible for persons to have behaved in a more shuffling manner than the Soobah's servants have. . . ."—Wellington, ed. 1837, iii. 11.

1809.—"These (pillars) had been removed from a sacred building by Monsieur Duplex, when he assumed the rank of Soobah."—Lord Valentia, i. 373.

1823.—"The Delhi Sovereigns whose vast empire was divided into Soobhahs, or Governments, each of which was ruled by a Soobhadar or Viceroy."—Malcolm, Cent. India, i. 2.

SOUBADAR, SUBADAR, s. Hind. from Pers. sūbadār, 'one holding a sūba' (see SOUBA).

a. The Viceroy, or Governor of a sūba.

b. A local commandant or chief officer.

c. The chief native officer of a company of Sepoys; under the original constitution of such companies, its actual captain.

a. See SOUBA.

b.—

1673.—"The Subidar of the Town being a Person of Quality . . . he (the Ambassadour) thought good to give him a Visit."—Fryer, 77.

1805.—"The first thing that the Subidar of Viro Rajendra Petta did, to my utter astonishment, was to come up and give me such a shake by the hand, as would have done credit to a Scotsman."—Letter in Leyden's Life, 49.

c.—

1747.—"14th September . . . Read the former from Tellicherry advising that . . . in a day or two they shall despatch another Subidar with 129 more Sepoys to our assistance."—MS. Consultations at Fort St. David, in India Office.

1760.—"One was the Subahdar, equivalent to the Captain of a Company."—Orme, iii. 610.

c. 1785.—". . . the Subadars or commanding officers of the black troops."—Carraccioli, L. of Clive, iii. 174.
1787.—"A Troop of Native Cavalry on the present Establishment consists of 1 European Subaltern, 1 European Serjeant, 1 Subidar, 3 Jemadars, 4 Havildars, 4 Naikies (sailk), 1 Trumpeter, 1 Farrier, and 68 Privates."—Regns. for the Hon. Comp.'s Black Troops on the Coast of Coromandel, &c., p. 6.

[Soudagar, s. P.—H. soudagar, Pers. saudd, 'goods for sale'; a merchant, trader; now very often applied to those who sell European goods in civil stations and cantonments.]

[1608.—"... and kill the merchants (sogradares mercadores)."—Livros das Mon- cés, i. 153.

[c. 1809.—"The term Soudagar, which implies merely a principal merchant, is here (Behar) usually given to those who keep what the English of India call Europe shops; that is, shops where all sorts of goods imported from Europe, and chiefly consumed by Europeans, are retailed."—Buchanan, Eastern India, i. 375.

[c. 1817.—"This sahib was a very rich man, a Soudagar. ..."—Mrs. Sherwood, Last Days of Boosy, 84.]

SOURSOP, s.

a. The fruit Anona muricata, L., a variety of the Custard apple. This kind is not well known on the Bengal side of India, but it is completely naturalised at Bombay. The terms sour sop and sweet sop are, we believe, West Indian.

b. In a note to the passage quoted below, Grainger identifies the sour sop with the sursack of the Dutch. But in this, at least as regards use in the East Indies, there is some mistake. The latter term, in old Dutch writers on the East, seems always to apply to the Common Jack fruit, the 'sourjack,' in fact, as distinguished from the superior kinds, especially the champada of the Malay Archipelago.

a.—

1764.—

"... a neighbouring hill Which Nature to the Soursop had re-sign'd."—Grainger, Bk. 2.

b.—

1659.—"There is another kind of tree (in Ceylon) which they call Sursack... which has leaves like a laurel, and bears its fruit, not like other trees on twigs from the branches, but on the trunk itself. ..." &c. —Swar, ed. 1672, p. 84.

1661.—Walter Schutz says that the famous fruit Jaka was called by the Netherlands in the Indies Soursack.—p. 236.

1675.—"The whole is planted for the most part with coco-palms, mangoes, and suursacks."—Hyckof van Goens, in Valentijn, Ceylon, 225.

1768–71.—"The Sursack-tree has a fruit of a similar kind with the durioon (duran), but it is not accompanied by such a fetid smell."—Stavorinus, E.T. i. 226.

1778.—"The one which yields smaller fruit, without seed, I found at Columbo, Galle, and several other places. The name by which it is properly known here is the Maldivian Sour Sack, and its use here is less universal than that of the other sort, which ... weighs 30 or 40 lbs."—Thurnberg, E.T. iv. 255.

[1833.—"Of the eatable fruitied kinds above referred to, the most remarkable are the sweet sop, sour sop, and cherimoyer. ..."—Penny Cyclo. ii. 64.]

SOWAR, SUWAR, s. Pers. sawar, 'a horseman.' A native cavalry soldier; a mounted orderly. In the Greek provinces in Turkey, the word is familiar in the form souzapis, pl. souzapis, for a mounted gendarme. [The regulations for suwars in the Mogul armies are given by Blochmann, Ain, i. 244 seq.]

1824.—"... The sowar who accompanied him."—Heber, Orig. i. 404.

1827.—"Hartley had therefore no resource save to keep his eye steadily fixed on the lighted match of the sowar ... who rode before him."—Sir W. Scott, The Surgeon's Daughter, ch. xiii.

[1880.—"... Meerza, an Asswar well known on the Collector's establishment."—Or. Sport. Mag. reprint 1873, i. 390.]

SOWAR, SHOOTER, s. Hind. from Pers. shutur-sawar, the rider of a dromedary or swift camel. Such riders are attached to the establishment of the Viceroy on the march, and of other high officials in Upper India. The word sowar is quite misused by the Great Duke in the passage below, for a camel-driver, a sense it never has. The word written, or intended, may however have been surwaun (q.v.)

[1815.—"As we approached the camp his own surwars (camel-rides) went ahead of us."—Journal, Marques of Hastings, i. 337.]

1834.—"I ... found a fresh horse at Suffer Jung's tomb, and at the Kutub (cootub) a couple of riding camels and an attendant Shutur Suwar."—Mem. of Col. Mountain, 129.

[1837.—"There are twenty Shooter Su- wars I have not an idea how I ought to spell those words), but they are native soldiers mounted on swift camels, very much
trapped, and two of them always ride before our carriage."—*Miss Eden, Up the Country*, i. 31."

1840.—"Sent a Shuta Sarwar (camel driver) off with an express to Simla."—Osborne, *Court and Camp of Runj. Singh*, 179.

1842.—"At Peshawur, it appears by the papers I read last night, that they have camels, but no *sowars*, or drivers."—Letter of D. of Wellington, in *Indian Administration of Edl. Ellenhorough*, 228.

1857.—"I have given general notice of the Shutur *Sowar* going into Meerut to all the Meerut men."—*Il. Greathead's Letters during Siege of Delhi*, 42.

**SOWARRY, SUWARREE, s.** Hind. from Pers. *savārī*. 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 Mowro*, i. 346.

1809.—"He had no *sawarry")."—Ed. Valenția, i. 388.

1814.—"I was often reprimanded by the Zemindars and native officers, for leaving the *suwarree*, or state attendants, at the outer gate of the city, when I took my evening excursion."—Forbes, *Or. Mem. iii. 420*; [2nd ed. ii. 372].

1826.—"*The 'sawary',* or suite of Trim-buckije, arrived at the palace."—*Pandurang Hari*, ed. 1873, i. 119."

1827.—"Orders were given that on the next day all should be in readiness for the *Sowarree*, a grand procession, when the Prince was to receive the Begum as an honored guest."—Sir Walter Scott, *The Surgeon's Daughter*, ch. xiv.

c. 1851.—"Je tâcherai d'éviter toute la pousrière de ces immenses *sowarris*."—Jacywemont, *Corresp.* ii. 121.

1837.—"The Raja of Benares came with a very magnificent *suwarree* of elephants and camels."—*Miss Eden, Up the Country*, i. 35.

**SOWARRY CAMEL, s.** A swift or riding camel. See *SOWAR, SHOOTER*.

1895.—"I am told you dress a camel beautifully," said the young Princess, 'and I was anxious to . . . ask you to instruct my people how to attire a *savārī 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. 96.

**SOWCAR, s.** Hind. *sāvākār*; alleged to be from Skt. *sādhu*, 'right,' with the Hind. affix *kār*, 'doer'; Guj. *Mahr. sāvakār*. A native banker; corresponding to the *Chetty* of S. India.

1803.—"You should not confine your dealings to one *soucar*. Open a communication with every *soucar* in Poonah, and take money from any man who will give it you for bills."—*Wellington, Desp.*, ed. 1837, ii. 1.

1826.—"We were also *sahoukars*, and granted bills of exchange upon Bombay and Madras, and we advanced moneys upon interest."—*Pandurang Hari*, 174; [ed. 1873, i. 251].

*[In the following the word is confounded with *Sowar*:

1857.—"It was the habit of the *sowars*, as the goldsmiths are called, to bear their wealth upon their persons."—Mrs. Guthrie, *My Year in an Indian Fort*, i. 294.]

**SOY, s.** A kind of condiment once popular. The word is Japanese *si-yau* (a young Japanese fellow-passenger gave the pronunciation clearly as *sho-yu.*—A. B.), Chin. *shi-yu*. [Mr. Platts (9 ser. N. & Q. iv. 475) points out that in Japanese as written with the native character *sow* would not be *siyau, but si-yau-yu*; in the Romanised Japanese this is simplified to *shoyo* (colloquially this is still further reduced, by dropping the final vowel, to *shoyu or soy*). Of this monosyllable only the *y* represents the classical *siyau*; the final consonant (y) is a relic of the termination *yu*. The Japanese word is itself derived from the Chinese, which at Shanghai is *se-yu*, at Amoy, *si-yu*, at Canton, *shi-yu*, of which the first element means 'salted beans,' or other fruits, dried and used as condiments; the second element merely means 'oil.' It is made from the beans of a plant common in the Hindalaya and E. Asia, and much cultivated, viz. *Glycine Soja*, Sieb. and Zucc. (*Soya hispída*, Moench.), boiled down and fermented. [In India the bean is eaten in places where it is cultivated, as in Chutia Nagpur (*Watt, Econ. Dict. iii. 510 seq.*).]


1688.—"I have been told that *sow* is made with a fishy composition, and it seems most likely by the Taste; tho' a Gentleman of my Acquaintance who was very intimate with one that sailed often from Tonquin to Japan, from whence the true *Soy* comes, told me that it was made
only with Wheat and a sort of Beans mixt with Water and Salt."—Dampier, ii. 28.

1690.—"... Souy, the choicest of all Sauces."—Ovington, 397.


1776.—An elaborate account of the preparation of Soy is given by Thunberg, Travels, E.T. iv. 121-122; and more briefly by Kaempfer on the page quoted above.

[1900. —"Mushrooms shred into small pieces, flavoured with soyu" (soy).—Mrs. Frazer, A Diplomatist's Wife in Japan, i. 238.]

SPIN, s. An unmarried lady; popular abbreviation of 'Spinster.' [The Port. equivalent soltera (soliterea) was used in a derogatory sense (Gray, note on Pyrrad de Laval, Hak. Soc. ii. 128).]

SPONGE-CAKE, s. This well-known form of cake is called throughout Italy pane di Spagna, a fact that suggested to us the possibility that the English name is really a corruption of Spanish-kae. The name in Japan tends to confirm this, and must be our excuse for introducing the term here.

1880.—"There is a cake called kasateira resembling sponge-cake... It is said to have been introduced by the Spaniards, and that its name is a corruption of Castilla."—Miss Bird's Japan, i. 255.

SPOTTED-DEER, s. Axis maculatus of Gray; [Cervus axis of Blanford (Mammalia, 546)]; Hind. chital, Skt. chitra, 'spotted.'

1673. —"The same Night we travelled easily to Megatanâ, using our Fowling-Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, Chitrets, or Spotted Deer."—Fryer, 71.

[1677.—"Spotted Deare we shall send home, some by ye Europe ships, if they touch here."—Forrest, Bombay Letters, i. 140.]

1679. —"There being conveniency in this place for ye breeding up of Spotted Deer, which the Hon'ble Company doe every yeare order to be sent home for His Majesty, it is ordered that care be taken to breed them up in this Factory (Madapollam), to be sent home accordingly."—Pl. St. George Council (on Tour), 16th April, in Notes and Extvs., Madras, 1871.

1862.—"This is a fine pleasant situation, full of great shady trees, most of them Tamarins, well stored with peacocks and Spotted Deer like our fallow-deer."—Hedges, Diary, Oct. 18; [Hak. Soc. i. 39].

SQUEEZE, s. This is used in Anglo-Chinese talk for an illegal action. It is, we suppose, the translation of a Chinese expression. It corresponds to the malatolita of the Middle Ages, and to many other slang phrases in many tongues.

1882.—"If the licence (of the Hong merchants) ... was costly, it secured to them uninterrupted and extraordinary pecuniary advantages; but on the other hand it subjected them to 'calls' or 'squeezes' for contributions to public works, ... for the relief of districts suffering from scarcity ... as well as for the often imaginary ... damage caused by the overflying of the 'Yangtse Keang' or the 'Yellow River.'"—The Fourkees at Canton, p. 96.

STATION, s. A word of constant recurrence in Anglo-Indian colloquial. It is the usual designation of the place where the English officials of a district, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

[1832.—"The nobles and gentlemen are frequently invited to witness a Station ball.' ..."—Mrs. Meer Hassan Ali, Observations, i. 196.]

1866.—"And if I told how much I ate at one Mofussil station, I'm sure 'twould cause at home a most extraordinary sensation."—Trelwlyn, The Dawk Bungalow, in Fraser, lxxiii. p. 391.

"Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—Ibid. 291.

STEVENDORE, s. One employed to stow the cargo of a ship and to unload it. The verb estivar [Lat. stiperare] is used both in Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. Estivador in the sense of a wool-packer only is given in the Sp. Dictionaries, but no doubt has been used in every sense of estivar. See Skeat, s.v.

STICK-INSECT, s. The name commonly applied to certain orthopterous insects, of the family
Phasmidae, which have the strongest possible resemblance to dry twigs or pieces of stick, sometimes 6 or 7 inches in length.

1754. — "The other remarkable animal which I met with at Cuddalore was the animated Stalk, of which there are different kinds. Some appear like dried straws tied together, others like grass. . . ."—Ives, 20.

1860.—"The Stick-insect. — The Phas-midae or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congeners do to green leaves. . . ."—Tennent, Ceylon, i. 252.

[STICKLAC, s. Lac encrusted on sticks, which in this form is collected in the jungles of Central India.

[1880. — "Where, however, there is a regular trade in stick-lac, the propagation of the insect is systematically carried on by those who wish for a certain and abundant crop."—Ball, Jungle Life, 308.]

STINK-WOOD, s. Focidia Mauritiana, Lam., a myrtaceous plant of Mauritius, called there Bois puant. "At the Carnival in Goa, one of the sports is to drop bits of this stinkwood into the pockets of respectable persons."—Birdwood (MS.).

STRIDHANA, STREEDHANA, s. Skt. stri-dhana, 'women's property.' A term of Hindu Law, applied to certain property belonging to a woman, which follows a law of succession different from that which regulates other property. The term is first to be found in the works of Jones and Colebrooke (1790-1800), but has recently been introduced into European scientific treatises. [See Mayne, Hindu Law, 541 seqq.]

1875.—"The settled property of a married woman . . . is well known to the Hindoos under the name of stridhana."—Maine, Early Institutions, 321.

STUPA. See TOPE.

SUCKIN, n.p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation. Arab. Sawâkin.

c. 1381.—"This very day we arrived at the island of Sawâkin. 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 Macau, or in Çuaquem, or in Zyla."—Correa, ii. 42; [see Dalboquerque, Comm. ii. 229].

[c. 1590.—". . . thence it (the sea) washes both Persia and Ethiopia where are Dhaltak and Suckin, and is called (the Gulf of) Oman and the Persian Sea."—Àin, ed. Jarrett, ii. 121.]

SUCKER-BUCKER, n.p. A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of Sukkar on the right bank of the Indus, and the island fortress of Bakkar or Bhakkar in the river. An alternative name is Rorée-Bucker, from Rohri, a town opposite Bakkar, on the left bank, the name of which is probably a relic of the ancient town of Aror or Aor, though the site has been changed since the Indus adopted its present bed. [See McCrindle, Invasion of India, 352 seqq.]

c. 1335.—"I passed 5 days at Lâhar . . . and quit it to proceed to Bakár. They thus call a fine town through which flows a canal derived from the river Sind."—Ibn Batuta, iii. 114-115.

1521.—Shah Beg "then took his departure for Bhakkar, and after seven or eight days' marching arrived at the plain surrounding Sakkah."—Turkhan Nâma, in Elliot, i. 311.

1554.—"After a thousand sufferings we arrived at the end of some days' journey, at Siawan (Sekhar), and then, passing by Patara and Darilja, we entered the fortress of Bâkr."—Sidi Ali', p. 136.

[c. 1590. — "Bhakkar (Bhukkara) is a notable fortress; in ancient chronicles it is called Mâmsânâr."—Àin, ed. Jarrett, ii. 327.]

1616. — "Buckor, the Chiefe Citie, is called Buckor Sucor."—Terry, [ed. 1777, p. 75].

1753.—"Vient ensuite Buckor, 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 île . . . la géographie . . . ajoute que Lonhri (i.e. Rori) est une autre ville située vis-à-vis de cette île du côté meridional, et que Sekker, autrement Sukor, est en même position du côté septentrional."—D'Anville, p. 37.

SUCKET, s. Old English. Wright explains the word as 'dried sweet-meats or sugar-plums.' Does it not in the quotations rather mean boef-sugar? [Palmer (Folk Etymol. 378) says that the original meaning was a 'slice of melon or gourd,' Ital. succata, 'a kind of meat made of Pumipons or
Gourdes’ (Florio) from _zucca_, ‘a gourd or pumpkin’, which is a shortened form of _cucuzza_, a corruption of Lat. _cucurbita_ (Dicia). This is perhaps the same word which appears in the quotation from Linschoten below, where the editor suggests that it is derived from Mahr _sukat_ ‘slightly dried, desiccated,’ and Sir H. Yule suggests a corruption of H. _suth_, ‘dried ginger.’

[1537.—‘C. packed in a frail, two little barrels of _sukat_. . .’— _Letters and Papers of the Reign of Henry VIII._ xii. pt. i. 451.]

1584.—‘White _sukat_ from Zindi’ (i.e. Sind) ‘Cambala, and China.’—Barret, in _Hakl_. ii. 412.

[1580.—Ginger by the Abrians, Persians and Turks is called _sangilli_ (see _GINGER_), in Casrure, Deean, and Bengala, when it is fresh and green Adrac, and when dried _sukte_.— _Linschoten_, Hak. Soc. ii. 79.]

C. 1620-30.—

‘. . . . . For this, This Candy wine, three merchant were undone;
These _suckets_ brake as manly more.’
 _Browne_ and _Fletch._, _The Little French Lawyer_, i. 1.

**SUCLAT, SACKCLOTH.** &c., s. Pers. _sakkalt_, _sakallat_, _saklatin_, _suklatun_, applied to certain woollen stuffs, and particularly now to European broadcloth. It is sometimes defined as _scarlet_ broad cloth; but though this colour is frequent, it does not seem to be essential to the name. [ _Scarlet_ was the name of a material long before it denoted a colour. In the Liberale Roll of 14 Hen. III. (1230, quoted in _N. & Q._ 8 ser. i. 129) we read of _sanguine scarlet_, brown, red, white and _scarlet coloris de Marble._ It has, however, been supposed that our word _scarlet_ comes from some form of the present word (see _Sheat_, s.v. _Sheart._) But the fact that the Arab, dictionaries give a form _saklhat_ must not be trusted to. It is a modern form, particularly taken from the European word, [as according to _Sheat_, the Turkish _saklhat_ is merely borrowed from the Ital. _scarlatto_].

The word is found in the medieval literature of Europe in the form _sickla-
town_, a term which has been the subject of controversy both as to etymology and to exact meaning (see _Marco Polo_, Bk. i. ch. 58, _notes_). Among the conjectures as to etymology are a derivation from Ar. _sukl_. ‘polishing’ (see _SICLEEGUR_); from Sicily (Ar. _Sikletyjo_); and from the Lat. _cylcas_, _cyladatus_. In the Arabic _Vocabulist_ of the 13th century (Florence, 1871), _siklatun_ is translated by _ciclos_. The conclusion come to in the note. on _Marco Polo_, based partly but not entirely, on the modern meaning of _sakllat_, was that _suklatun_ was probably a light woollen texture. But Dozy and De Jong give it as _étoffe de soie, brodée d’or_, and the passage from _Edrisi_ supports this undoubtedly. To the north of India the name _suklat_ is given to a stuff imported from the borders of China.

1040.—‘The robes were then brought, consisting of valuable frocks of _saklatun_ of various colours.’— _Baukati_, in _Elliot_, ii. 148.

C. 1150.—‘Almeria (_Amsaria_) was a Musulman city at the time of the Moravidae. It was then a place of great industry, and reckoned, among others, 800 silk looms, where they manufactured costly robes, brocades, the stuffs known as _Saklatun Isfahani_ . . . and various other silk tissues.’— _Edrisi_ (Joubert), ii. 40.

C. 1220.—‘Tabriz. The chief city of Azarbajian. . . They make there the stuffs called _attabi_ (see _TABBY_), _Siklatun_, _Khitabi_, fine satins and other textures which are exported everywhere.’— _Yaküt_, in _Barber de Meynard_, i. 138.

C. 1370—

‘His heer, his berd, was lyk saffronn That to his girdel raughte adoun His soho of Cordewane, Of Brugges were his hosen broun His Rode was of _Syklatoun_ That coste many a Jane.’
 _Chaucer, Sir Thopas_, 4 ( _Furnival_, Ellesmere Text).

C. 1590—

‘_Suklat-i-Rumi of Farangi o Portugali_’ (Broadcloth of Turkey, of Europe, and of Portugal). . . _Ain_ (orig.) 110. Blochmann renders ‘ _Scarlet Broadcloth_’ (see above). [The same word, _suklat_, is used later on of ‘woollen stuffs’ made in Kashmir (Carret, _Ain_, ii. 936.)]

1675—‘_Saffrana_ is already full of London Clotch, or _Sackcloath London_, as they call it.’— _Fryer_, 224.

‘His Hose of London Sackcloth of any Colour.’— _Ibid._ 391.

[1840.—‘. . . his simple dress of _sook-
laat_ and flat black woolen cap.’ . . .’— _Lloyd, Gerard, Narr._ i. 167.]
SUGAR.

1854.—"List of Chinese articles brought to India. . . Suklat, a kind of camlet made of camel’s hair."—Cunningham’s Ladak, 242.

1862.—"In this season travellers wear garments of sheep-skin with sleeves, the fleece side inwards, and the exterior covered with Sooklat, or blanket."—Punjab Trade Report, 57.


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.

[c. 1848.—"‘Sudden death’ means a young chicken about a month old, caught, killed, and grilled at the shortest notice."—Borneo, Voyage to China, i. 193.]

SUDDER, adj., but used as s. Literally ‘chief,’ being Ar. sadr. This term had a technical application under Mahommedan rule to a chief Judge, as in the example quoted below. The use of the word seems to be almost confined to the Bengal Presidency. Its principal applications are the following:

a. Sudder Board. This is the ‘Board of Revenue,’ of which there is one at Calcutta, and one in the N.W. Provinces at Allahabad. There is a Board of Revenue at Madras, but not called ‘Sudder Board’ there.

b. Sudder Court, i.e. ‘Sudder Adawlut (sadr ’udālat). This was till 1862, in Calcutta and in the N.W.P., the chief court of appeal from the Mofussil or District Courts, the Judges being members of the Bengal Civil Service. In the year named the Calcutta Sudder Court was amalgamated with the Supreme Court (in which English Law had been administered by English Barrister Judges), the amalgamated Court being entitled the High Court of Judiciary. A similar court also superseded the Sudder Adawlut in the N.W.P.

c. Sudder Ameen, i.e. chief Ameen (q.v.). This was the designation of the second class of native Judge in the classification which was superseded in Bengal by Act XVI. of 1868, in Bombay by Act XIV. of 1869, and in Madras by Act III. of 1873. Under that system the highest rank of native Judge was Principal Sudder Ameen; the 2nd rank, Sudder Ameen; the 3rd, Moonsiff. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grade, and Munsiffs (see MOONSIFF) of 4 grades; in Bombay, Subordinate Judges of the 1st class in 3 grades, and 2nd class in 4 grades; and in Madras Subordinate Judges in 3 grades, and Munsiffs in 4 grades.

d. Sudder Station. The chief station of a district, viz. that where the Collector, Judge, and other chief civil officials reside, and where their Courts are.

c. 1340.—"The Sadr-Jīhān (‘Chief of the Word’) i.e. the Kadi-al-Kuṭl (‘Judge of Judges’) (CAZEE) . . . possesses ten townships, producing a revenue of about 60,000 tankas. He is also called Sadr-al-Islām."—Skhābuddin Dinikhrī, in Notes et Exts. xiii. 185.

SUPEENA, s. Hind, sāffina. This is the native corr. of sulphen. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word sāffina for ‘a blank-book, a note-book.’

SUGAR, s. This familiar word is of Skt. origin. Sākara originally signifies ‘grit or gravel,’ thence crystallised sugar, and through a Prakrit form sakara gave the Pers. shakkār, the Greek σάκχαρος and σάκχαρος, and the late Latin saccharum. The Ar. is sukkār, or with the article as-sukkār, and it is probable that our modern forms, It. zucchero and succheria, Fr. sucre, Germ. Zucker, Eng. sugar, came as well as the Sp. azucar, and Port. assucar, from the Arabic direct, and not through Latin or Greek. The Russian is sakkar; Polish zukier; Hung. zukor. In fact the ancient knowledge of the product was slight and vague, and it was by the Arabs that the cultivation of the sugar-cane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, and not improbable, that palm-sugar (see JAGGERY) is a much older product than that of the cane. [This is disputed by Watt (Econ. Dict. vi. pt. i. p. 31), who is inclined to fix the home of the cane in E. India.] The original habitat of the cane is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the words
"habitat et colitur," which may imply its existence in a wild state, as well as under cultivation, in that country. De Candolle assigns its earliest production to the country extending from Cochín-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 Salmiasi and later writers, that the original saccharum of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboos, and used in medieval medicine under the name tabasheer (q.v.) (where see a quotation from Royle, taking the same view). It is just possible that Pliny in the passage quoted below may have jumbled up two different things, but we see no sufficient evidence even of this. In White's Latin Dict. we read that by the word saccharum is meant (not sugar but) "a sweet juice distilling from the joints of the bamboo." This is nonsense. There is no such sweet juice distilled from the joints of the bamboo; nor is the substance tabashir at all sweet. On the contrary it is slightly bitter and physickly in taste, with no approach to sweetness. It is a hydrate of silica. It could never have been called "honey" (see Dioscorides and Pliny below); and the name of bamboo-sugar appears to have been given it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. [The same view is taken in the Encycl. Brit. 9th ed. xxii. 625, quoting Not. et Extr., xxv. 267.] All the erroneous notices of ἄκχαρον seem to be easily accounted for by lack of knowledge; and they are exactly paralleled by the loose and inaccurate stories about the origin of camphor, of lac, and what not, that may be found within the boards of this book.

In the absence or scarcity of sugar, honey was the type of sweetness, and hence the name of honey applied to sugar in several of these early extracts. This phraseology continued down to the Middle Ages, at least in its application to uncrystallised products of the sugar-cane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention shì-mí or "stone-honey" as a product of India and Persia. In the reign of T'ai Tsung (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, Chinī (Cheeny) (Chinese) is applied to the whiter kinds of common sugar; Misrī (Misree) or Egyptian, to sugar-candy; loaf-sugar is called kand.

c. A.D. 60.—
"Quisque ferens rapidum diviso gurgite fontem" Vastis Indus aquis mixtum non sentit Hydaspem.
Quique bibunt tenera dulecis ab arundine succos. . . ."—Lucan, iii. 235.

"Aiant inveniri apud Indoel mel in arundinum folis, quod aut nos ilius coeli, aut ipsius arundinis humor dulecis et pinguis gignat."—Seneca, Epist. lxxxiv.

c. A.D. 65.—"It is called σάχχαρον, 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 crushed 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."—Diocorides, Med. Med. ii. c. 104.


c. 170.—"But all these articles are hotter than is desirable, and so they aggravate fevers, much as wine would. But osmei alone does not aggravate fever, whilst it is an active purgative. . . . Not undeservedly, I think, that saccharum may also be counted among things of this quality."—Galen, Methodus Medendi, viii.


c. 1220.—"Sunt insuper in Terra (Sancta) caumellae de quibus zucchara ex compositione eliquatur."—Jacobi Vitriaci, Hist. Jherosolym. cap. lxxxv.

c. 1298.—"Bangala est une provence vers midi . . . Il font grant marchandise, car il ont espi e galanga e gingiber e succare et
de maintes autres chieres espices."—Marco Polo, Geog. Text, ch. cxxxvi.

1298.—"Je voiz di que en ceste provences" (Quinsai or Chekiang) "naist et se fait plus sucar que ne fait en tout le autre monde, et ce est encore grandissime vente."—Ibid. ch. cliii.

1298.—"And before this city" (a place near Fu-chan) "came under the Great Can those people knew not how to make fine sugar (zuccher) ; they only used to boil and skim the juice, which, when cold, left a black paste. But after they came under the Great Can some men of Babylonia" (i.e. of Cairo) "who happened to be at the Court proceeded to this city and taught the people to refine sugar with the ashes of certain trees."—Ibid. in Rannesto, ii. 49.

c. 1343. — "In Cyprus the following articles are sold by the hundred-weight (cantara di peso) and at a price in besants: Round pepper, sugar in powder (polvere di zucchero) . . . sugars in loaves (zuccheri in pane), beast's honey, sugar-cane honey, and carob-honey (mele d'ape, mele di canameli, mele di carrube). . . ."—Pegolotti, 64.

"Loaf sugars are of several sorts, viz. zucchero munchera, caffettino, and bam- billonia; and musciatto, and donnmacsino; and the &c., 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 bambillonia 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 Soltan himself.

"Zucchero caffettino is the next after the mucchera . . . .

"Zuccher Bambillonia is the best next after the best caffettino.

"Zuccheri musciatto is the best after that of Bambillonia.

"Zuccheri chandi, the bigger the pieces are, and the whiter, and the brighter, so much is it the better and finer, and there should not be too much small stuff.

"Powdered sugars are of many kinds, as of Cyprus, of Rhodes, of the Crano of Monreale, and of Alexandria; and they are all made originally in entire loaves; but as they are not so thoroughly done, as the other sugars that keep their loaf shape . . . the loaves tumble to pieces, and return to powder, and so it is called powdered sugar . . ." (and a great deal more).—Ibid. 382-385. We cannot interpret most of the names in the preceding extract. Bambillonia is 'Sugar of Babylony,' i.e. of Cairo, and Dommacsino of Damascus. Mucchera (see CANDY (SUGAR), the second quotation), Caffettino, and Musciatto, no doubt all represent Arabic terms used in the trade at Alexandria, but we cannot identify them.

c. 1345.—"J'ai vu vendre dans le Bengale . . . un rithl (rottile) de sucre (al-sukkar), poids de Dibhy, pour quatre drachmes."—Tbn Batuta, iv. 211.

1516.—"Moreover they make in this city (Bengala, i.e. probably Chittagong) much and good white cane sugar (squere branco de cana), but they do not know how to consolidate it and make loaves of it, as they so wrap up the powder in certain wrappers of raw hide, very well stitched up; and make great loads of it, which are despatched for sale to many parts, for it is a great traffic."—Barbosa, Lisbon ed. 362.

[1630.—"Let us have a word or two of the prices of sugar and suger candy."—Forrest, Bombay Letters, i. 5.]

1807. — "Chacun sait que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de Schakar ganj, ' tresor de sucre' qui lui a été donné."—Arishk-ı-Mahbûl, quoted by Garvin de Tassy, Rel. Mus. 95. (This is the saint, Farid-uddin Shakarganj (d. A.D. 1268) whose shrine is at Pâk Pattan in the Punjab.) [See Crooke, Popular Religion, &c. i. 214 seqq.]

1810.—"Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent . . . Strange to say, the only sugar-candy used until that time" (20 years before the date of the book) "was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe that it is at least admitted that the raw sugars from that quarter are eminently good."—Williamson, V.M. ii. 193.

SULTAN, s. Ar. sultan, 'a Prince, a Monarch.' But this concrete sense, is in Arabic, post-classical only. The classical sense is abstract 'dominion.'

The corresponding words in Hebrew and Aramaic have, as usual, sh or s. Thus shol坦 in Daniel (e.g. vi. 26—"in the whole dominion of my king-

is" is exactly the same word. The concrete word, corresponding to sultan in its post-classical sense, is shalît, which is applied to Joseph in Gen. xlii. 6—"governor." So Saladin (Yûsûf Salâh-ad-dîn) was not the first Joseph who was sultan of Egypt. ["In Arabia it is a not uncommon proper name; and as a title it is taken by a host of petty kinglyts. The Abbasiye Caliphs (as Al-Wâsik . . .) formerly created these Sultans as their regents. Al Tâ'i bîllah (A.D. 974) invested the famous Sabuktgan with the office . . . Sabuktgan's son, the famous Mahnûd of the Ghaznavite dynasty in 1002, was the first to adopt 'Sultan' as an independent title some 200 years after the death of Harîn-al-Rashid."

(Burton, Arab. Nights, i. 188.)]
SUMATRA.

SULTAN. 865

SUMATRA.

a. n.p. This name has been applied to the great city of Sumatra since about A.D. 1400. There can be no reasonable doubt that it was taken from the very similar name of one of the maritime principalities upon the north coast of the island, which seems to have originated in the 13th century. The seat of this principality, a town called Samudra, was certainly not far from Pasei, the Parem of the early Portuguese writers, the Pasir of some modern charts, and probably lay near the inner end of the Bay of Telo Samawe (see notes to Marco Polo, 2nd ed. ii. 276 seqq.). This view is corroborated by a letter from C. W. J. Wenniker (Bijdragen tot de Taal-Land-en Volken- kunde van Nederlandsch Indie, ser. iv. vol. 6. (1882), p, 298) from which we learn that in 1881 an official of Netherlands India, who was visiting Pasei, not far from that place, and on the left bank of the river (we presume the river which is shown in maps as entering the Bay of Telo Samawe near Pasei) came upon a kampong, or village, called Samudra. We cannot doubt that this is an indication of the site of the old capital.

The first mention of the name is probably to be recognised in Samara, the name given in the text of Marco Polo to one of the kingdoms of this coast, intervening between Busina, or Pacem, and Dagroian or Draglogic, which last seems to correspond with Pedir. This must have been the position of Samudra, and it is probable that had it disappeared accidentally from Polo's Samara. Malay legends give trivial stories to account for the etymology of the name, and others have been suggested; but in all probability it was the Skt. Samudra, the 'sea.' [See Miscellaneous Papers relating to Indo-China, 2nd ser. ii. 50; Leyden, Malay Annals, 65.] At the very time of the alleged foundation of the town a kingdom was flourishing at Dwara Samudra in S. India (see DOOR SUMMUND).

The first authentic occurrence of the name is probably in the Chinese annals, which mention, among the Indian kingdoms which were prevailed on to
SUMATRA.  

send tribute to Kublai Khan, that of Sumutala. The chief of this State is called in the Chinese record Tu-han-pa-ti (Pauthier, Marc Pol, 605), which seems to exactly represent the Malay words Tuan-Pa'ti, 'Lord Ruler.'

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of Sumatra, as he calls it, had become important and powerful in the Archipelago; and no doubt it was about that time or soon after, that the name began to be applied by foreigners to the whole of the great island, just as Lambrí had been applied to the same island some centuries earlier, from Lambrí, 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 Shamuthera. 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 Sumatra or Sumatra then continued to exist. Whether the city continued to exist, even in decay, is obscure. The Aín, quoted below, refers to the "port of Sumatra," but this may have been based on old information. Valentijn seems to recognise the existence of a place called Samudra or Sumotdara, 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 Shamatrani, which seems to point to a place called Shamatra as his birthplace. And a distinct mention of "the island of Samatra" as named from "a city of this northern part" occurs in the so-called "Voyage which Juan Serano made when he fled from Malacca" in 1512, published by Lord Stanley of Alderley at the end of his translation of Barbosa. This man, on leaving Pedir and going down the coast, says: "I drew towards the south and south-east direction, and reached to another country and city which is called Samatara," and so on. Now this indicates the position in which the city of Sumatra must really have been, if it continued to exist. But, though this passage is not, all the rest of the narrative seems to be mere plunder from Varthema. Unless, indeed, the plunder was the other way; for there is reason to believe that Varthema never went east of Malabar.

There is, however, a like intimation in a curious letter respecting the Portuguese discoveries, written from Lisbon in 1515, by a German, Valentino Moravia (the same probably who published a Portuguese version of Marco Polo, at Lisbon, in 1502) and who shows an extremely accurate conception of Indian geography. He says: "The greatest island is that called by Marco Polo the Venetian Java Minor, and at present it is called Sumotra from a port of the said island" (see in De Gubernatis, Viaggio. 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. This was fundamentally the same as that quoted below from Groeneveldt. There was a village at the mouth of the river called Talu-mangkin (qu, Telu-Sama'we?). A curious passage also will be found below, extracted by the late M. Pauthier from the great Chinese Imperial Geography, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the Byjáden). 1298.—"So you must know that when you leave the Kingdom of Basma (Pacem) you come to another Kingdom called Samara on the same island."—Marco Polo, Bk. iii. ch. 10.

c. 1500.—"Beyond it (Lámbrí, or Lámbrí, near Achin) lies the country of Samatra, and beyond that Darband Niás, 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 Cauthy, &c., i. 277.

c. 1546.—"... after a voyage of 25 days we arrived at the island of Jawa" (i.e. the Java Minor of Marco Polo, or Sumatra). "... We thus made our entrance into the capital, that is to say, into the city of Sumuthra. It is large and handsome, and is encompassed with a wall and towers of timber."—Ibn Battuta, iv. 228-230.

1416.—"SUMATRA [Su-men-ta-la]. This country is situated on the great road of western trade. When a ship leaves Malacca for the west, and goes with a fair eastern wind for five days and nights, it first comes to a village on the sea-coast called Ta-tu-man, and anchoring here and going south-east for about 10 li (3 miles) one arrives at the said place. "This country has no walled city. There is a large brook running out into the sea, with two tides every day; the waves at the mouth of it are very high, and ships continually founder there...."—Chinese work, quoted by Groeneweldt, p. 85.

c. 1430.—"He afterwards went to a fine city of the island Tapsobana, which island is called by the natives Sciamuthera."—Conti, in India in XVth. Cent., 9.

1459.—"Isola Siamotra."—Fro Mauro.

1498.—"... Camatara is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—Roteiro, 109.

1510.—"Wherefore we took a junk and went towards Sumatra to a city called Picker."—Varthema, 228.

1522.—"... We left the island of Timor, and entered upon the great sea called Lant Chidol, and taking a west-south-west course, we left to the right and the north, for fear of the Portuguese, the island of Sumatra, anciently called Tapsobana; also Pegu, Bengal, Urissa, Chelinn (see KLING) where are the Malabars, subjects of the King of Narsinga."—Pigafetta, Hak. Soc. 159.

1572.—"Dizem, que desta terra, co'as possantes Ondas o mar intrando, dividio A nobre ilha Samaota, que j'a dantes Juntas ambas a gente antigua vio: Chersoneso foi dita, e das prestantes Vezas d'ouro, que a terra produzio, Aurea por epitetho le ajuntam, Algus que fosse Ophir imaginaram."—Quinones, x. 124.

By Burton:

"From this Peninsula, they say, the sea parted with puissant waves, and entering 'tore Samaota's noble island, wont to be joined to the Main as seen by men of yore. 'Twas called Chersonese, and such degree it gained by earth that yielded golden ore, they gave a golden epithet to the ground: Some be who fancy Ophir here was found,"

c. 1590.—"The zabad (i.e. civet) which I brought from the harbour, town of Sumatra, from the territory of Achin, goes by the name of Sumatra zabad (chin az bandar-i Samaat), az muzafat-i Achin awurdand, Samaatgoyand."—Am, bloekmann, i. 79, [orig. i. 99]. [And see a reference to Lami in in, ed. Jarrett, ii. 48.]

1612.—"It is related that Raja Shaher-ul-Navi (see SARNAU) was a soveraign of great power, and on hearing that Samadra was a fine and flourishing land he said to his warriors—which of you will take the Rajah of Samadra?"—Sijiera Malanyu, in J. Ind. Archip. v. 316.

c. **.—"Sou-men-tala est située au sud-ouest de Telen-teling (la Cochine Chine) ... jusqu'à la fin du règne de Taching-tseu (in 1425), ce roi ne cessa d'envoyer son tribut à la cour. Pendant les années wen-hi (1573-1615) ce royaume se partagea en deux, dont le nouveau se nomma J-teki. ... Par la suite on n'en entendit plus parler."—Grandes Geog. Impériales, quoted by Panthier, Marc Pol, 567.

b.—

SUMATRA, s. Sudden squalls, precisely such as are described by Lockyer and the others below, and which are common in the narrow sea between the Malay Peninsula and the island of Sumatra, are called by this name.

1615.—"... it befell that the galliot of Miguel de Macedo was lost on the Ilha Grande of Malaca (!), where he had come to anchor, when a Samaota 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, Desc. 626.

1711.—"Frequent squalls ... these are often accompanied with Thunder and Lightning, and continue very fierce for Half an Hour, more or less. Our English Sailors call them Sumatras, because they always meet with them on the Coasts of this Island."—Lockyer, 56.

1726.—"At Malacca the streights are not above 4 Leagues broad; for though the opposite shore on Sumatra is very low, yet it may easily be seen on a clear day, which is the Reason that the Sea is always as smooth as a Mill-pond, except it is ruffled with Squalls of Wind, which seldom come without Lightning, Thunder, and Rain, and though they come with great Violence, yet they are soon over, not often exceeding an Hour."—A. Hamilton, ii. 79, [ed. 1741].

1843.—"Sumatras, or squalls from the S. Westward, are often experienced in the S.W. Monsoon. Sumatras generally come off the land during the first part of the night, and are sometimes sudden and severe, accompanied with loud thunder, lightning, and rain."—Horsburgh, ed. 1843, ii. 215.
[SUMJAO, v. This is properly the imp. of the H. verb *samjhadá,* 'to cause
to know, warn, correct,' usually with
the implication of physical coercion.
Other examples of a similar formation
will be found under PUCKEROW.

[1826.—"... in this case they apply
to themselves to *sumjao,* the defendant."—
Pundwarg Hari, ed. 1873, ii. 170.]

[SUMPITAN, s. The Malay blowing-
tube, by means of which arrows,
often poisoned, are discharged. The
weapon is discussed under SARBATANE. The word is Malay sumpitán,
properly 'a narrow thing,' from sumpit,
'narrow, strait.' There is an elaborate
account of it, with illustrations, in
Ltng Roth, Natives of Sarawak and Br.
N. Borneo, ii. 184 seqq. Also see Scott,
Malayan Words, 104 seqq.

[f. 1630.—"Sempitans." See under
UPAS.

[1841,—"In advancing, the sumpitán is
carried at the mouth and elevated, and they
will discharge at least five arrows to one
compared with a musket."—Brooke, in
Narrative of Events in Borneo and Celebes,
i. 261.

[1883.—"Their (the Samangs') weapon is the
sumpitán, a blow-gun, from which
poisoned arrows are expelled."—Miss Bird,
The Golden Chrisonese, 16.]

SUNDA, n.p. The western and most mountainous part of the island
of Java, in which a language different
from the proper Javanese is spoken,
and the people have many differences of
manner, 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
(Soendanezen). The Sunda country
is considered to extend from the
extreme western point of the island
to Cheribon, i.e. embracing about one-
third of the whole island of Java.
Hinduism appears to have prevailed
in the Sunda country, and held its
ground longer than in 'Java,' a name
which the proper Javanese restrict to
their own part of the island. From
this country the sea between Sumatra
and Java got from Europeans the name
of the Straits of Sunda. Geographers
have also called the great chain of
islands from Sumatra to Timor the
'Sunda Islands.'

[Mr. Whiteway adds: "There was
another Sunda near Goa, but above the
Ghats, where an offspring of the
Vijayanagara family ruled. It was
founded at the end of the 16th
century, and in the 18th the Portuguese
had much to do with it, till Tippoo
Sultan absorbed it, and the ruler
became a Portuguese pensioner."]

1516. — "And having passed Samatara
towards Java there is the island of Sunda,
in which there is much good pepper, and it
has a king over it, who they say desires to
serve the King of Portugal. They ship
thence many slaves to China."—Barbosa, 196.

1526.—"Duarte Coelho in a ship, along
with the galeot and a foist, went into the
port of Cunda, which is at the end of
the island of Sumatra, on a separate large island,
in which grows a great quantity of excellent
pepper, and of which there is a great traffic
from this port to China, this being in fact
the most important merchandise exported
there. 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 Jaiia 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 Jaoa, but one only, of the length that
has been stated ... about a third in length
of this island towards the west constitutes
Sunda, of which we have now to speak.
The natives of that part consider their
country to be an island divided from Jaiia
by a river, little known to our navigators,
called by them Chiamo or Chenano, which
cuts off right from the sea," all that third
part of the land in such a way that when
these natives define the limits of Jaiia they
say that on the west it is bounded 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. ..." &c.—Barros, IV.
i. 12.

1554.—"The information we have of this
port of Calapa, which is the same as Cunda,
and of another port called Bocca, these two
being 15 leagues one from the other, and

* "... hum rio ... que corta do mar todo
aquelle terço de terra." ... We are not quite
sure how to translate. Crawford renders: "This
(river) intersects the whole island from sea to sea,"
which seems very free. But it is true, as we have
said, that several old maps show Java and Sunda
thus divided from sea to sea.
both under one King, is to the effect that the supply of pepper one year with another will be xxx thousand quintals.* that is to say, xx thousand in one year, and a thousand the next year; also that it is very good pepper, as good as that of Malabar, and it is purchased with cloths of Cambaya, Bengalla, and Choromandel."—A. Nunez, in Subsidios, 42.

1566.—"Sonda, vn Isola de Morì appresso la costa della Giava."—Ces. Federici, in Rammuro, iii. 391 v.

c. 1570.—
"Os Sundas o Malaioes com pimenta,
Con massa, e noz ricos Bandanezes,
Com roupja e droga Cambia a opulenta,
E com bravoa os longinquos Malugueses."

Ant. deso Abreu, De. de Malacca.

1598.—Linschoten does not recognize the two islands. To him Sunda is only a place in Java:

... there is a straight or narrow passage between Sunda and Java, called the straight of Sundas, of a place so called, lying not far from thence within the Il of Java. ... The principal haun in the land is Sunda Calapa,† whereof the straight beareth the name; in this place of Suda there is much Pepper."—p. 34.

SUNDERBUNDS, n.p. The well-known name of the tract of intersecting creeks and channels, swampy islands, and jungles, which constitutes that part of the Ganges Delta nearest the sea. The limits of the region so-called are the mouth of the 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. Sundara-vana, "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 Bakarganj district at the eastern extremity of the Sunderbunds; these are all suggestions that have been made. Whatever be the true etymology, we doubt if it is to be sought in sundara or sundari. [As to the derivation from the Sundari tree which is perhaps most usually accepted, Mr. Beveridge (Man. of Bakarganj, 24, 167, 32) remarks that this tree is by no means common in many parts of the Bakarganj Sunderbunds; he suggests that the word means "beautiful wood" and was possibly given by the Brahmins.] The name has never (except in one quotation below) been in English mouths, or in English popular orthography, Sunderbunds, but Sunderbunds, which implies (in correct transliteration) an original sandra or chandra, not sundara. And going back to what we conjecture may be an early occurrence of the name in two Dutch writers, we find this confirmed. These two writers, it will be seen, both speak of a famous Sandery, or Santry, Forest in Lower Bengal, and we should be more positive in our identification were it not that in Van der Broucke's map (1660) which was published in Valentijn's East Indies (1726) this Sandery Forest is shown on the west side of the 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 R., which enters the former at Sankrál, not far below the Botanical Gardens, and 5 or 6 miles below Fort William. This has led Mr. Blochmann to identify the Sanderi Bosch with the old Mahall Basandhari which appears in the Ain as belonging to the Sirkár of Sulimánábád (Gladwin's Ayen, ii. 207, orig. i. 407; Jarrett, ii. 140; Blochm. in J.A.S.B. xlii. pt. i. p. 232), and which formed one of the original "xxiv. Pergunnas."* Undoubtedly this is the Basanderi of V. den Broucke's map; but it seems possible that some confusion between Basanderi and Bosch Sandery (which would be Sandarban in the vernacular) may have led the map-maker to misplace the latter. We should gather from Schulz† that he passed the Forest of Sandry about a Dutch mile below Sankral, which he mentions. But his statement is so nearly identical with that in Valentijn that we appre-

* Basandhari is also mentioned by Mr. James Grant (1780) in his View of the Revenues of Bengal, as the Pergonna of Belo-bussendry; and by A. Hamilton as a place on the Damdmar, producing much good sugar (Fifth Report, p. 405; A. Ham. ii. 4). It would seem to have been the present Pergonna of Balia, some 13 or 14 miles west of the northern part of Calcutta. See Hunter's Bengal Gaz. i. 305.
† So called in the German version which we use; but in the Dutch original he is Schouten.

* Apparently 80,000 quintals every two years.
† Sunda Kalapa was the same as Jacatra, on the site of which the Dutch founded Batavia in 1619.
‡ These are mentioned in a copper tablet inscription of A.D. 1136; see Blochmaos, as quoted further on, p. 226.
hend they have no separate value. Valentijn, in an earlier page, like Bernier, describes the Sunderbunds as the resort of the Arakan pirates, but does not give a name (p. 169).

1661.—"We got under sail again" (just after meeting the Arakan pirates) "in the morning early, and went past the Forest of Santry, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia."—Walter Schult, 155.

c. 1668.—"And hence it is " (from piratical raids of the Mugs, &c.,) "that at present there are seen in the mouth of the Ganges, so many fine Isles quite deserted, which were formerly well peopled, and where no other Inhabitants are found but wild Beasts, and especially Tygers."—Bernier, E.T. 54; [ed. Constable, 442].

1728.—"This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, Sulthain Iskender, and in their historians Iskender Doulaourain, was ... they can show you the exact place where King Porus held his court. The natives will prate much of this matter; for example, that in front of the Sandier-wood (Sanderie Bosch), which we show in the map, and which they call properly after him Iskenderie he was stopped by the great and rushing streams."—Valentijn, v. 179.

1728.—"But your petitioner did not arrive off Sunderbund Wood till four in the evening, where they rowed backward and forward for six days; with which labour and toil of provisions three of the petitioners died."—Petition of Siechem Makund Amewi, &c., to Govr. of Ft. St. Geo., in Wheeler, ii, 41.

1764.—"On the 11th Bhauand, whilst the Boats were at Kerma in Soonderbund, a little before daybreak, Captain Ross arose and ordered the Manjee to put off with the Budgerow. ... Native Letter regarding Murder of Captain John Ross by a Native Crew. In Long, 383. This instance is an exception to the general remark made above that the English popular orthography has always been Sunder, and not Soonder-bunds.

1758.—"If the Jelinghy be navigable we shall soon be in Calcutta; if not, we must pass a second time through the Sundarbans."—Letter of Sir W. Jones, in Life, ii, 83.

"A portion of the Sunderbunds ... for the most part overflowed by the tide, as indicated by the original Hindoo name of Chunderbund, signifying mounds, or offspring of the moon."—James Grant, in App. to Fifth Report, p. 260. In a note Mr. Grant notices the derivation from "Soonderwod," and "Soonder-bund," a beautiful wood, and proceeds: "But we adhere to our own etymology rather ... above all, because the richest and greatest part of the Sunderbunds is still comprised in the ancient Zemindarry pergunnah of Chunder deep, or lunar territory."

1792.—"Many of these lands, what is called the Sundari bunds, and others at the mouth of the Ganges, if we may believe the history of Bengal, was formerly well inhabited."—Forrest, V. to Morgui, Pref. p. 5.

1793.—"That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks. ... this tract known by the name of the Woods, or Sunderbunds, is in extent equal to the principality of Wales."—Rennell, Mem. of Map of Hind., 3rd ed., p. 539.

1853.—"The scenery, too, exceeded his expectations; the terrible forest solitude of the Sunderbunds was full of interest to an European imagination."—Oakfield, i, 38.

[SUNGAR, s. Pers. sanga, song, 'a stone.' A rude stone breastwork, such as is commonly erected for defence by the Afridis and other tribes on the Indian N.W. frontier. The word has now come into general military use, and has been adopted in the S. African war.

[1857.—"... breastworks of wood and stone (mureeha and sanga respectively)."


[1900.—"Conspicuous sungars are constructed to draw the enemy's fire."—Pioneer Mail, March 16.]

The same word seems to be used in the Hills in the sense of a rude wooden bridge supported by stone piers, used for crossing a torrent.

[1833.—"Across a deep ravine ... his Lordship erected a neat sungah, or mountain bridge of pines."—Mundy, Pen and Pencil Sketches, ed. 1858, p. 117.

[1871.—"A sungaha bridge is formed as follows: on either side the river piers of rubble masonry, laced with colonnades of timber, are built up; and into these are inserted stout poles, one above the other in successively projecting tiers, the interstices between the latter being filled up with crossbeams," &c.—Harcourt, Himalayan Districts of Kohool, p. 67 seq.]

SUNGTARA, s. Pers. sungtara. The name of a kind of orange, probably from Cintra. See under ORANGE a quotation regarding the fruit of Cintra, from Abulfeda.

c. 1526.—"The Sengtereh ... is another fruit. ... In colour and appearance it is like the citron (Titranj), but the skin of the fruit is smooth."—Baber, 328.

c. 1590.—"Sirkar Silhet is very mountainous. ... Here grows a delicious fruit called Soontara (sautara) in colour like an orange, but of an oblong form."—Ayen, by
SUNN. 871  SUNYÁSEE.

Gladwin, ii. 10; [Jarrett (ii. 124) writes Suntarah].

1793.—"The people of this country have infinitely more reason to be proud of their oranges, which appear to me to be superior to those of Silhet, and probably indeed are not surpassed by any in the world. They are here called Samtiba, which I take to be a corruption of Sengterralah, the name by which a similar species of orange is known in the Upper Provinces of India."—Kirkpatrick's Nepal, 129.

1835.—"The most delicious oranges have been procured here. The rind is fine and thin, the flavour excellent; the natives call them 'cintra.'"—Wanderings of a Pilgrim, ii. 99.

SUNN, s. Beng. and Hind. san, from Skt. sâna; the fibre of the Crotalaria juncea, L. (N.O. Leguminosae); often called Bengal, or Country, hemp. It is of course in no way kindred to true hemp, except in its economic use. In the following passage from the Ain the reference is to the Hibiscus cannabinus (see Watt, Econ. Dict. ii. 597).

"c. 1590.—"Hemp grows in clusters like a nosegay.... One species bears a flower like the cotton-shrub, and this is called in Hindostan, sun-poot. It makes a very soft rope."—Ayen, by Gladwin, i. 89; in Blockmann (i. 87) Patson.

1838.—"Sunn ... a plant the bark of which is used as hemp, and is usually sown around cotton fields."—Playfair, Tales of Shereef, 96.

SUNNÉE, SOONNÉE, s. Ar. suní, which is really a Pers. form and stands for that which is expressed by the Ar. Ahlul-Sunnah, 'the people of the Path,' a 'Traditionist.' The term applied to the large Mahomedan sect who acknowledge the first four Khalifahs to have been the right-ful descendants of the Prophet, and are thus opposed to the Sheeaaahs. The latter are much less numerous than the former, the proportion being, according to Mr. Wilfrid Blunt's estimate, 15 millions Shias to 145 millions of Sunnis.

[c. 1590.—"The Mahomedans (of Kash- mir) are partly Sunnis, and others of the sects of Aly and Noorbukhshy; and they are frequently engaged in wars with each other."—Ayen, by Gladwin, i. 125; ed. Jarrett, ii. 352.

[1623.—"The other two ... are Sonni, as the Turks and Moghol."—P. della Valle, Hak. Soc. i. 152.

[1812.—"A fellow told me with the gravest face, that a lion of their own country would never hurt a Sheyah ... but would always devour a Sunni.'—Morier, Journey through Persia, 62.]

SUNNUD, s. Hind. from Ar. sanud. A diploma, patent, or deed of grant by the government of office, privilege, or right. The corresponding Skt.—H. is kâsana.

[c. 1590.—"A paper authenticated by proper signatures is called a sunnud. ..."—Ayen, by Gladwin, i. 214; ed. Blockmann, i. 253.]

1758.—"They likewise brought sunnuds, or the commission for the nabobship."—Orme, Hist., ed. 1803, ii. 281.

1775.—"That your Petitioners, being the Bramins, &c. ... were permitted by Sunnud from the President and Council to collect daily alms from each shop or doocan (Doocaun) of this place, at 5 cowries per diem."—In Long, 184.

1776.—"If the path to and from a House ... be in the Territories of another Person, that Person, who always hath passed to and fro, shall continue to do so, the other Person aforesaid, though he hath a Right of Property in the Ground, and hath an attested Sunnud thereof, shall not have Authority to cause him any Lot or Molesta-
tion."—Halsed, Code, 100-101.

1779.—"I enclose you sunnuds for pension for the Killadar of Chitlledroog."—Wellington, i. 45.

1800.—"I wished to have traced the nature of landed property in Soondah ... by a chain of Sunnuds up to the 8th century."—Sir T. Munro, in Life, i. 249.

1809.—"This sunnud is the foundation of all the rights and privileges annexed to a Jager (Jagheer)."—Harrington's Analysis, ii. 410.

SUNYÁSEE, s. Skt. sannyāṣi, lit. 'one who resigns, or abandons,' scil. 'wordly affairs'; a Hindu religious mendicant. The name of Sunyásee was applied familiarly in Bengal, c. 1760-75, to a body of banditti claiming to belong to a religious fraternity, who, in the interval between the decay of the imperial authority and the regular establishment of our own, had their head-quarters in the forest-tracts at the foot of the Himalaya. From these they used to issue periodically in large bodies, plundering and levying exactions far and wide, and returning to their asylum in the jungle when threatened with pursuit. In the days of Nawab Mir Kāsim 'Ali (1760-64) they were bold enough to plunder the city of Dacca; and in 1766 the great geographer James
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Rennell, in an encounter with a large body of them in the territory of Koch (see COOCH) Bihár, was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

[c. 200 A.D. — "Having thus performed religious acts in a forest during the third portion of his life, let him become a San^yasi for the fourth portion of it, abandoning all sensual affection."—Manu, vi. 33.

[c. 1500.—"The fourth period is San^yasa, which is an extraordinary state of austerity that nothing can surpass. . . . Such a person His Majesty calls San^yasi."—Ait, ed. Jarrett, iii. 275.]

1616.—"Sunt autem Sanasses apud illos Brachmanes quidam, sanctimoniae opinionem habentes, ab hominum scilicet consortio semoci in solitudine degentes et non munquam toti nudi corpus in publico prodeundes."—Jarvis, Thes. i. 663.

1626.—"Some (an unlearned kind) are called Sanasses."—Parrias, Pilgrimage, 549.

1631.—"The San^yasas 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.—"Sania, or Sanias, is a dignity greater than that of Kings."—Faria y Sousa, Asia Port. ii. 711.

1726.—"The San^yasas are men who, forsaking the world and all its fruits, betake themselves to a very strict and retired manner of life."—Valentijn, Choro. 75.

1766.—"The Sanasby Faquirs (part of the same Tribe which plundered Dacca in Cossim Ally's Time*) were in arms to the number of 7 or 800 at the Time I was surveying Báár (a small Province near Bountan), 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 Sanasbyas in a pitched Battle. . . . Our Escorte, which were a few Horse, rode off, and the Enemy with drawn Sabres immediately surrounded us. Morrison escaped unhurt, Richards, my Brother officer, received only a slight Wound, and fought his Way off; my Armenian Assistant was killed, and the Sepoy Adjutant much wounded. . . . I was put in a Palankeen, and Morrison made an attack on the Enemy and cut most of them to Pieces. I was now in a most shocking Condition indeed, being deprived of the Use of both my Arms, . . . a cut of a Sable (sic) had cut through my right Shoulder Bone, and laid me open for nearly a Foot down the Back, cutting thro' and wounding some of my Ribs. I had besides a Cut on the left Elbow which took off the Muscular part of the breadth of a Hand, a Stab in the Arm, and a large Cut on the head. . . ."

—MS. Letter from James Rennell, dd. August 30, in possession of his grandson Major Rodd.

1767.—"A body of 5000 Sinasses have lately entered the Sircar Sorang country; the Phousard sent two companies of Sepoys after them, under the command of a serjeant . . . the Sinasses 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. . . ."


1773.—"You will hear of great disturbances committed by the Sinasses, or wandering Fackeers, who annually infest the provinces about this time of the year, in pilgrimage to Juggernaut, going in bodies of 1000 and sometimes even 10,000 men."—Letter of Warren Hastings, dd. February 2, in Gleig, ii. 292.

"At this time we have five battalions of Sepoys in pursuit of them."—Do. do., March 31, in 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 active men in India. . . . Such are the Sinasses, the gypsies of Hindostan."—Do. do., dd. August 25, in Gleig, 303-4. See the same vol., also pp. 284, 290-7-8, 395.

1826.—"Being looked upon with an evil eye by many persons in society, I pretended to bewail my brother's loss, and gave out my intention of becoming a Suyasa, and retiring from the world."—Pandurang Hari, 394; [ed. 1573, ii. 267; also i. 189.]

SUPÁRA, n.p. The name of a very ancient port and city of Western India; in Skt. Súrprákara,* popularly Supíra. It was near Wasí (Bagaim 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

* Williams (Skt. Dict. s.v.) gives Súrprákara as "the name of a mythical country"; but it was real enough. There is some ground for believing that there was another Súrprákara on the coast of Orissa, Sūrprāpa of Ptolemy.
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it from the sea being now dry. The city is mentioned in the Mahābhārata as a very holy place, and in other old Sanskrit works, as well as in cave inscriptions at Kārī 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. (now Sir) J. M. Campbell (see his interesting notice in Bombay Gazetteer, xiv. 314-342; xvi. 125) and Pandit Indrajī Bhagvānīlāl. The name of Supāra is one of those which have been plausibly connected, through Ṣophīr, the Coptic name of India, with the Ṣophīr of Scripture. Some Arab writers call it the Sofālā of India.

c. A. D. 80-90.—"Τοπικά δὲ ἑμπορία κατὰ τὸ ἥξις κείμενα ἀπὸ Βορυγάνων, Σούπ-παρα, καὶ Καλλένα πόλις...".—Peṭrīpis, § 52, ed. Fabrići.

c. 150.—

"Ἀρακῆς Σαδινῶν ἴππαρα...

Γαίριος ποταμὸν ἐκβολαὶ...

Δούγγα...

Βύνα ποταμὸν ἐκβολαὶ...

Σιμιλιά ἑμπορίων καὶ ἀκρα..."

Ptolemy, VII. i. § 6.

c. 460.—"The King compelling Wijayo and his retinue, 700 in number, to have the half of their heads shaved, and having embarked them in a vessel, sent them adrift on the ocean... Wijayo himself landed at the port of Supprāraka..."—The Mahāwanō, by Turnor, p. 46.

c. 500.—"Σούρφιρ πρύτανε, χώρα, ἐν ἥ οὖ πολύτωμοι Λίβαν, καὶ ὁ χρυσός, ἐν 'Ἰνδία."—Hesychius, s.v.

c. 951.—"Cities of Hind... Cambay, Subārā, Sindān."—Itakharī, in Elliot, p. 27.

A. D. 1095.—"The Mahāmandaḷika, the illustrious Anantadeva, the Emperor of the Koṅkan (Concan), 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 Śāhānaka (Tana), as well as Nāgapūr, Supprāraka, Chemuli (Chaul) and others, included within the Koṅkan Fourteen Hundred...".—Copper-Plate Grant, in Ind. Antiq. ix. 38.

c. 1150.—"Subārā is situated 1½ mile from the sea. It is a populous busy town, and is considered one of the entrepôts of India."—Edris, in Elliot, p. 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 Supera, where two friars might be stationed; and a second is in the district of Parocco (Broach), where two or three might abide; and the third is Columbus (Quilon)."—Letter of Fr. Jordanus, in Cathay, &c., p. 227.

c. 1330.—"Sufālā Indica. Birunio nominatur Sūfārā... De eo nihil commemorandum inventi."—Abulīfeda, in Gildemeister, 159.

1538.—"Rent of the caßāle (Cusbah), of Supara... 14,122 fedeus."—S. Bothelho, Tombo, 175.

1803.—Extract from a letter dated Camp Sopara, March 26, 1803.

"We have just been paying a formal visit to his highness the peishwa," &c.—In Asiatic Annual Reg. for 1803, Chron. p. 99.

1846.—"Sopara is a large place in the Agasoo 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 Vappell, Esq., in Trans. Bo. Geog. Soc. vii. 140.

SUPREME COURT. The designation of the English Court established at Fort William by the Regulation Act of 1773 (13 Geo. III. c. 63), and afterwards at the other two Presidencies. Its extent of jurisdiction was the subject of acrimonious controversies in the early years of its existence; controversies which were closed by 21 Geo. III. c. 70, which explained and defined the jurisdiction of the Court. The use of the name came to an end in 1862 with the establishment of the 'High Court,' the bench of which is occupied by barrister judges, judges from the Civil Service, and judges promoted from the native bar.

The Charter of Charles II., of 1661, gave the Company certain powers to administer the laws of England, and that of 1883 to establish Courts of Judicature. That of Geo. I. (1726) gave power to establish at each Presidency Mayor's Courts for civil suits, with appeal to the Governor and Council, and from these, in cases involving more than 1000 pagodas, to the King in Council. The same charter constituted the Governor and Council of each Presidency a Court for trial of all offences except high treason. Courts of Requests were established by charter of Geo. II., 1753. The Mayor's Court at Madras and Bombay survived till 1797, when (by 37 Geo. III. ch. 142) a Recorder's Court was instituted at each. This was superseded at Madras by a Supreme Court in 1801, and at Bombay in 1823.
SURA, s. Toddy (q.v.), i.e. the fermented sap of several kinds of palm, such as coco, palmyra, and wild date. It is the Skt. sura, 'vinous liquor,' which has passed into most of the vernaculars. In the first quotation we certainly have the word, though combined with other elements of uncertain identity, applied by Cosmas to the milk of the coco-nut, perhaps making some confusion between that and the fermented sap. It will be seen that Linschoten applies sura in the same way. Bluteau, curiously, calls this a Caffre word. It has in fact been introduced from India into Africa by the Portuguese (see Ann. Marit. iv. 293).

c. 545.—"The Argell" (i.e. Nargil, or margeela, or coco-nut) "is at first full of very sweet water, which the Indians drink, using it instead of wine. This drink is called Rhone-sura," and is exceedingly pleasant."—Cosmas, in Cathay, &c., clixvi.

[1554.—"Cura." See under ARRACK.]

1563.—"They grow two qualities of palm-tree, one kind for the fruit, and the other to give cura."—Garcis, f. 67.

1578.—"Sura, which is, as it were, vino mono."—Astold, 100.

1588.—"... in that sort the pot in short space is full of water, which they call Sura, and is very pleasant to drink, like sweet whey, and somewhat better."—Linschoten, 101; [Hak. Soc. ii. 48].

1609-10.—"... a goodly country and fertile... abounding with Date Trees, whence they draw a liquor, called Taree (Todd) or Sure. ..."—W. Finch, in Purchas, i. 436.

1643.—"Isn't the little sobe, or rather,) they make, close together sort of a thing, which they call Sur, that is, as it were, the drink of palms."

1650.—"Nor could they drink either Wine, or Sure, or Strong Water, by reason of the great Imposts which he laid upon them."—Tavernier, E.T. ii. 86; [ed. Ball, i. 343].

1663.—"Les Portugais appellent ce tari o vin des Indes, Soure... de cette liqueur le singe, et la grande chaune-souris... sont extremement amateurs, aussi bien que les Indiens Mansulmans (sic), Parisis, et quelque tribus d'Indou..."—De la Boulaye-Gouz, ed. 1657, 263.

SURAT, n.p. In English use the name of this city is accented Suratt; but the name is in native writing and parlance generally Särát. In the Aín, however (see below), it is written Sárât; also in Śādik Isfahānī (p. 106). Surat was taken by Akbar in 1573, having till then remained a part of the falling Mahommedan kingdom of Guzerat. An English factory was first established in 1608-9, which was for more than half a century the chief settlement of the English Company in Continental India. The transfer of the Chiefs to Bombay took place in 1687.

We do not know the origin of the name. Various legends on the subject are given in Mr. (now Sir J.) Campbell's Bombay Gazetteer (vol. ii.), but none of them have any probability. The ancient Indian Saurāṣṭrā 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 Sōrath (see SURATH). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus: "The names 'Surat' and 'Sūrath' are identical, both being derived from the Sankrit Surāṣṭrā; but as they belong to different places a distinction in spelling has been maintained. 'Surat' is the city; 'Sūrath' is a prīnt or district of Kattīwar, of which Junīgarh is the chief town." (Elliot, v. 350; see also 197). Also: "The Sanskrit Surāṣṭrā and Gurjīrā 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 Surāṣṭrā nor Guzerat in Gurjīrā. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolomy's Surastrenē comprises Surat..." (Dusoun [?] ibid. i. 359). This last statement seems distinctly erroneous. Surat is in Ptolomy's Ádarakon, not in Σώραστρη, which represents, like Saurāṣṭrā, the peninsula. It must remain doubtful whether there was any connection between the names, or the resemblance was accidental. It is possible that continental Surat may have originally had some name implying its being the place of passage to Saurāṣṭrā 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 15th century, when a rich Hindu trader, Gopi by name, is stated to have established himself on the spot, and founded the town. The way, however, in which it is spoken of by Barbosa previous to 1516 shows that the rise of its prosperity must have been rapid. 

[Surat in English slang is equivalent to the French Rapiot, in the sense of 'no great shakes,' an adulterated article of inferior quality (Barrière, s. v. Rapiot). This perhaps was accounted for by the fact that "until lately the character of Indian cotton in the Liverpool market stood very low, and the name 'Surats,' the description under which the cotton of this province is still included, was a byword and a general term of contempt" (Berar Gazetteer, 226 seq.)]

1510.—"Don Afonso" (de Noronha, nephew of Albuquerque) "in the storm not knowing whether they went, entered the Gulf of Cambay, and struck upon a shoal in front of Çurrâte. Trying to save themselves by swimming or on planks many perished, and among them Don Afonso."—Correa, ii. 29.

1516.—"Having passed beyond the river of Reynel, on the other side there is a city which they call Çurrâte, peopled by Moors, and close upon the river; they deal there in many kinds of wares, and carry on a great trade; for many ships of Malabar and other parts sail thither, and sell what they bring, and return loaded with what they choose."—Barbosa, Lisbon ed. 250.

1525.—"The corja (Corge) of cotton cloths of Çurrâte, of 14 yards each, is worth ... 250 fokes."—Lembrança, 45.

1528.—"Héctor 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 Çurrâte and Reynel, great cities on the sea-coast, and sacked them, and burnt part of them, for all the people fled, they being traders and without a garrison. ..."—Correa, ii. 277.

1533.—"Thence he proceeded to the bar of the river Tapti, above which stood two cities the most notable on that gulf. The first they call Surat, 3 leagues from the mouth, and the other Reiner, on the opposite side of the river and half a league from the bank. ... The latter was the most sumptuous in buildings and civilisation, inhabited by warlike people, all of them Moors inured to maritime war, and it was from this city that most of the foists and ships of the King of Cambay's fleet were furnished. Surat again was inhabited by an unwarlike people whom they call Ban-yans, folk given to mechanic crafts, chiefly to the business of weaving cotton cloths."—Barros, IV. iv. 8.

1554.—"So saying they quitted their rowing-benches, got ashore, and started for Surrat."—Sidi 'Ali, p. 83.

1573.—"Next day the Emperor went to inspect the fortress. ... During his inspection some large mortars and guns attracted his attention. Those mortars bore the name of Sulaimán, from the name of Sulaimán Sultán of Turkey. When he made his attempt to conquer the ports of Gujarát, he sent these ... with a large army by sea. As the Turks ... were obliged to return, they left these mortars. The mortars remained upon the sea-shore, until Khudâwând Khán built the fort of Surat, when he placed them in the fort. The one which he left in the country of Surat was taken to the fort of Junığarh by the ruler of that country."—Tahâkât-i-Akbar, in Elliot, v. 350.

c. 1590.—"Surat is among famous ports. The river Tapti runs hard by, and at seven compass distance joins the salt sea. Râûr on the other side of the river is now a port dependent on Surat, but was formerly a big city. The ports of Khandevî and Balsâr are also annexed to Surat. Fruit, and especially the anânâs, is abundant. ... The sectaries of Zardasht, emigrant from Fars, have made their dwelling here; they revere the Zhand and Fazband and erect their dâkhuas (or places for awaiting the dead). ... Through the carelessness of the agents of Government and the commandants of the troops (sipah-salârân, Sipah Salar), a considerable tract of this Sîrkâr is at present in the hands of the Frank, e.g. Daman, Sanjân (St. John's), Târâpur, Mâhim, and Basal (see (1) Bassein), that are both cities and forts."—Ain, orig. i. 483; [ed. Jarrett, ii. 243].

[1615.—"To the Right Honourable Sir Thomas Roe ... these in Suratt."—Foster, Letters, ii. 196.]

1688.—"Within a League of the Road we entred into the River upon which Surat is seated, and which hath on both sides a very fertile soil, and many fair gardens, with pleasant Country-houses, which being all white, a colour which it seems the Indians are much in love with, afford a noble prospect amidst the greenness whereby they are encompassed. But the River, which is the Tapte ... is so shallow at the mouth of it, that Barks of 70 or 80 Tuns can hardly come into it."—Mandelslo, 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 Hous and Yachts, and Country Boats."—Ovington, 218.

1779.—"There is some report that he (Gen. Goddard) is gone to Bender-Souret ... but the truth of this God knows."—Seir Mutag, iii. 328.
SŪRATH. more properly Sōrath, and Sōreth, n.p. This name is the legitimate modern form and representative of the ancient Indian Sau-rāshiśtra and Greek Syrastreēne, names which applied to what we now call the Kattywar Peninsula, but especially to the fertile plains on the sea-coast. ["Surāshtra, the land of the Suds, afterwards Sanskritized into Sau-rāshtra the Goodly Land, preserves its name in Sōrath the southern part of Kāthiāvāda. The name appears as Surāshtra in the Mahābāhārata and Pāṇini's Gānapātha, in Rudradāman's (A.D. 150) and Skandagupta's (A.D. 456) Gînâr inscriptions, and in several Valabhi copper-plates. Its Prākrit form appears as Suratha in the Nāisik inscription of Gotaniputra (A.D. 150) and in later Prākrit as Surāṭhā in the Tirthakalpa of Jinapra-bhasuri (Bombay Gazetteer, i. pt. i. 6). The remarkable discovery of one of the great inscriptions of Aśoka (B.C. 250) on a rock at Gînâr, near Junāgarh in Saurāshtra, shows that the dominion of that great sovereign, whose capital was at Pataliputra (Pālakṣāṭhā or Patna), extended to this distant shore. The application of the modern form Sūrāth or Sōrath has varied in extent. It is now the name of one of the four prāntis or districts into which the peninsula is divided for political purposes, each of these prāntis containing a number of small States, and being partly managed, partly controlled by a Political Assistant. Sorath occupies the south-western portion, embracing an area of 5,220 sq. miles.

C. A. D. 80-90.—"Tāṣṭhā ta mēn megalēgya tis Σωμιλία συνορίαν Ἀβίρια καλείται, ta de paraballásia Συναστρήνη."—Pereclus, § 41.

c. 150.—"Συναστρήνης, * * * Βαρδάξιμος πόλις . . . Συνάστρα κωμή . . . Μονόγλυκωσον ἐμπόριον . . ."—Ptolemy, VII. i. 2-3.

"Πάλαν ἢ μὲν παρὰ τὸ λοιπὸν μέρος τοῦ Ἰνδοῦ πάσα καλεῖται κοινῶς μὲν . . . Ἰνδοκυβία*

* * * * * * καὶ ἡ περὶ τῶν Κάνθι κόλπων . . . Συναστρήνη."—Ibid. 56.

c. 545.—"Αυτοὶ οὖν τὰ λαμπρὰ ἐμπόρια τῆς Ἰνδικῆς ταῖα, Σινδοῦ, Ὄρβοθα, Καλλίνα, Σιμφόρ, ἢ Μαλί, πέντε ἐμπόρια ἔχουνα, βάλλοντα τὸ πέτερ."—Cosmas, lib. xi. These names may be interpreted as Sind, Sorath, Calyan, Choui (!), Malabar.

c. 640.—"En quitting the royaume de Fula-pi (Vallabhi), il fit 500 li à l'ouest, et arriva au royaume de Sou-la-tekha (Sourashtra). . . . Comme ce royaume se trouve sur le chemin de la mer occidentale, tous les habitans profitent des avantages qu'offre la mer; ils se livrent au négoces, et à un commerce d'échange."—Hiuen-Thsang, in Pél. Bouddh., iii. 164-165.

1516.—"Passing this city and following the sea-coast, you come to another place which has also a good port, and is called Čurati Mangalor,* and here, as at the other, put in many vessels of Malabar for horses, grain, cloths, and cottons, and for vegetables and other goods prized in India, and they bring hither coco-nuts, Jagara (Jagerry), which is sugar that they make drink of, emery, wax, cardamoms, and every other kind of spice, a trade in which great gain is made in a short time."—Barboua, in Rucuoio, i. f. 296.

1573. — See quotation of this date under preceding article, in which both the names Surat and Sūrath, occur.

1584.—"After his second defeat Muzaffar Gujaráti retreated by way of Champánir, Birpáir, and Jaláwar, to the country of Sūrath, and rested at the town of Gondal, 12 kos from the fort of Junágarh. . . . He gave a lac of Mahmúdis and a jewelled dagger to Amin Khán Ghorí, ruler of Sūrath, and so won his support."—Taḥābūt-i Akbarī, in Elliot, v. 437-438.

c. 1590.—"Sirāc Surat (Sūrath) was formerly an independent territory; the chief of the Ghelos tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Ghogeh (Gogo) to the port of Arumóy (Arāntrī) measures 125 kos; and the breadth from Sindehar (Sirdhrā) to the port of Diu, is a distance of 72 kos."—Ayesn, by Gladwin, ii. 73 ; [ed. Jarrett, ii. 243].

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. sarkanda, [Skt. śara, ‘reed-grass, kânda, ‘joint, section’]. The name of a very tall reed-grass, Saccharum Sāra, Roxb., perhaps also applied to Saccharum procerum, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a

* Mangalore (u.v.) on this coast, no doubt called Sōrath; Mangalore to distinguish it from the well-known Mangalore of Canara.
howda on the back of a tall elephant. It is from the upper part of the flower-bearing stalk of *surkundia* that *sikry* (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.

1875.—"As I drove yesterday with ——, I asked him if he knew the scientific name of the tall grass which I heard called tiger-grass at Ahmedabad, and which is very abundant here [about Lahore]. I think it is *saccharum*, but am not quite sure. 'No,' he said, 'but the people in the neighbourbourgh call it *Sikunder's Grass*, as they still call the main branch of a river 'Sikinder's channel.' Strange, is it not?—how that great individuality looms through history."—Grant Duff, *Notes of an Indian Journey*, 105.

**SURPOSE,** s. Pers. *sar-posh,* 'head-cover,' [which again becomes corrupted into our *Tarboosh* (turban), and *Tarbrush* of the wandering Briton]. A cover, as of a basin, dish, hooka-bowl, &c.

1829.—"Tugging away at your hookah, find no smoke; a thief having purloined your silver *chelam* (see *CHILLUM*) and *surpoose.*"—Memo, of John Skipp, ii. 159.

**SURREAPURDA,** s. Pers. *sar-parda.* A canvas screen surrounding royal tents or the like (see *CANAUT*).

1404.—"And round this pavilion stood an enclosure, as it were, of a town or castle made of silk of many colours, inlaid in many ways, with battlements at the top, and with cords to strain it outside and inside, and with poles inside to hold it up. And there was a gateway of great height forming an arch, with doors within and without made in the same fashion as the wall . . . and above the gateway a square tower with battlements: however 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.*"—Cavafio, s. cxvi.

c. 1590.—"The *Sarappardah* 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."—Ab., i. 54.

[1838.—"The camp contained numerous enclosures of *serrapurdahs* or canvas skrees. . . "—Elphistone, *Caulbul*, 2nd ed. i. 101.]

**SURREINJAUM,** s. Pers. *sar-anjam,* lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Maharatta provinces it has a special application to grants of land, or rather assignments of revenue, for special objects, such as keeping up a contingent of troops for service; to civil officers for the maintenance of their state; or for charitable purposes.

[1893.—"It was by accident I discovered the deed for this tenure (for the support of troops), which is termed *serinjam.* The Pandit of Dhar showed some alarm; at which I smiled, and told him that his master had now the best tenure in India . . ."—Malcolm, *Central India*, 2nd ed. i. 103.]

[1877.—"Government . . . did not accede to the recommendation of the political agent immediately to confiscate his *saringam,* or territories."—Mrs. Guthrie, *My Year in an Indian Fort*, i. 169.]

**SURREINJAUMEE, GRAM,** s. Hind. *gram-sarjanjam;* Skt. *grānā,* 'a village,' and *sar-jam* (see *SURREINJAUM*); explained in the quotation.

1767. — "*Gram-serenjamme,* or peons and pykes stationed in every village of the province to assist the farmers in the collections, and to watch the villages and the crops on the ground, who are also responsible for all thefts within the village they belong to . . . (Rs.) 1,54,521 : 14." — *Revenue Accounts of Buriwan.* In Long, 507.

**SURROW, SEROW,** &c., s. Hind. *sorū.* A big, odd, awkward-looking antelope in the Himalaya, 'something in appearance between a jackass and a *Tahir* (Tehr or Him, wild goat). — Col. Markham in *Jerdon.* It is *Nemorhoedus bubalina,* Jerdon; [N. *bubalinus,* Blanford (Mammalia, 513)].

**SURWAUN,** s. Hind. from Pers. *sār-wān,* *sār-bān,* from *sār* in the sense of camel, a camel-man.

[1828.—". . . camels roaring and blubbering, and resisting every effort, soothing or forcible, of their *serwans* to induce them to embark."—*Mundy, Pen and Pencil Sketches*, ed. 1858, p. 185.]

1844. — " . . . armed *Surwans,* or camel-drivers."—G. O. of Sir C. Napier, 93.

**SUTLEDGE,** n.p. The most easterly of the Five Rivers of the Punjab, the great tributaries of the Indus. Hind. *Satlaj,* with certain variations in spelling and pronuncia-
tion. It is in Skt. Sutadru, 'flowing in a hundred channels,' Sutudru, Sutudri, Sutatdru, &c., and is the Σαταδρος, Σαταδρος, or Σαδαδρος of Ptolemy, the Sydrus (or Hesudrus) of Pliny (vi. 21).

c. 1020.—"The Sultan . . . crossed in safety the Sihãn (Indus), Jailam, Chandráha, Ubrã (Kãvil), Bah (Bihãh), and Sataludr. . . ."—Al-'Utbi, in Elliot, ii. 41.

c. 1030. —"They all combine with the Sataladër below Multân, at a place called Panjnad, or 'the junction of the five rivers.'"—Al-Birûnî, in Elliot, i. 48. The same writer says: "(The name) should be written Shatadaldr. It is the name of a province in Hind. But I have ascertained from well-informed people that it should be Sataludr, not Shatadaldr" (sic).—Ibid. p. 52.

c. 1310. —"After crossing the Panjáb, or five rivers, namely, Sind, Jailam, the river of Lohâwar, Satlût, and Bihâh . . ."—Wassaf, in Elliot, iii. 36.

c. 1380.—"The Sultan (Firoz Shâh) . . . conducted two streams into the city from two rivers, one from the river Juma, the other from the Sutlej."—Târikh-i-Firoz-Shâhî, in Elliot, iii. 390.

c. 1450.—"In the year 756 H. (1355 A.D.) the Sultan proceeded to Dîalpâr, and conducted a stream from the river Sataladër, for a distance of 40 kos as far as Jhajjar."—Târikh-i-Mubârak Shâhî, in Elliot, iv. 8.

c. 1582. —"Letters came from Lahore with the intelligence that Ibrahim Husain Mirzâ had crossed the Sataliada, and was marching upon Dîalpâr."—Tabâkât-i-Akbâri, in Elliot, v. 358.

c. 1590. —"Sîbâb Dîhî. In the 3rd climate. The length (of this Sîbâb) from Palwal to Lodhâna, which is on the bank of the river Satlaj, is 165 Kãrh."—Atân, orig. i. 513; [ed. Jorret, ii. 278].

1793.—"Near Moultan they unite again, and bear the name of Setleje, until both the substance and name are lost in the Indus."—Renell, Memoir, p. 102.

In the following passage the great French geographer has missed the Sutlej:

1753.—"Les cartes qui ont précédé celles que j'ai composées de l'Arie, ou de l'Inde . . . ne marquent aucune rivière entre l'Hyphasis, ou Hypasis, dernier des fleuves qui se rendent dans l'Indus, et le Genné, qui est le Jomanes de l'Antiquité. . . .

Mais la marche de Timur s'indique dans cette intervalle deux rivières, celle de Keker et celle de Panipat. Dans un ancien itinéraire de l'Inde, que Pline nous a conservé, on trouve entre l'Hyphasis et le Jomanes une rivière sous le nom d'Hesidrus à égale distance d'Hyphasis et de Jomanes, et qu'on a tout lieu de prendre pour Keker."—D'Anville, p. 47.

SUTTEE, s. The rite of widow-burning; i.e. the burning of the living widow along with the corpse of her husband, as practised by people of certain castes among the Hindus, and eminently by the Rájpûts.

The word is properly Skt. satî, 'a good woman,' 'a true wife,' and thence-specially applied, in modern vernaculars of Sanskrit parentage, to the wife who was considered to accomplish the supreme act of fidelity by sacrificing herself on the funeral pile of her husband. The application of this substantive to the suicidal act, instead of the person, is European. The proper Skt. term for the act is saha-gamana, or 'keeping company,' [sahâ-marâna, 'dying together']. A very long series of quotations in illustration of the practice, from classical times downwards, might be given. We shall present a selection.

We should remark that the word (sati or suttee) does not occur, so far as we know, in any European work older than the 17th century. And it only occurs in a disguised form (see quotation from P. Della Valle). The term masti which he uses is probably maha-sati, which occurs in Skt. Dictionaries ('a wife of great virtue'). Della Valle is usually eminent in the correctness of his transcriptions of Oriental words. This conjecture of the interpretation of masti is confirmed, and the traveller himself justified, by an entry in Mr. Whittworth's Dictionary of a word Masti-kalla used in Canara for a monument commemorating a sati. Kalla is stone and masti=mahâ-sati. We have not found the term exactly in any European document older than Sir C. Malet's letter of 1787, and Sir W. Jones's of the same year (see below).

Suttee is a Brahmanical rite, and there is a Sanskrit ritual in existence (see Classified Index to the Tanjore MSS., p. 1358). It was introduced into Southern India with the Brahman civilisation, and was prevalent there chiefly in the Brahmanical Kingdom of Vijayanagar, and among the Maharratts. In Malabar, the most primitive part

* But it is worthy of note that in the Island of Bali one manner of accomplishing the rite is called Sati ('Skt. sati,' 'truth,' from sat, whence also suttee. See Crawford, II. of Ind. Archip., ii. 248, and Friederich, in Verhandelungen van het Batav. Genootschap, xxiii. 10.
of S. India, the rite is forbidden (Andacharaniraya, v. 26). The cases mentioned by Teixeira below, and in the Lettres Edifiantes, occurred at Tanjore and Madura. A (Mahratta) Brahman at Tanjore told one of the present writers that he had to perform commemorative funeral rites for his grandfather and grandmother on the same day, and this indicated that his grandmother had been a sati.

The practice has prevailed in various regions besides India. Thus it seems to have been an early custom among the heathen Russians, or at least among nations on the Volga called Russians by Mas'uddy 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 will be found in Zollinger's account of the Religion of Sassak in J. Ind. Arch. ii. 166; also see Friedrich's Bali as in note preceding. [A large number of references to Suttee are collected in Frazer, Pausanias, iii. 198 seqq.]

In Diodorus we have a long account of the rivalry as to which of the two wives of Kêteus, a leader of the Indian contingent in the army of Eumenes, should perform suttee. One is rejected as with child. The history of the other terminates thus:

B.C. 317.—"Finally, having taken leave of those of the household, she was set upon the pyre by her own brother, and was regarded with wonder by the crowd that had run together to the spectacle, and heroically ended her life; the whole force with their arms thrice marching round the pyre before it was kindled. But she, her smoking 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.

c. B.C. 30.

"Felix Eois lex funeris una maritis
Quos Aurora suis rubra colorat equis;
Namque ubi mortiferâ jacta est fax ultima
Uxorum funis stat pia turba comis;
Et certamen habet leti, quae viva sequatur
Conjugium ; pudor est non licuuisse mori.

Ardent victrices; et flammeae pectora praebent,
Imponuntque suis ora perusta viris."

Property.* Lib. iii. xiii. 15-22.

c. B.C. 20.—"He (Aristobulus) says that he had heard from some persons of wives burning themselves voluntarily with their deceased husbands, and that those women who refused to submit to this custom were disgraced."—Strabo, xv. 62 (E.T. by Hamilton and Falconer, iii. 112).


c. 851.—"All the Indians burn their dead. Serendib is the furthest out of the islands 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."—Reinward, Relation, &c. i. 50.

c. 1200.—"Hearing the Raja was dead, the Parmâri became a sati;—dying she said—The son of the Jadavani will rule the country, may my blessing be on him!"—Chand. Bardi, in Ind. Ant. i. 227. We cannot be sure that sati is in the original, as this is a condensed version by Mr. Beames.

c. 1298.—"Many of the women also, when their husbands die and are placed on the pile to be burnt, do burn themselves along with the bodies."—Marco Polo, Bk. iii. ch. 17.

c. 1322.—"The idolaters of this realm have one detestable custom (that I must mention). For when any man dies they burn him; and if he leave a wife they burn her alive with him, saying that she ought to go and keep her husband company in the other world. But if the woman have sons by her husband she may abide with them, an she will."—Odorie, in Cathay, &c., i. 79.

"Also in Zampa or Champa: "When a married man dies in this country his body is burned, and his living wife along with it. For they say that she should go to keep company with her husband in the other world also."—Ibid. 97, c. 1328.—"In this India, on the death of a noble, or of any people of substance, their bodies are burned; and eke their wives follow them alive to the fire, and for the sake of worldly glory, and for the love of their husbands, and for eternal life, burn along with them, with as much joy as if they were going to be wedded. And those

* The same poet speaks of Evadhe, who threw herself at Thbes on the burning pile of her husband Capanetes (L. xv. 21), a story which Paley thinks must have come from some early Indian legend.
who do this have the higher repute for virtue and perfection among the rest."—Fr. Jordànes, 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 puts on coarse raiment and abides with her kindred, wretched and despised for having failed in duty. But she is not compelled to burn herself." (There follows an interesting account of instances witnessed by the traveller.)—Ibn Battuta, li. 198.

c. 1450.—"In Madrâ, the wife of a mortal comburuntur, cumque his, ut plurimum vivae uxores, iuxta se proprie matrimonii conventio. Prior ex lege uritur, etiam quae unica est. Sumuntur autem et aliae uxores quaedam eo pacto, ut morte funus sui exornetur, isque haur pacus apud eos hos ductur ... submissis ignis ovani ornatior luctus. Adest interea et sacerdos ... hortandae, unum circumanet ilia saepius ignem prope suggestum consistit, vestisque exxnex, loto de more prius corpore, tunc syndonem albam induta, ad exhortationem dicentis in ignem proslit."—N. Conti, in Poggius de Var. Port. iv.

c. 1520.—"There are in this Kingdom (the Deccan) many heathen, natives of the country, whose custom it is that when they die they are burnt, and their wives along with them; and if these will not do it they remarry in disgrace. If they do, they burn. And as it happens oft times that they are unwilling to do it, their Brahmin kinsfolk persuade them thereto, and this in order that such a fine custom should not be broken and fall into oblivion."—Summario de Gentii, in Ramusio, 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. i. 336.

1522.—"They told us that in Java Major it was the custom, when one of the chief men died, to burn his body; and then his principal wife, adorned with garlands of flowers, has herself carried in a chair by four men ... comforting her relations, who are afflicted because she is going to burn herself with the corpse of her husband ... saying to them, 'I am going this evening to sup with my dear husband and to sleep with him this night.' ... After again consoling them (she) casts herself into the fire and is burned. If she did not do this she would not be looked upon as an honourable woman, nor as a faithful wife."—Pigafetta, E.T. by Lord Stanley of A., 154.

c. 1566.—Cesare Federici notes the rite as peculiar to the Kingdom of "Bezengar" (see BISNAGAR): "vidi cose stranier e bestiali di quella gentiltà; vano primamente abbrusciare i corpi morti così d'huomini come di donne nobili; e sì l'huomo è maritato, la moglie è obligata ad abbruscarsi vita e viva col corpo del marito."—Orig. ed. p. 36. This traveller gives a good account of a Suttee.

1583.—"In the interior of Hindustán it is the custom when a husband dies, for his wife willingly and cheerfully to cast herself into the flames of the funeral pile, although she may not have lived happily with him. Occasionally love of life holds her back, and then her husband's relations assemble, light the pile, and place her upon it, thinking that 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 Nāmā, in Elliot, vi. 69.

1583.—"Among other sights I saw one I may note as wonderful. When I landed (at Negapatam) from the vessel, I saw a pit full of kindled charcoal; and at that moment a young and beautiful woman was brought by her people on a litter, with a great company of other women, friends of hers, with great festivity, she holding a mirror in her left hand, and a lemon in her right hand. ..."—and so forth.—G. Balbi, t. 82e. 83.

1586.—"The custom of the country (Java) is, that whenever the King doeth die, they take the body so dead and burn it, and preserve the ashes of him, and within five days next after, the wives of the said King so dead, according to the custom and use of their country, every one of them goe together to a place appointed, and the chiefe of the women which was nearest to him in accept, 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 cisse (see CREASE), and is as sharp as a razor), stab themselves in their owne blood, and fall a-groueling on their faces, and so ende their days."—T. Candish, in Hakl. iv. 335. This passage refers to Blambangan at the 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 rite here came in contact with 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 Yuda, the story how Satya Wati, when she had sought out her slain husband among the corpses on the battlefield, stabs herself by his side with a dagger."—Kawi-Sprache, i. 89 (and see the whole section, pp. 87-95).
[c. 1590. — "When he (the Rajah of Asham) dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave."—*Ain*, ed. Jarrett, ii. 118.]

1598.—The usual account is given by *Linschoten*, ch. xxxvi., with a plate; [Hak. Soc, i. 249.]

[c. 1610.—See an account in *Pyrrad de Laval*, Hak. Soc. i. 394.]

1611.—"When I was in India, on the death of the Naïque (see NAIK) of Maduré, a country situated between that of Malaur and that of Choromandel, 400 wives of his burned themselves along with him."—*Teixeira*, i. 9.

c. 1620.—"The author ... when in the territory of the Karnakít ... arrived in company with his father at the city of Southern Mathura (Madura), where, after a few days, the ruler died and went to hell. The chief had 700 wives, and they all threw themselves at the same time into the fire."—*Muhammad Sharif Hanouf*, in Elliot, vii. 139.

1623.—"When I asked further if force was ever used in these cases, they told me that usually it was not so, but only at times among persons of quality, when some one had left a young and handsome widow, and there was a risk either of her desiring to marry again (which they consider a great scandal) or of a worse mischief,—in such a case the relations of her husband, if they were very strict, would compel her, even against her will, to burn ... a barbarous and cruel law indeed! But in short, as regarded Giaccamá, no one exercised either compulsion or persuasion; and she did the thing of her own free choice; both her kindred and herself exulting in it, as in an act magnanimous (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 Mastí (*Masti* is what they call a woman who gives herself up to be burnt upon the death of her husband)."—*P. della Valle*, ii. 671; [Hak. Soc. ii. 275, and see ii. 266 seq.]

1633.—"The same day, about noon, the queen's body was burnt without the city, with two and twenty of her female slaves; and we consider ourselves bound to render an exact account of the barbarous ceremonies practised in this place on such occasions as we were witness to."—*Narrative of a Dutch Mission to Bali*, quoted by Crawford, *H. of Ind. Arch.*, ii. 244-253, from *Procott*. It is very interesting, but too long for extract.

c. 1650.—"They say that when a woman becomes a Sattee, that is burns herself with the deceased. She mightly pardons all the sins committed by the wife and husband and that they remain a long time in paradise; nay if the husband were in the infernal regions, the wife by this means draws him thence and takes him to paradise. ... Moreover the Sattee, in a future birth, returns not to the female sex ... but she who becomes not a Sattee, 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."—*Debistan*, ii. 75-76.

c. 1650-60.—Tavernier gives a full account of the different manners of Sattee, which he had witnessed often, and in various parts of India, but does not use the word. We extract the following:

c. 1618.—"... there fell of a sudden so violent a Shower, that the Priests, willing to get out of the Rain, thrust the Woman all along into the Fire. But the Shower was so vehement, and endured so long, that the Fire was quench'd, and the Woman was not burn'd. About midnight she arose, and went and knock'd at one of her Kins-men's Houses, where Father Zenan and many Hollanders saw her, looking so vastly and grimly, that it was enough to pro- scar'd them; however the pain she endur'd did not so far terrifie her, but that three days after, accompany'd by her Kindred, she went and was burn'd according to her first intention."—*Tavernier*, E. T. ii. 84; [ed. *Ball*, i. 219].

Again:

"In most places upon the Coast of Coromandel, the Women are not burn't with their deceas'd Husbands, but they are buried alive with them in holes, which the Bramins make a foot deeper than the tallness of the man and woman. Usually they chuse a Sandy place; so that when the man and woman are both left down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it, till they believe the woman to be still'd."—*Ibid.* 171; [ed. *Ball*, ii. 216].

c. 1667.—Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelan, sent from Chirzah in Persia." We extract a few sentences: "Concerning the Women that have actually burn'd themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain still some horror when I think on't. ... The Pile of Wood was presently all on fire, because store of Oyl and Butter had been thrown upon it, and I saw at the time 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 disturb'd; yea it was said, that she had been heard to pronounce with great force these two words, *Vive, Troi*, to signify, according to the Opinion of those who hold the Souls Trans-migration, that this was the 5th time she had burn'd herself with the same Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetical Spirit."—E. T. p. 99; [ed. *Constant* , 306 seq].
1677.—Suttee, described by A. Bassing, in Valentine 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 espied her former Admirer, and beckned him to come to her. When he came she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Fire, and burned him in her Arms, where they were both consumed, with the Corpse of her Husband." —A. Hamilton, i. 278; [ed. 1744, i. 280].

"The Country about (Calcutta) being overspread with Paganisms, the Custom of Wives burning themselves with their deceased Husbands, is also practised here. Before the Mogul's War, Mr. Channock went one time with his Ordinary Guard of Soldiers, to see a young Widow act that tragical Catastrophe, but he was so smitten with the Widow's Beauty, that he sent his Guards to take her by Force from her Executioners, and conducted her to his own Lodgings. They lived lovingly many Years, and had several Children; at length she died, after he had settled in Calcutta, but instead of converting her to Christianity, she made him a Proselyte to Paganism, and the only part of Christianity that was remarkable in him, was burying her decently, and burning her body, and he built a Tomb over her, where all his Life after her Death, he kept the anniversary Day of her Death by sacrificing a Cock on her Tomb, after the Pagan Manner." —Ibid. [ed. 1744], ii. 6-7. [With this compare the curious lines described as an Epitaph on "Joseph Townsend, Pilot of the Ganges" (5 ser. Notes & Queries, i. 466 seq.)]

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. Guineu, 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. W. —Sir C. Maldit, in Parly. Papers of 1821, p. 1 ("Hindoo Widows").

"My Father, said he (Pundit Rhadacauta), 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 W. Jones, in Life, ii. 120.

1792.—"In the course of my endeavours I found the poor suttee had no relations at Poonah." —Letter from Sir C. Maldit, in Forbes, Or. Mem. ii. 394; [2nd ed. ii. 28, and see i. 178, in which the previous passage is quoted].

1808.—"These proceedings (Hindu marriage ceremonies in Guzerat) take place in the presence of a Brahmin... And farther, now the young woman vows that her affections shall be fixed upon her Lord alone, not only in all this life, but will follow in death, or to the next, that she will die, that she may burn with him, through as many transmigrations as shall secure their joint immortal bliss. Seven successions of suttees (a woman seven times born and burning, thus, as often) secure to the loving couple a seat among the gods." —R. Drummond.

1809.—"O sight of misery! You cannot hear her cries... their sound In that wild dissonance is drowned... But in her face you see The supplication and the agony... See in her swelling throat the desperate strength That with vain effort struggles yet for life; Her arms contracted now in fruitless strife, Now wildly at full length, Towards the crowd in vain for pity spread,... They force her on, they bind her to the dead." —Kehama, i. 12.

In all the poem and its copious notes, the word suttee does not occur.

[1815.—"In reference to this mark of strong attachment (of Sati for Siva), a Hindoo widow burning with her husband on the funeral pile is called suttee." —Ward, Hindoo, 2nd ed. ii. 25.]

1828.—"After having bathed in the river, the widow lighted a brand, walked round the pile, set it on fire, and then mounted cheerfully; the flame caught and blazed up instantly; she sat down, placing the head of the corpse on her lap, and repeated several times the usual form, 'Ram, Ram, Suttee; Ram, Ram, Suttee.' —Wanderings of a Pilgrim, i. 91-92.

1829.—"Regulation XVII. "A Regulation for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the Criminal Courts." —Passed by the G.-C. in C., Dec. 4.

1839.—"Have you yet heard in England of the horrors that took place at the funeral of that wretched old Ranjeet Singh? Poor wives, and seven slave-girls were burnt with him; not a word of remonstrance from the British Government." —Letters from Madras, 278.

1843.—"It is lamentable to think how long after our power was firmly established in Bengal, we, grossly neglecting the first and plainest duty of the civil magistrate, suffered the practices of infanticide and suttee to continue unchecked." —Macaulay's Speech on Gates of Somnauth.
1856. — "The pile of the sutee is unusually large; heavy cart-wheels are placed upon it, to which her limbs are bound, or sometimes a canopy of massive logs is raised above it, to crush her by its fall. . . . It is a fatal omen to hear the sutee’s groan; therefore as the fire springs up from the pile, there rises simultaneously with it a deafening shout of Victory to Umbal! Victory to Ranchor! and the horn and the hard rattling sound their loudest, until the sacrifice is consumed." — Rôs Môdh, ii. 435; [ed. 1878, p. 691].

1870. — A case in this year is recorded by Chevers, Ind. Med. Jurisp. 665.]

1871. — "Our bridal finery of dress and feast too often proves to be no better than the Hindu woman’s ‘bravery,’ when she comes to perform sutee." — Cornhill Mag. vol. xxiv. 675.


SWALLOW, SWALLOE, s. The old trade-name of the sea-slug, or tripang (q.v.). It is a corruption of the Bugi (Makassar) name of the creature, swâvâl (see Crawford’s Malay Dict.); [Scott, Malagun Words, 107].

1783. — "I have been told by several Bussigges that they sail in their Paduakan to the northern parts of New Holand . . . to gather Swallow (Biche de Mer), which they sell to the annual China junk at Macassar." — Forrest, V. to Mergui, 83.

SWALLY, SWALLOW, ROADS.

SWALLY MARINE, SWALLY HOLE, n.p. Swâvâl, the once familiar name of the roadstead north of the mouth of the Tapti, where ships for Surat usually anchored, and discharged or took in cargo. It was perhaps Ar. savâlîl, ‘the shores’ (?). [Others suggest Skt. Svâlalaya, ‘abode of Siva.’]

[1615. — "The Osinder proving so leaky through the worm in the foulness of the sea-water at Swally." — Foster, Letters, iv. 22. Also see Birdwood, Report on Old Rees. 209.]

1623. — "At the beach there was no kind of vehicle to be found; so the Captain went on foot to a town about a mile distant called Sohali . . . The Franks have houses there for the goods which they continually despatch for embarkation." — P. della Valle, ii. 503.

1675. — "As also passing by . . . eight ships riding at Surat River’s Mouth, we then came to Swally Marine, where were flying the Colours of the Three Nations, English, French, and Dutch . . . who here land and ship off all Goods, without molestation." — Fryer, 82.

1677. — "The 22d of February 1674 from Swally hole the Ship was despatched alone." — Ibid. 217.

1690. — "In a little time we happily arriv’d at Suablybar, and the Tide serving, came to an Anchor very near the Shouar." — Ovington, 163.

1727. — "One Season the English had eight good large Ships riding at Swally . . . the Place where all Goods were unloaded from the Shipping, and all Goods for Exportation were there ship’d off." — A. Hamilton, i. 106; [ed. 1744].

1841. — "These are sometimes called the inner and the outer sands of Swallow, and are both dry at low water." — Horburgh’s India Directory, ed. 1841, i. 474.

SWAMY, SAMMY, s. This word is a corruption of Skt. suâmin, ‘Lord.’ It is especially used in S. India, in two senses: (a) a Hindu idol, especially applied to those of Siva or Subramanyam; especially, as Sammy, in the dialect of the British soldier. This comes from the usual Tamil pronunciation sâmî. (b) The Skt. word is used by Hindus as a term of respectful address, especially to Brahmans.

a. —

1755. — "Towards the upper end there is a dark repository, where they keep their Swanme, that is their chief god." — Fees, 70.

1794. — "The gold might for us as well have been worshipped in the shape of a Sawny at Juggernaut." — The Indian Observer, p. 167.

1838. — "The Government lately presented a shawl to a Hindu idol, and the Government officer . . . was ordered to superintend the delivery of it . . . so he went with the shawl in his tonjân, and told the Brahmins that they might come and take it, for that he would not touch it with his fingers to present it to a Swanmy." — Letters from Madras, 183.

b. —

1516. — "These people are commonly called Jorgues (see JOGEE), and in their own speech they are called Zoame, which means Servant of God." — Barbaras, 99.


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 *Swamie-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 Muna Musjid and Palace are beautiful objects though held by infidels."—Letters written during the Siege of Delhi, by Hervey Greated, p. 112.

**SWAMY JEWELRY.** s. A kind of gold and silver jewelry, made chiefly at Trichinopoly, in European shapes covered with grotesque mythological figures.

[1880. — "In the characteristic *Swami* work of the Madras Presidency the ornamentation consists of figures of the Puranic gods in high relief, either beaten out from the surface, or affixed to it; whether by soldering, or wedging, or screwing them on."—Birdwood, Industr. Arts, 152.]

**SWAMY-PAGODA.** s. A coin formerly current at Madras; probably so called from the figure of an idol on it. Milburn gives 100 *Swamy Pagodas* = 110 Star Pagodas. A "three *swami* pagoda" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam *Swami* (a title of Krishna) and on the reverse Lakshmi and Rukmini (C.P.B.).

**SWATCH.** s. This is a marine term which probably has various applications beyond Indian limits. But the only two instances of its application are both Indian, viz., "the *Swatch* of No Ground," or elliptically "The *Swatch*," marked in all the charts just off the Ganges Delta, and a space bearing the same name, and probably produced by analogous tidal action, off the Indus Delta. [The word is not to be found in Smyth, *Sailor's Word-book.*]

1726.—In Valentijn's first map of Bengal, though no name is applied there is a space marked "no ground with 60 raam (fathoms) of line."

1863. — (Ganges). "There is still one other phenomenon. . . . This is the existence of a great depression, or hole, in the middle of the Bay of Bengal, known in the charts as the *Swatch* of No Ground."—Ferguson, on 'Recent Changes in the Delta of the Ganges, Qy. Jour. Geol. Soc., Aug. 1863.

1877. — (Indus). "This is the famous *Swatch* of no ground where the lead falls at once into 200 fathoms."—Burton, *Sind Revised*, 21.

[1878. — "He (Capt. Lloyd, in 1840) describes the remarkable phenomenon at the head of the Bay of Bengal, similar to that reported by Captain Selby off the mouths of the Indus, called 'the *Swatch* of no ground.' It is a deep chasm, open to seaward and very steep on the north-west face, with no soundings at 250 fathoms."—Markham, Mem. of Indian Surveys, 27.]

**SWEET APPLE,** s. An Anglo-Indian corruption of *sitaphal*, 'the fruit of Sita,' the Musk Melon, Fr. *Potiron*. *Cucurbita moschata* (see *CUSTARD-APPLE*.)

**SWEETOLEANDER,** s. This is in fact the common oleander, *Nerium odorum*, Ait.

1880.—"Nothing is more charming than, even in the upland valleys of the Mahrratta country, to come out of a wood of all outlandish trees and flowers suddenly on the dry winter bed of some mountain stream, grown along the banks, or on the little islets of verdure in mid (shingle) stream, with clumps of mixed tamarisk and lovely blooming *oleander*."—Birdwood, *MS. 9.*

**SWEET POTATO,** s. The root of *Batatas edulis*, Choisy (*Convolvulus Batatas*, L.), N.O. *Convolvulaceae*; a very palatable vegetable, grown in most parts of India. Though extensively cultivated in America, and in the W. Indies, it has been alleged in various books (e.g. in *Eng. Cyclop. Nat. Hist. Section*, and in Drury's *Useful Plants of India*), that the plant is a native of the Malay islands. The *Eng. Cyc.* even states that *batatas* is the Malay name. But the whole allegation is probably founded in error. The Malay names of the plant, as given by Crawfur'd, are *Kaledek*, *Ubi Java*, and *Ubi Kastilia*, 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-kand*, P.—Ar., literally 'sugar-candy,' a name equally suggesting that it is
not indigenous among them. And in fact when we turn to Oviedo, we find the following distinct statement:

"Batatas are a staple food of the Indians, both in the Island of Spagnola and in the others . . . and a ripe Batata properly dressed is just as good as a marchpane twist of sugar and almonds, and better indeed. . . . When Batatas are well ripened, they are often carried to Spain, i.e., if the voyage be a quiet one; for if there be delay they get spoilt at sea. I myself have carried them from this city of S. Domingo to the city of Avila in Spain, and although they did not arrive as good as they should be, yet they were thought a great deal of, and reckoned a singular and precious kind of fruit." —In Ramusio, iii. f. 134.

It must be observed however that several distinct varieties are cultivated by the Pacific islanders even as far west as New Zealand. And Dr. Bretschneider is satisfied that the plant is described in Chinese books of the 3rd or 4th century, under the name of Kan-chu (the first syllable = 'sweet'). See B. on Chin. Botan. Words, p. 13. This is the only good argument we have seen for Asiatic origin. The whole matter is carefully dealt with by M. Alph. De Candolle (Origine des Plantes cultivées, pp. 43-49), concluding with the judgment: "Les motifs sont beaucoup plus forts, ce me semble, en faveur de l'origine américaine."

The "Sanskrit name" Ruktaloo, alleged by Mr. Piddington, is worthless. Ālā is properly an esculent Arum, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. Raktālō, more commonly rat-ālīg, is in Bengal the usual name of the Yam, no doubt given first to a highly-coloured kind, such as Dioscorea purpurea, for rakt- or rat-ālī 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 Brazilwood (q.v.). The batata is clearly the 'potato' of the fourth and others of the following quotations. [See Watt, Econ. Dict. iii. 117 seqq.]

1519.—"At this place (in Brazil) we had refreshment of victuals, like fowls and meat of calves, also a variety of fruits, called batata, pigne (pine-apples), sweet, of singular goodness. . . ."—Pigafetta, E.T. by Lord Stanley of A., p. 43.

1540.—"The root which among the Indians of Spagnola Island is called Batata, the negroes of St. Thomè (C. Verde group) called Iguname, 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 Equinocial, 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."—Giról. Benzoní, Hak. Soc. 86.

1558.—"Wee met with sixee and seventee sayles of Canoes full of Sauages, who came off to Sea vnto vs, and brought with them in their Boates, Plantans, Cocos, Potato-roots, and fresh fish."—Voyage of Master Thomas Candesk, Purchas, i. 86.

1600. —"The Batatas are somewhat redder of colour, and in forme almost like Linnwass (see YAM), and taste like Earthnuts."—In Purchas, ii. 957.

1615.—"I took a garden this day, and planted it with Pottatos brought from the Liqueua, a thing not yet planted in Japan. I must pay a tax, or 5 shillings sterling, per annum for the garden."—Cocks's Diary, i. 11.

1645.—". . . patatate; c'est vne racine comme naeune, mais plus longue et de couleur rouge et jaune: cela est de tres-bon goust, mais si l'on en mange souuent, elle degouste fort, et est assez ventuse."—Moquet, Voyages, 83.

1764.—"Here let Potatos mantle o'er the ground, Sweet as the cane-juice is the root they bear."—Graining, Bk. iv.

SYCE, s. Hind. from Ar. sātś. 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. ghorāviolā (see GORA-WALLAH). The Ar. verb, of which sātś is the participle, seems to be a loan-word from Syriac, sāwš, 'to coax.'

[1759.—In list of servants' wages: "Syce, Rs. 2."—In Long, 182.]

1779.—"The bearer and scise, when they returned, came to the place where I was, and laid hold of Mr. Ducarell. I took hold of Mr. Sheedy and cried him up. The bearer and scise took Mr. Ducarell out. Mr. Keeble was standing on his own house looking, and asked, 'What is the matter'
The bearer and sciss said to Mr. Keeble, ‘These gentlemen came into the house when my master was out.’—Evidence on Trial of Grand v. Francis, in Echoes of Old Calcutta, 230.

1810.—‘The syce, or groom, attends but one horse.’—Williamson, V.M. i. 254.

c. 1858 —

‘Tandis que les cais veillent les chiens rodeurs.’

Lecote de Liste.

SYCEE, s. In China applied to pure silver bullion in ingots, or shoes (q.v.). The origin of the name is said to be si (pron. at Canton sai and set) = se, i.e. fine silk; and we are told by Mr. Giles that it is so called because, if pure, it may be drawn out into fine threads. [Linschoten (1598) speaks of: ‘Peeces of cut silver, in which sort they pay and receive all their money’ (Hak. Soc. i. 132).]

1711.—‘Formerly they used to sell for Sisee, or Silver full fine; but of late the Method is alter’d.’—Lockyer, 135.

SYRAS, CYRUS. See under CYRUS.

SYRIAM. n.p. A place on the Pegu R., near its confluence with the Rangoon R., six miles E. of Rangoon, and very famous in the Portuguese dealings with Pegu. The Burmese form is Than-byang, but probably the Talaing name was nearer that which foreigners give it. [See Burma Gazetteer, ii. 672. Mr. St John (J. R. As. Soc., 1894, p. 151) suggests the Mwn word sarang or siring, ‘a swinging cradle.’] Syriam was the site of an English factory in the 17th century, of the history of which little is known. See the quotation from Dalrymple below.

1587.—‘To Cirion a Port of Pegu come ships from Mecca with woollen Cloth, Scarlets, Velvets, Opium, and such like.’—R. Fitch, in Hakl. ii. 395.

1600.—‘I went thither with Philip Brito, and in fifteen days arrived at Sirian the chiefie Port in Pegu. It is a lamentable spectacle to see the bankes of the Rivers set with infinite fruit-bearing trees, now overwhelmed with ruins of gilded Temples, and noble edifices; the wayses and fields full of skulls and bones of wretched Peguans, killed or famished, and cast into the River in such numbers that the multitude of carkasses prohibith the way and passage of ships.’—The Jesuit Andrew Boves, in Purchas ii. 1748.

c. 1606.—‘Philip de Brito issued an order that a custom-house should be planted at Serian (Serito), at which duties should be paid by all the vessels of this State which went to trade with the kingdom of Pegu, and with the ports of Martavan, Tavay, Tenasserim, and Juncalon. Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortress of Serian.’—Boiarro, 135.

1635.—‘9th. That the Old house and Ground at Syrian, formerly belonging to the English Company, may still be continued to them, and that they may have liberty of building dwelling-houses, and warehouses, for the securing their Goods, as shall be necessary, and that more Ground be given them, if what they formerly had be not sufficient.’ Petition presented to the K. of Burma at Ava, by Ed. Fleetwood; in Dalrymple, O.R. ii. 374.

1728.—Zierjang (Syriam) in Valentinj, Choro, &c., 127.

1727.—‘About 60 Miles to the Eastward of China Backaar (see CHINA-BUCKER) is the Bar of Syrian, the only port now open for Trade in all the Pegu Dominions. . . . It was many Years in Possession of the Portuguese, till by their Insolence and Pride they were obliged to quit it.’—A. Hamilton, ii. 31-32; [ed. 1741].

SYUD, s. Ar. sayjid, ‘a lord.’ The designation in India of those who claim to be descendants of Mahommed. But the usage of Sayyid and Sharif varies in different parts of Mahommedan Asia. [‘As a rule (much disputed) the Sayyid is a descendant from Mahommed through his grandchild Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword’ (Burton, Ar. Nights, iv. 209).]

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.’—Clavisio, § exiv. (Markham, p. 141-2).

1869.—‘Il y a dans l’Inde quatre classes de musulmans : les Sayyids ou descendants de Mahomet par Huçain, les Schaitiks ou Arabes, nommés vulgairement Maures, les Pathans ou Afgans, et les Mogols. Ces quatre classes ont chacune son ordre à la religion de saints personnages, qui sont souvent désignés par ces dénominations, et par d’autres spécialement consacrées à chacune d’elles, telles que Mir pour les Sayyids, Khânon pour les Pathans, Mirzâ, Beg, Agâ, et Khedja pour les Mogols.’—Garçin de Tassy, Religion Mus. dans l’Inde, 22.
The learned author is mistaken here in supposing that the obsolete term Moor was in India specially applied to Arabs. It was applied, following Portuguese custom, to all Mohammedans.

Tabasheer, s. 'Sugar of Bamboo.' A siliceous substance sometimes found in the joints of the bamboo, formerly prized as medicine, [also known in India as Bānslochan or Bānskātpār]. The word is Pers. tabāshīr, but that is from the Skt. name of the article, tvakkṣhīra, and tava-kṣhīra. The substance is often confounded, in name at least, by the old Materia Medica writers, with spodiūm, and is sometimes called ispodio di canna. See Ces. Federici below. Garcia De Orta goes at length into this subject (f. 193 seqq.). [See SUGAR.]

c. 1150.—"Tanah (miswritten Banah) est une jolie ville située sur un grand golfe. . . . Dans les montagnes environnantes croissent le . . . kana et le . . . tabāshīr. . . . Quant au tēbachir, on le fâsile en le mélangeant avec de la cendre d’ivoire; mais le véritable est celui qu’on extrait des racines du roseau dit . . . al Sharktī."—Ediri, i. 179.

1563.—"And much less are the roots of the cane tabaxer; so that according to both the translations Avicena is wrong; and Averrois says that it is charcoal from burning the canes of India, whence it appears that he never saw it, since he calls such a white substance charcoal."—Garcia, f. 159v.

c. 1570.—"Il Spodio si congela d’acqua in alcune canne, e io n’ho trovato assai nel Pegò quando facendo fabricar la mia casa,"—Ces. Federici, in Ranzo, iii. 397.

1578.—"The Spodiūm or Tabaxir of the Persians . . . was not known to the Greeks."—Aeosta, 295.

c. 1580.—"Spodium Tabaxir vocant, quo nomine vulgar pharmacopœorum Spodinum factitium, quippe metallicum, intelligent. At eruditiores viri eo nomine lacrymam quandam, ex caudice arboris procerae in India nascentis, albicantem, odoratam, facultatis refrigeratoriae, et cor maxime roborantis iidem intelligent."—Prosper Alpinus, Rever Amptguriam, Lib. III. vii.

1598.—". . . these Mambus have a certain Matter within them, which is (as it were) the pith of it. The Indians call it Sugar Mambu, which is as much as to say, as Sugar of Mambu, and is a very deep Medicinal thing much esteemed, and much sought for by the Arabians, Persians, and Moors, that call it Tabaxir."—Linschoten, p. 104; [Hak. Soc. ii. 56].

1837.—"Allied to these in a botanical point of view is Saccharum officinarum, which has needlessly been supposed not to have yielded saccharum, or the substance known by this name to the ancients; the same authors conjecturing this to be Tabasheer. . . . Considering that this substance is pure sīlac, it is not likely to have been arranged with the honeys and described under the head of pera Sākharōn melōn."—Royle on the Ant. of Hindoo Medicine, p. 83. This confirms the views expressed in the article SUGAR.

1854.—"In the cavity of these cylinders water is sometimes secreted, or, less commonly, an opaque white substance, becoming opaline when wetted, consisting of a flinty secretion, of which the plant divests itself, called Tabasheer, concerning the optical properties of which Sir David Brewster has made some curious discoveries."—Engl. Cyc. Nat. Hist. Section, article Bamboo.

Tabby, s. Not Anglo-Indian. A kind of watered silk stuff; Sp. and Port. tabó, Ital. tabino, Fr. tapis, from Ar. 'attābi, the name said to have been given to such stuffs from their being manufactured in early times in a quarter of Baghdad called al-āttābiyā; and this derived its name from a prince of the Omaniyat family called 'Attāb. [See Burton, Ar. Nights, ii. 371.]

12th cent.—"The 'Attābiyā . . . here are made the stuffs, called 'Attābiyā, which are silks and cottons of divers colours."—Ibn Jubair, p. 227.

[c. 1220.—"'Attabi." See under SUC-LAT.]

Taboot, s. The name applied in India to a kind of shrine, or model of a Mahomedan mausoleum, of flimsy material, intended to represent the tomb of Husain at Kerbela, which is carried in procession during the Moharram (see Herklotz, 2nd ed. 119 seqq., and Garcin de Tassy, Rel. Musulm. dans l’Inde, 36). [The word is Ar. tabāt, 'a wooden box, coffín.' The term used in N. India is toōziyā (see TAZEEA.).]

1856.—"There is generally over the vault in which the corpse is deposited an oblong monument of stone or brick (called 'tarkeebeh') or wood (in which case it is called 'taboot')."—Lane, Mod. Egypt., 5th ed. i. 200.]

Tack-Ravan, s. A litter carried on men's shoulders, used only by royal personages. It is Pers. takht-rāvdā, 'travelling-throne.' In the Hindi of
Behar the word is corrupted into tartarván.

[c. 1660.—"... several articles of Chinese and Japan workmanship; among which were a pateky and a tact-ravan, or travelling throne, of exquisite beauty, and much admired."—Ierwier, ed. Constable, 125; in 370, tact-ravan.

[1753.—"Mahommed Shah, emperor of Hindostan, seated in a royal litter (tahkt raván, which signifies a moving throne) issued from his camp. ..."—Hawway, iv. 169.]

**TAEL,** s. This is the trade-name of the Chinese ounce, viz., ⅓ of a catty (q.v.); and also of the Chinese money of account, often called "the ounce of silver," but in Chinese called liang. The standard liang or taiel is, according to Dr. Wells Williams, =579.84 grs. troy. It was formerly equivalent to a string of 1000 tsien, or (according to the trade-name) cash (q.v.). The China tael used to be reckoned as worth 6s. 6d., but the rate really varied with the price of silver. In 1879 an article in the Fortnightly Review puts it at 5s. 7½d. (Sept. p. 362); the exchange at Shanghai in London by telegraphic transfer, April 13, 1885, was 4s. 9½d.; [on Oct. 3, 1901, 2s. 7½d.]. The word was apparently got from the Malays, among whom tail or tahil is the name of a weight; and this again, as Crawford indicates, is probably from the India tola (q.v.). [Mr. Pringle writes: "Sir H. Yule does not refer to such forms as tahé (see below), taies (plural in Fryer's New Account, p. 210, sub Machaó), Tayé (see quotation below from Saris), tayés (see quotation below from Moquet), or taey, and taeyés (Philip's translation of Linschoten, Hak. Soc. i. 149). These probably come through the medium of the Portuguese, in which the final l of the singular taél is changed into s in the plural. Such a form as taéis might easily suggest a singular wanting the final s, and from such a singular French and English plurals of the ordinary type would in turn be fashioned" (Diary Ft. St. Geo., 1st ser. ii. 126).]

The Chinese scale of weight, with their trade-names, runs: 16 taels = 1 catty, 100 catties = 1 pecul = 13⅓ lbs. avoird. Milburn gives the weights of Achin as 4 copangs (see KOPANG) = 1 mace, 5 mace = 1 mayam, 16 mayam = 1 tale (see TAEL), 5 tales = 1 buncal, 20 buncals = 1 catty, 200 catties = 1 bahar; and the catty of Achin as = 2 lbs. 1 oz. 13 dr. Of these names, mace, tale and bahar (qq.v.) seem to be of Indian origin, mayam, bangkat, and kati Malay.

1540.—"And those three junks which were then taken, according to the assertion of those who were aboard, had contained in silver alone 200,000 taels (tari), which are in our money 300,000 cruzadós, besides much else of value with which they were freighted."—Pinto, cap. xxxv.

1598.—"A Tael is a full ounce and a halfe Portingale weight."—Linschoten, 44; [Hak. Soc. i. 149].

1599.—"Est et ponders genus, quod Tael vocant in Malacea, Taél unum in Malacea pender 16 masas."—De Bry, ii. 64.

"Four hundred cashes make a coupur (see KOBANG). Four coupurs are one mas. Four masses make a Perdaw (see PARDAO). Four Perdaws make a Tayel."—Capt. T. Davis, in Purchas, i. 128.

c. 1608.—"Bezar stones are thus bought by the Taile ... which is one Ounce, and the third part English."—Saris, in do., 302.

1613.—"A Taye is five shillinge sterling."—Saris, in do. 369.

1643.—"Les Portugais sont fort desirieux de ces Chinois pour esclaves ... il y a des Chinois faictes à ce mestier ... quans ils voyent quelque beau petit garçon ou fille ... les eluent par force et les cachent ... puis viennent sur la rüe de la mer, ou ils s¢uant que sont les trafiquans à qui ils les vendent 12 et 15 tayes chacun, qui est enuiron 25 escus."—Moquet, 342.

1656.—"Un Religieux Chinois qui a esté surpris avec des femmes de debanché ... l'on a perçé le col avec vn fer chaud; à ce fer est attaché vn chaisin de fer d'environ dix brasses qu'il est obligé de traîner jusques à ce qu'il ait apporté au Couent trente theylas d'argent qu'il faut qu'il amasse en demandant l'amoinsse."—In Thévet, Divers Voyages, ii. 67.

[1683.—"The abovesaid Musk weyes Cattée 10: tahé 14: Mas 03. ..."—Pringle, Diary Ft. St. Geo., 1st ser. ii. 34.]

**TAHSEELDAR,** s. The chief (native) revenue officer of a subdivision (taksid, conf. Pergunnah, Talook) of a district (see ZILLAH). Hind. from Pers. taksidar, and that from Ar. taksil, 'collection.' This is a term of the Mahommedan administration which we have adopted. It appears by the quotation from Williamson that the term was formerly employed in Calcutta to designate the cash-keeper in a firm or private establishment, but this use is long obsolete.
TALAING.

Possibly there was a confusion with Tahsildar, ‘a cashier.’

1772.—“Tahsildar, or Seeward, an officer employed for a monthly salary to collect the revenues.”—Glossary, in Verelst, View of Bengal, a.v.

1799.—“... He (Tippoo) divided his country into 37 Provinces under Dewans (see DEWAUN)... and he subdivided these again into 1025 inferior districts, having each a Tahsildar.”—Letter of Munro, in Life, i. 215.

1808.—“... he continues to this hour tehsildar of the petty pergunnah of Shekopore.”—Fifth Report, 583.

1810.—“... the sicerar, or tusseeldar (cash-keeper) receiving one key, and the master retaining the other.”—Williamson, V.M. i. 209.

1826.—“... I told him ... that I was the bearer of letters to his head collector or Thuseeldam (sic) there.”—Pandurang Hari, ed. 1873, i. 155.

TAILOR-BIRD. s. This bird is so called from the fact that it is in the habit of drawing together “one leaf or more, generally two leaves, on each side of the nest, and stitches them together with cotton, either woven by itself, or cotton thread picked up; and after putting the thread through the leaf, it makes a knot at the end to fix it” (Jerdon). It is Orthotomos longicauda, Gmelin (sub-fam. Drymoicinæ).

1813.—“Equally curious in the structure of its nest, and far superior (to the baya) in the variety and elegance of its plumage, is the tailor-bird of Hindostan” (here follows a description of its nest).—Forbes, Or. Mem., 2nd ed. i. 33.

1883.—“Clear and loud above all ... sounds the to-whee, to-whee, to-whee of the tailor-bird, a most plain-looking little greenish thing, but a skilful workman and a very Beaconsfield in the matter of keeping its own counsel. Aided by its industrious spouse, it will, when the monsoon comes on, spin cotton, or steal thread from the durzee, and sew together two broad leaves of the laurel in the pot on your very doorstep, 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, 115.

TAJ. s. Pers. tâj, ‘a crown.’ The most famous and beautiful mausoleum in Asia; the Taj Mahal at Agra, erected by Shah Jahan over the burial-place of his favourite wife Mumtâz-i-Mahal (‘Ornament of the Palace’) Banû Begam.

1663.—“I shall not stay to discourse of the Monument of Ekbar, because whatever beauty is there, is found in a far higher degree in that of Taj-Mahal, which I am now going to describe to you... judge whether I had reason to say that the Mausoleum, or Tomb of Taj-Mahal, is something worthy to be admired. For my part I do not yet well know, whether I am somewhat infected still with Indianisms; but I must needs say, that I believe it ought to be reckoned amongst the Wonders of the World...”—Bernier, E.T. 94-96; [ed. Constable, 293].

1865.—“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 Tasmacan, to which all strangers must come, that they should admire it. The Tasmacan ([Tâj-i-nûkân, ‘Place of the Taj’] is a great Bazar, or Market-place, comprised of six great courts, all encompass’d with Portico’s; under which there are Warehouses for Merchants. The Monument of this Beyam or Sultaness, stands on the East side of the City... I saw the beginning and compleating of this great work, that cost two and twenty years labour, and 20,000 men always at work.”—Tavernier, E.T. ii. 50; [ed. Ball, i. 109].

1856.—“... But far beyond compare, the glorious Taj, Seen from old Agra’s towering battlements, And mirrored clear in Jumna’s silent stream; Sun-lighted, like a pearly diadem Set royal on the melancholy brow Of withered Hindostan; but, when the moon Dims the white marble with a softer light, Like some queened maiden, veiled in dainty lace, And waiting for her bridegroom, stately, pale, But yet transcendent in her loveliness,” The Banyan Tree.

TALAING, n.p. The name by which the chief race inhabiting Pegu (or the Delta of the Irawadi) is known to the Burmese. The Talaings were long the rivals of the Burmese, alternately conquering and conquered, but the Burmese have, on the whole, so long predominated, even in the Delta, that the use of the Talaing language is now nearly extinct in Pegu proper, though it is still spoken in Martaban, and among the descendants of emigrants into Siamese territory. We have adopted the name from the Burmese to designate the race, but their own name for their people is Môn or Màn (see MONE).

Sir Arthur Phayre has regarded the name Talaing as almost undoubtedly a form of Telinga. The reasons given
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are plausible, and may be briefly stated in two extracts from his Essay On the History of Pegu (J. As. Soc. Beng., vol. xlii. Pt. i.): "The names given in the histories of Tha-htun and Pegu to the first Kings of those cities are Indian; but they cannot be accepted as historically true. The countries from which the Kings are said to have derived their origin may be recognised as Karnāta, Kalinga, Venga and Vizianagaram probably mistaken for the more famous Vijayanagar. The word Talingana never occurs in the 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 Rāmānya by settlers from Talingana, satisfactorily accounts for the name Talaing, by which the people of Pegu are known to the Burmese and all peoples of the west. But the Peguans call themselves by a different name ... Mun, Mwn, or Mon" (ibid. p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talaing archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of 18th century) the name Talaing was entirely unknown as an appellation of the Muns, and that it nowhere occurs in either inscriptions or older palm-leaves, and that by all nations of Further India the people in question is known by names related to either Mun or Pegu. He goes on: "The word 'Talaing' is the term by which the Muns acknowledged their total defeat, their being vanquished and the slaves of their Burmese conqueror. They were no longer to bear the name of Muns or Peguans. Alompra stigmatized them with an appellation suggestive at once of their submission and disgrace. Talaing means" (in the Mun language) "'one who is trodden under foot, a slave.'... Alompra could not have devised more effective means to extirpate the national consciousness of a people than by burning their books, forbidding the use of their language, and by substituting a term of abject reproach for the name under which they had maintained themselves for nearly 2000 years in the marine provinces of Burma. The similarity of the two words 'Talaing' and 'Telingana' is purely accidental; and all deductions, historical or etymological ... from the resemblance ... must necessarily be void ab initio" (Notes on Early Hist. and Geog. of Br. Burma, Pt. ii. pp. 11-12, Rangoon, 1884).

Here we leave the question. It is not clear whether Prof. F. gives the story of Alompra as a historical fact, or as a probable explanation founded on the etymology. Till this be clear we cannot say that we are altogether satisfied. But the fact that we have been unable to find any occurrence of Talaing earlier than Symes's narrative is in favour of his view.

Of the relics of Talaing literature almost nothing is known. Much is to be hoped from the studies of Prof. Forchhammer himself.

There are linguistic reasons for connecting the Talaing or Mun people with the so-called Kolarian tribes of the interior of India, but the point is not yet a settled one. [Mr. Baines notes coincidences between the Mon and Munda languages, and accepts the connection of Talaing with Telinga (Census Report, 1891, i. p. 128).]

1795.—"The present King of the Birmans ... has abrogated some severe penal laws imposed by his predecessors on the Taliens, or native Peguers. Justice is now impartially distributed, and the only distinction at present between a Birman and a Talien, consists in the exclusion of the latter from places of public trust and power."—Symes, 183.

TALAPOIN, s. A word used by the Portuguese, and after them by French and other Continental writers, as well as by some English travellers of the 17th century, to designate the Buddhist monks of Ceylon and the Indo-Chinese countries. The origin of the expression is obscure. Monseigneur Fallegin, in his Desc. du Royaume Thaï ou Siam (ii. 23) says: "Les Européens les ont appelés talapoin, probablement du nom de l'éventail qu'ils tiennent à la main, lequel s'appelle talapet, qui signifie feuille de palmier." Childers gives Talapannam, Pali, 'a leaf used in writing, &c.' This at first sight seems to have nothing to support it except similarity of sound; but the quotations from Pinto throw some possible light, and afford probability to this origin, which is also accepted by
TALAPOIN.

Koeppe {Rel. des Buddh. i. 331 note}, and by Bishop Bigandet (J. Ind. Archiv. iv. 220). [Others, however, derive it from Pegum Talapoon, tala (not tila), 'lord; poin, 'wealth.]

c. 1554.—"... hão procéssão... na qual se afirmou... que hão quarenta mil Sacerdotes... dos quao muytos tinham diferentes idignidades, como erão Grepos (?), Talapegros, Rolins, Nepeos, Bicos, Socareet e Chanfreuchoes, os quao todas pelas vestiduras, de que hão ornados, e pelas divisas, e insignias, que tevarão nas mãos, se conhecido, quao erão... de sobrado..."—F. M. Pinto, ch. clx. Thus rendered by Cogan: "A Procession... it was the common opinion of all, that in this Procession were 40,000 Priests... most of them of were of different dignities, and called Grepos, Tala-gegros (&c.). Now by the ornaments they wear, as also by the devices and ensigns which they carry in their hands, they may be distinguished."—p. 213.

"O Chabatania lhe mandou hão carta por hum seu Grepo Talapoy, religioso já de idade de oitenta annos."—Pinto, ch. xlix. By Cogan: "The Chabatina sent the King a Letter by one of his Priests that was fourscore years of age."—Cogan, 199.

[1656.—"Talapoons." See under COS-MIN.]

c. 1583.—"... Si vegno la case di legno tutte dorate, ornate di bellissimi giardini fatti alla loro vnsana, nelle quali habitano tutti i Talapoi, che son i loro Frati, che stanno a governo del Pagodo."—Gasparo Balbi, f. 96.

1586.—"There are... many good houses for the Talapoons to preach in."—R. Fitch, in Hakl. ii. 93.

1597.—"The Talipois persuaded the Jangoman, brother to the King of Pegu, to vsurpe the Kingdome, which he refused, pretending his Oath. They replied that no Religion hindered, if he placed his brother in the Vokat, 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 these Kingdoms many persons belonging to different Religious Orders; one of which in Pegu they call Tal-a-pois."—Conto, V. vi. 1.

1599.—"Whilst we looked on these temples, wherin these horrid idols sat, there came the Aracan Talapoys, or Priests, and fell down before the idols."—Walter Schulze, Reisen, 77.

1689.—"S'il vous arrive de ferner la bouche aux Talapoons et de mettre en évidence leurs erreurs, ne vous attendez qu'à les avoir pour ennemis implacables."—Lett. Édit. xxv. 64.

1690.—"Their Religious they call Talapo, who are not unlike mendicant Fryers, living upon the Aims of the People, and so highly venerated by them that they would be glad to drink the Water wherein they wash their Hands."—Orington, 592.

1696.—"... à permettre l'entrée de son royaume aux Talapoons."—La Bruyère, Caractères, ed. Jouast, 1881, ii. 305.

1725.—"This great train is usually closed by the Priests or Talapoys and Musicians."—Valentijn, 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. Hamilton, i. 151; [ed. 1744, i. 152].

"The great God, whose Adoration is left to their Talapoys or Priests."—Ibid. ii.; [ed. 1744, ii. 54].

1759.—"When asked if they believed the existence of any Superior Being, they (the Carionners (Carens)) replied that the Bûrahmãhs and Pegu Talapoons told them so."—Letter in Dalrymple, Or. Rep. i. 100.


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 louse, took up his abode in his favourite garment."—Sangermano, p. 20.

1880.—"The Phongyes (Poonges), or Buddhist Monks, sometimes called Talapoins, a name given to them, and introduced into Europe by the Portuguese, from their carrying a fan formed of tala-pat, or palm-leaves."—Sayy. Rev., Feb. 21, p. 266, quoting Bp. Bigandet.

TALEE, s. Tam. tãli. A small trinket of gold which is fastened by a string round the neck of a married woman in S. India. It may be a curious question whether the word may not be an adaptation from the Ar. tahli, "qui signifie proprement: prononcer la formule la ïlaha ïllah ïllâk..." Cette formule, écrite sur un morceau de papier, servait d'amulet... le tout était renfermé dans un étui auquel on donnât le nom de tahli (Dozy & Engelmann, 346).

These Mahomedan tahlis were worn by a band, and were the origin of the Span. word tæli, 'a baldrick.' [But the talee is a Hindu, not a Mahomedan ornament, and there seems no
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TALIPOT.

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The doubt that it takes its name from Skt. tala, 'the palmrya' (see TALIPOT), it being the original practice for women to wear this leaf dipped in saffron-water (Mad. Gloss, s.v. Logan, Malabar, i. 134).] The Indian word appears to occur first in Abraham Rogerius, but the custom is alluded to by early writers, e.g. Gouvea, Symodo, 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."—Baldaeus, Zeylon (German), 408.

1674.—"The bridegroom attaches to the neck of the bride a line from which hang three little pieces of gold in honour of the three gods; and this they call Tale; and it is the sign of being a married woman."—Faria y Savia, Asia Port., ii. 707.

1704.—"Praeterea, quom moris hujus Regionis sit ut infantes sex vel septem annorum, interdum etiam in teneriori actate, ex genitorum consensu, matrimonium indissolubile de praesenti contrahant, per impositionem Tali, seu aureae tesserae nuptialis, uxorissi collo pensillis: missionarii mandamus ne hujusmodi irrita matrimonia inter Christianos fieri permittant."—Decree of Card. Tournon, in Norbert, Mem. Hist. i. 155.

1726.—"And on the betrothal day the Tale, or bride's betrothal band, is tied round her neck by the Brahman . . . and this she must not untie in her husband's life."—Valentijn, Chora. 51.

[1813.—". . . the tali, which is a ribbon with a gold head hanging to it, is held ready; and, being shown to the company, some prayers and blessings are pronounced; after which the bridegroom takes it, and hangs it about the bride's neck."—Forbes, Or. Mem. 2nd ed. ii. 312.]

TALIPOT, TARRYAR, s. A watchman (S. India). Tam. talayyari, [from tala, 'head,' a chief watchman].

1680.—"The Peons and Tarryars sent in quest of two soldiers who had deserted . . . returned with answer that they could show 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 Battee (see BATTA); also the Pedda Naigu was fined in like manner for his Tarryars."—Fort St. Geo. Cons., Feb. 10. In Notes and Ets., Madras, 1873, No. III. p. 3.

1693.—"Taliers and Peons appointed to watch the Black Town . . ."—In Wheeler, i. 267.

1707.—"Resolving to march 250 soldiers, 200 taliars, and 200 peons."—Ibid. ii. 74.

[1800.—"In every village a particular officer, called Taliiari, keeps watch at night, and is answerable for all that may be stolen."—Buchanan, Myore, i. 5.]

TALIPOT, s. The great-leaved fan-palm of S. India and Ceylon, Corypha umbraculifera, L. The name, from Skt. tala-pattra, Hind. talpat, 'leaf of the tala tree,' properly applies to the leaf of such a tree, or to the smaller leaf of the palmrya (Borassus flabeliformis), used for many purposes, e.g. for slips to write on, to make fans and umbrellas, &c. See OLLAH, PALMYRA, TALAPOIN. Sometimes we find the word used for an umbrella, but this is not common. The quotation from Jordamus, though using no name, refers to this tree. [Arrian says: "These trees were called in Indian speech tala, and there grew on them, as there grows at the tops of the palm-trees, a fruit resembling balls of wool" (Indika, vii.).]

c. 1328.—"In this India are certain trees which have leaves so big that five or six men can very well stand under the shade of one of them."—Fr. Jordamus, 29-30.

c. 1430.—"These leaves are used in this country for writing upon instead of paper, and in rainy weather are carried on the head as a covering, to keep off the wet. Three or four persons travelling together can be covered by one of these leaves stretched out." And again: "There is also a tree called tal, the leaves of which are extremely large, and upon which they write."—N. Conti, in India in the XV. Cent., 7 and 13.

1672.—"Talpets or sunshades."—Baldaeus, Dutch ed., 102.

1681.—"There are three other trees that must not be omitted. The first is Taliapot . . ."—Knox, 15.

"They (the priests) have the honour of carrying the Taliapot with the broad end over their heads foremost; which none but the King does."—Ibid. 74. [See TALAPOIN.]

1803.—"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-coat 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, 3rd ed. iii. 15.
1874.—"... dans les embrasures... s'étalaient des bananiers, des talipots..."—Franz, Souvenirs d'un Canaque, ch. iv.

1881.—"The lofty head of the talipot palm... the proud queen of the tribe in Ceylon, towers above the scrub on every side. Its trunk is perfectly straight and white, like a slender marble column, and often more than 100 feet high. Each of the fans that compose the crown of leaves covers a semi-circle of from 12 to 16 feet radius, a surface of 150 to 200 square feet."—Haecckel'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 Mahommedan clergy, so to call them. It is doubtless the corruption of some Ar. term, but of what it is not easy to say. Qu. talāmīzu, 'disciples, students'? [See Burton, Ar. Nights, ix. 165.] On this Prof. Robertson Smith writes: "I have got some fresh light on your Talisman.

"W. Bedwell, the father of English Arabists, in his Catalogue of the Chapters of the Turkish Alcoran, published (1615) along with the Mahommadis Imposturis, and Arabian Trudyman, has the following, from Postellus de Orbis Concordia, i. 13: 'Haec precatio (the fātīḥa) illis est communis ut nobis dominica; et ita quibusdum ad battologiam usque re- citatur ut centies idem, ut duo aut tria vocabula repetant dicendo, Al-hamdu lillah, hamdu lillah, hamdu lillah; et cetera ejus vocabula eodem modo. Idque facit in publica oratione Taalima, id est sacrificium, pro his qui negligenter orant ut aiunt, ut ea repetitione suppleat eorum erroribus... . . . Quidam medio in campo tam assidu, ut defensi consendant; alii circum-girando corpus,' etc.

"Here then we have a form without the s, and one which from the vowels seem to be tēlima, 'a very learned man.' This, owing to the influence of the guttural, would sound in modern pronunciation nearly as Taalima. At the same time tēlima 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 talāmī, a shortened form, recognised by Jawhari, and other lexicographers, of talāmīdīh, 'disciples.' That students should turn a penny by saying prayers for others is very natural." This, therefore, confirms our conjecture of the origin.

1398.—"They treated me civilly, and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their Cadini, i.e. of their bishops, and of their Talismani, i.e. of their priests."—Letter of Friar Pascal, in Cathay, &c., p. 235.

1471.—"In questa città è u na fossa d'acqua nel modo di u na fontana, la qual' è guardata da quelli suoi Thalassimani, cioè preti; quest' acqua dicono che ha gran verti contra la lebra, e contra le cauallette."—Giossa Barboro, in Ramusio, ii. f. 107.

1535.—"Non vi sarebbe più confusione S'a Damasco il Soldan desse l'assalto; Un muover d'arme, un correr di persone E di talismanni un girar d'altrì."—Ariosto, xviii. 7.

1554.—"Talismannos habent hominum genus templorum ministerio dicatum."—Busley, Epistol, i. p. 40.


1610.—"Some having two, some foure, some sise adjoyning turrets, exceeding high, and exceeding slender: tower aloft on the outside like the maine top of a ship... from which the Talismanni with elated voices (for they vse no bells) do congregate the people... . . ."—Sandy, p. 31.

c. 1630.—"The Fylali convers most in the Alcoran. The Dervisis are wandering wolves in sheepe clothing. The Talismanni regard the hours of prayer by turning the 4 hour'd glasse. The Muyezzin..."
TĀLIYAMĀR. 894 TAMARIND.

cric from the tops of Mosques, battaloguiz-
ing Lila Hyllula."—Sir T. Herbert, 267; [and see ed. 1877, p. 329].

1678.—"If he can read like a Clerk a Chapter out of the Alcoran . . . he shall be
crowned with the honour of being a Mullah or Talman . . ."—Fryer, 363.

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 Magnifi-
cence so pleased him, that he immediately
added a yearly Rent of 10,000 zechins to the
former Endowments, for the maintenance of
Imauns or Priests, Doctors of their Law,
Talismans and others who continually at-
tend 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.

TALLICA, s. Hind. from Ar ta'ali-
kah. An invoice or schedule.

1682.—" . . . that he . . . would send
another Droga (Daroga) or Customer on
purpose to take our Tallicas."—Hedges,
Diary, Dec. 26; [Hak. Soc. i. 60. Also see
under KUZZANNA].

TALOOK, s. This word, Ar. ta'ā-
luk, from root 'alak, 'to hang or
depend,' has various shades of mean-
ing in different parts of India. In
S. and W. India it is the subdivision of a
district, presided over as regards
revenue matters by a tahseeldar. In
Bengal it is applied to tracts of pro-
prietary land, sometimes not easily
distinguished from Zemindaries, and
sometimes subordinate to or dependent
on Zemindars. In the N.W. Prov.
and Oudh the ta'aluk is an estate the
profits of which are divided between
different proprietors, one being su-
erior, the other inferior (see TALOOK-
DAR). Ta'alluk is also used in Hind.
for 'department' of administration.

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 Chundermone demised to John Doe and
his assigns certain lands in the per-
gunnah Bullera . . . whereupon George III.,
by the Grace of God, of Great Britain,
France, and Ireland, King, Defender of the
Faith, and so forth, commanded the Sheriff
of Calcutta to give John Doe possession.
At this Mr. Shakespeare burst into fury,
and language which must have surprised
John Doe, proposed 'that a seawell be ap-
pointed for the collection of Patparrah
Talook, with directions to pay the same
into Bullera cutcherry.'"—Sir J. Stephen,
Nawomar and Impey, ii. 139-60. A saizkward
is 'an officer specially appointed to collect
the revenue of an estate, from the manage-
ment of which the owner or farmer has been
removed."—(Wilson).

TALOOKDĀR, s. Hind. from Pers.
ta'allukdār, 'the holder of a
ta'alluk' (see TALOOK) in either of the
senses of that word; i.e. either a
Government officer collecting the
revenue of a ta'alluk (though in this
sense it is probably now obsolete
everywhere), or the holder of an estate
so designated. The famous Talookdārs
of Oudh are large landowners, possess-
ing both villages of which they are
sole proprietors, and other villages, in
which there are subordinate holders,
in which the Talookdar is only the
superior proprietor (see Carnegie, Ku-
chari Technicalities).

1769.—" . . . intemates are frequently employed by the
Talookdārs to augment the
concourse to their lands."—Veredel, View
of Bengal, App. 233. In his Glossary he
defines "Talookdar, the Zemeen-dar of a
small district."

TAMARIND, s. The pod of the
tree which takes its name from that
product, Tamarindus indica, L., N.O.
Leguminosae. It is a tree cultivated
throughout India and Burma for the
sake of the acid pulp of the pod, which
is laxative and cooling, forming a most
refreshing drink in fever. The tree is
not believed by Dr. Brandis to be in-
digenous in India, but is supposed to
be so in tropical Africa. The origin
of the name is curious. It is Ar.
tamar-ul-Hind, 'date of India,' or
perhaps rather in Persian form, tamar-
ti-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 mer-
chant vessel, they force the merchants to
swallow a stuff called Tamarindi, mixed
in sea-water, which produces a violent
purging."—Marco Polo, 2nd ed., ii. 338.

1385.—'L’arbre appelé hammar, c’est
daire al-tamar-al-Hindi, est un arbre
sauvage qui couvre les montagnes.'—
Masudi-al-Asbār, in Not. et Ext. xiii. 175.

1563.—'It is called in Malavar pathi,
in Guzerat ambili, and this is the name they
have among all the other people of this
India; and the Arab calls it tamariindi,
because tamar, as you well know, is our
tamara, or, as the Castilians say, datil [i.e.
date], so that tamariindi 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. [Puli is the Malayal. name; ambilīti is probably Hind. imītī, Skt. anātikā, 'the tamarind'.]

c. 1580.—"In febribus verò pestilentibus, atque omnibus aliis ex putridiis, exurentibus, aquam, in qua multa copia Tamarindorum infusa fuerit cum saccharo ebibunt."—Prosper Alpinus (De Plantis Aegypt.) ed. Lugd. Bat. 1756, ii. 20.

1582.—"They have a great store of Tamarindos . . ."—Castaño de, by N.L. f. 94.

[1598.—"Tamarinde is by the Egypţiâns called Dervâlide (qu. dērâl-ayyûda, 'Our Lady's tree')."—Linschoten, Hak. Sac. ii. 121.]

1611.—"That wood which we cut for firewood did all hang traced with cobs of greene fruit (as big as a Bean-cod in England) called Tamerim; it hath a very sour taste, and by the Apothecaries is held good against the Scurvy."—N. Donston, in Purchas, i. 277.

[1623.—"Tamarinds, which the Indians call Hombele" (imītī, as in quotation from Garcia above).—P. della Valle, Hak. Sac. i. 92.]

1829.—"A singularly beautiful Tamarind tree (ever the most graceful, and amongst the most magnificent of trees). . . ."—Mem. of Col. Mountain, 93.

1857.—"The natives have a saying that sleeping beneath the 'Date of Hind' gives you fever, which you cure by sleeping under a nīm tree (Melia azelirachda), the lilac of Persia."—Burton, Sind Revisited, i. 92. The nīm (see NEEM) (pace Capt. Burton) is not the 'lilac of Persia' (see BUCKYE). The prejudice against encamping or sleeping under a tamarind tree is general in India. But, curiously, Bp. Pallegoix speaks of it as the practice of the Siamese 'to rest and play under the beneficent shade of the Tamarind.'—(Desc. du Royaume Tha ou Siam, i. 193).

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 (see SEER-FISH), and from the Lates calcarifer, known as Cockup in Calcutta; and a rather inferior quality from the Polyemmus (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."

TAMBERANE, s. Malayāl, tambrānī, 'Lord; God, or King.' It is a title of honour among the Nairs, and is also assumed by Saiva monks in the Tamil countries. [The word is derived from Mal. tam, 'one's own,' purdana, 'lord.' The junior male members of the Malayāl Raja's family, until they come of age, are called Tambānī, and after that Tambrānī. The female members are similarly styled Tambattī and Tamburattī (Logan, Malabar, iii. Gloss. s.v.).]

1510.—"Dice l'altro Tamara: zoae Per Dio! L'altro responde Tamaren: zoae Per Dio!"—Varthema, ed. 1517, f. 45.

[c. 1610.—"They (the Nairs) call the King in their language Tambiraine, meaning 'God.'"—Pyrard de Laval, Hak. Sac. i. 357.]

TANA, TANNA, n.p. Thāna, a town on the Island of Salsette on the strait ('River of Tana') dividing that island from the mainland and 20 m. N.E. of Bombay, and in the early Middle Ages the seat of a Hindu kingdom of the Konkan (see CONCAN), as well as a seaport of importance. It is still a small port, and is the chief town of the District which bears its name.

c. 1200.—"From Dhār southwards to the river Narbudda, nine; thence to Maharatdes . . . eighteen; thence to Konkan, of which the capital is Tana, on the seashore, twenty-five parasangs."—Al-Birānī, in Elliot, i. 60.

[c. 1150.—"Tana," miswritten Banah. See under TABASHEER.]

1298.—"Tana is a great Kingdom lying towards the West. . . There is much traffic here, and many ships and merchants frequent the place."—Marco Polo, Bk. III. ch. 27.

1321.—"After their blessed martyrdom, which occurred on the Thursday before Palm Sunday in Thana of India, I baptised about 60 persons in a certain city called Parocco, ten days' journey distant therefrom, and I have since baptised more than twenty, besides thirty-five who were baptised between Thana and Supara (Supara)."

—Letter of Friar Jordanus, in Cathay, &c., 226.

c. 1323.—"And having thus embarked I passed over in 28 days to Tana, where for the faith of Christ four of our Minor Friars had suffered martyrdom. . . . The land is under the dominion of the Saracens. . . ."

—Fr. Odoric, Ibid. i. 57-58.
1516. — "25 leagues further on the coast is a fortress of the before-named king, called Tana-Mayambu" (this is perhaps rather Bombay). — Barboza, 98.

1529. — "And because the norwest winds blew strong, winds contrary to his course, after going a little way he turned and anchored in sight of the island, where were stationed the foists with their captain-in-chief Alixa, who seeing our fleet in motion put on his ears and assembled at the River of Tana, and when the wind came round our fleet made sail, and anchored at the mouth of the River of Tana, for the wind would not allow of its entering." — Correa, i. 290.

1673. — "The Chief City of this Island is called Tanaw; in which are Seven Churches and Colleges, the chiefest one of the Paulistanos (see Paulist). . . . Here are made good Stuff of Silk and Cotton." — Fryer, 73.

**TANADA, THANADA.** s. A Police station. Hind. thānā, thānād, [Skt. sthāna, 'a place of standing, a post']. From the quotation following it would seem that the term originally meant a fortified post, with its garrison, for the military occupation of the country; a meaning however closely allied to the present use.

c. 1640-50. — "Thānā means a corps of cavalry, matchblockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the Thānāh, and to despatch provisions (rasad, see Russud) to the next Thānāh." — Padishāh nāmah, quoted by Blochmann, in Atn, 1. 345.

**TANADAR, THANADAR.** s. The chief of a police station (see TANA), Hind. thānādar. This word was adopted in a more military sense at an early date by the Portuguese, and is still in habitual use with us in the civil sense.

1516. — In a letter of 4th Feb. 1515 (i.e. 1516), the King Don Manoel constitutes João Machado to be Tanadar and captain of land forces in Goa. — Archiv. Port. Orient. fasc. 5, 1-3.

1519. — "Senhor Duarte Pereira; this is the manner in which you will exercise your office of Tanadar of this Isle of Typhoari (i.e. Goa), which the Senhor Capitão will not encharge you with." — Ibid., p. 35.

c. 1548. — "In Agaci is a great mosque (wizyutu), which is occupied by the tenadars, but which belongs to His Highness; and certain petayas, (yards?) in which bate (paddy) is collected, which also belong to His Highness." — Tombo in Subsidios, 216.

1602. — "So all the force went aboard of the light boats, and the Governor in his bastard-galley entered the river with a grand clangour of music, and when he was in mid-channel there came to his galley a boat, in which was the Tanadar of the City (Dabul), and going aboard the galley presented himself to the Governor with much humility, and begged pardon of his offences. . . ." — Conso, IV. i. 9.

[1513. — "The third in succession was a Tañdar, or petty officer of a district. . . ." — Fortes, Or. Mem. 2nd ed. ii. 5.]

**TANGA.** s. Mahr. ūnā, Turki tanga. A denomination of coin which has been in use over a vast extent of territory, and has varied greatly in application. It is now chiefly used in Turkestan, where it is applied to a silver coin worth about 7/3d. And Mr. W. Erskine has stated that the word tanga or tanka is of Chagatay Turki origin, being derived from hang, which in that language means ‘white’ (H. of Barber and Humayun, i. 546).

Though one must hesitate in differing from one usually so accurate, we must do so here. He refers to Josafa Barbaro, who says this, viz. that certain silver coins are called by the Mingrelians tetari, by the Greeks aspri, by the Turks akha, and by the Zagas tconj, all of which words in the respective languages signify ‘white.’ We do not however find such a word in the dictionaries of either Vambery or of Pavet de Courteille; the latter only having tangah, ‘fer-blanc.’ And the obvious derivation is the Skt. tanka, ‘a weight (of silver) equal to 4 marshas . . . a stamped coin.’ The word in the forms takā (see TUCKA) and tanga (for these are apparently identical in origin) is, “in all dialects, laxly used for money in general” (Wilson).

In the Lahore coinage of Mahmud of Ghazni, a.h. 418-419 (A.D. 1027-28), we find on the Skt. legend of the reverse the word tanka in correspondence with the dīrham of the A. obverse (see Thomas, Pathan Kings, p. 49). Tanka or Tanga seems to have continued to be the popular name of the chief silver coin of the Delhi sovereigns during the 13th and first part of the 14th centuries, a coin which was substantially the same with the rupee (q.v.) of later days. In fact this application of the word in the form takā (see TUCKA) is usual in Bengal down to our own day. Ibn Batuta indeed, who was in India in the time of Mahommed Tughlak, 1333-
1343 or thereabouts, always calls the gold coin then current a tanka or dinár of gold. It was, as he repeatedly states, the equivalent of 10 silver dinârs. These silver dinârs (or rupees) are called by the author of the Masâtîk-al-Abâr (c. 1340) the "silver tanka of India." The gold and silver tanka continue to be mentioned repeatedly in the history of Pernâ Shâh, the son of Mahomed (1351-1388), and apparently with the same value as before. At a later period under Sikandar Buhlool (1488-1517), we find black (or copper) tankas, of which 20 went to the old silver 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 Lin schothen and Grose. Indeed the name still survives in Goa as that of a copper coin equivalent to 60 reis or about 2d. And in the 16th century also 60 reis appears from the papers of Gerson da Cunha to have been the equivalent of the silver 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 denga. See a quotation under COPECK, and compare PARDAO.

c. 1335.—"According to what I have heard from the Shaikh Mubarak, the red tak (see LACK) contains 100,000 gold tankahs, and the white tak 100,000 (silver) tankahs. The golden tanka, called in this country the red tanka, is equivalent to three mithkâls, and the silver tanka is equivalent to 8 haakhtân dirhams, this dirham being of the same weight as the silver dirham current in Egypt and Syria."—Masâtîk-al-Abâr, in Not. et Exts. xii. 211.

c. 1340.—"Then I returned home after sunset and found the money at my house. There were 3 bags containing in all 6233 tankas, i.e. the equivalent of the 55,000 dinârs (of silver) which was the amount of my debts, and of the 12,000 which the sultan had previously ordered to be paid me, after of course deducting the tenth part according to Indian custom. The value of the piece called tanka is 2,1,0,0 dinârs in gold of Barbary."—Ibn Batuta, iii. 426. (Here the gold tanga is spoken of.)

c. 1570.—"Sultân Firoz issued several varieties of coins. There was the gold tanka, and the silver tanka," &c.—Târikk-i-Firoz Shâh, in Elliot, iii. 357.

1404.—"... vna sua moneda de plata que llaman Tangaes."—Clavijo, f. 46b.
1516.—"... a round coin like ours, and with Moorish letters on both sides, and about the size of a finn (see PANAM) of Calicut, ... and its worth 55 maravedis; they call these tanga, and they are of very fine silver."—Barbosa, 45.

[1519.—Rules regulating ferry-dues at Goa: "they may demand for this one tangna only."—Archiv. Port. Orient. f. 5, p. 18.]

c. 1541.—"Todar ... fixed first a golden askra (see ASHRAFEE) as the enormous remuneration for one stone, which induced the thakrars 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 (Rohats) was completed."—Târik-k-i-Khân-Jahân Lodî, in Elliot, v. 115. (These are the Bahlîli or Sikandari tankas of copper, as are also those in the next quotation from Elliot.)

1559.—"The old Muscovite money is not round but oblong or egg-shaped, and is called denga. ... 100 of these coins make a Hungarian gold-piece; 6 dengas make an altîn; 50 a grafa; 100 a poltis; and 200 a jubel. Herwsten, in Remanist, ii. f. 156v.

1571.—"Gujarati tankehahs at 100 tankchahs to the rupee. At the present time the rupee is fixed at 40 danh. ... As the current value of the tankchah of Pattan, etc., was less than that of Gujarât."—Miral-i-Ahmadi, in Bâgley, Gujarât, pp. 6, 11.

[1591.—"Dingoes." See under RUBLE.]

1592-3.—"At the present time, namely, A.H. 1002, Hindustan contains 3200 towns, and upon each town are dependent 200, 500, 1000, or 1500 villages. The whole yields a revenue of 640 kroa (see CRORE) in gold tankas."—Tabâkât-i-Akhbâr, in Elliot, v. 186.

1598.—"There is also a kind of reckoning of money which is called Tangas, not that there is any such coin, but are so named only in telling. Five Tangas is one Parado (see PARDAO), or Xeraphin badde money, for you must understand that in telling they have two kinds of money, good and badde, for four Tangas good money are as much as five Tangas badde money."—Linschoten, ch. 32; [Hak. Soc. ii. 241.]

[c. 1610.—"The silver money of Goa is perdos, larines, Tangues, the last named worth 7 sols, 6 deniers a piece."—Pyrard de Laval, Hak. Soc. ii. 69.]

1615.—"Their moneys in Persia of silver, are the ... the rest of copper, like the Tangas and Pisos (see PICE) of India."—Richard Steele, in Purchas, i. 453.

[c. 1630.—"There he expended fifty thousand Crow (see CRORE) of tacks ... sometimes twenty tack make one Roopée."—Sir T. Herbert, ed. 1677, p. 64.]

1673.—"Tango." See under REAS.

[1688.—"Their (at Surat) ordinary way of accounting is by lacs, each of which is worth 100,000 rupees (see RUPEE), and 100
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TANK.

laes make a crow, or carroa (see CRORE), and 10 carroa make an Arab. A Theil (see TOLA, TAIL) of silver (1 gold) makes 11, or 13 ropias ready money. A muss (made) a half make a Thiel of silver, 10 whereof make a Thiel of gold. They call their brass and copper-money Taucques."—Mandeloio, 107.]

c. 1750-60.—"Throughout Malabar and Goa, they use tangas, vintins, and Pardoo (see PARDAO) xeraphin."—Paruse, i. 283. The Goa tanga was worth 60 reis, that of Ormus 62 1/2 to 69 3/4 reis.

[1753.—In Khiva "... Tongas, a small piece of copper, of which 1500 are equal to a ducat."—Hannany, i. 351.]

1815.—"... one tunghah... a coin about the value of fivepence."—Malcolm, H. of Persia, ii. 250.

[1876.—... it seemed strange to me to find that the Russian word for money, denga or dengi, in the form tenga, meant everywhere in Central Asia a coin of twenty kopeks. ..."—Schuyler, Turkistan, i. 155.]

TANGUN, TANYAN, s. Hind. tængkan, tængan; apparently from Tibetan rTanaṇ, the vernacular name of this kind of horse (rTa, 'horse'). The strong little pony of Bhután and Tibet.

c. 1590.—"In the confines of Bengal, near Kuch [Bahár], another kind of horses occurs, which rank between the gât (see GOONT) and Turkish horses, and are called tæŋkan... they are strong and powerful."—Avn, i. 138.

1774.—"6d. That for the possession of the Chittranotta Province, the Deb Raja shall pay an annual tribute of five Tangan Horses to the Honorable Company, which was the acknowledgment paid to the Deb Raja."—Treaty of Peace between the H. E. I. C. and the Rajah of Bootan, in Auchtison's Treaties, i. 144.

"... we were provided with two tængun 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."—Booth's Narrative, in Markham, 17.

1780.—"... had purchased 35 Jhawah or young elephants, of 8 or 9 years old, 60 Tængun, or ponies of Manilla and Pegu."—H. of Hydar Nakh, 383.

"... small horses brought from the mountains on the eastern side of Bengal. These horses are called tanyans, and are mostly pyeald."—Hodges, Travels, 31.

1782.—"To be sold, a Phaeton, in good condition, with a pair of young Tanyan Horses, well broke."—India Gazette, Oct. 26.

1793.—"As to the Tunguns or Tanyans, 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 Nepaul ride them without fear over very steep mountains, and along the brink of the deepest precipices."—Kirkpatrick's Nepaul, 135.

1854.—"These animals, called Tanyan, are wonderfully strong and enduring; they are never shod, and the hoof often cracks. ... The Tibetans give the feasts of value messes of pig's blood and raw liver, which they devour greedily, and it is said to strengthen them wonderfully; the custom is, I believe, general in Central Asia."—Hooker, Himalayan Journals, 1st ed. ii. 131.


[1816.—"The Tanjore Pill, it is said, is made use of with great success in India against the bite of mad dogs, and that of the most venomous serpents."—Asiatic Journal, ii. 381.]

TANK, s. A reservoir, an artificial pond or lake, made either by excavation or by damming. This is one of those perplexing words which seem to have a double origin, in this case one Indian, the other European.

As regards what appears to be the Indian word, Shakespeare gives: "Tænkē (in Guzerat), an underground reservoir for water." [And so Platts.] Wilson gives: "Tænken or tæken, Mahr... Tænhā (said to be Guzerā-thī)." A reservoir of water, an artificial pond, commonly known to Europeans in India as a Tank. Tænni, Guz. A reservoir of water; a small well." R. Drummond, in his Illustrations of Guzerattee, &c., gives: "Tænka (Mah.) and Tankoo (Guz.) Reservoirs, constructed of stone or brick or lime, of larger and lesser size, generally inside houses... They are almost entirely covered at top, having but a small aperture to let a pot or bucket down."... "In the towns of Bikaner," says Tod, "most families have large cisterns or reservoirs called Tænkas, filled by the rains" (Rajputana, ii. 203). Again, speaking of towns in the desert of Māwarz, he says; "they collect the rain water in
reservoirs called Tanka, which they are obliged to use sparingly, as it is said to produce night blindness" (ii. 300). Again, Dr. Spilsbury (J.A.S.B. ix. pt. 2, 891), describing a journey in the Nerbuda Basin, cites the word, and notes: "I first heard this word used by a native in the Betoul district; on asking him if at the top of Bouvergurth there was any spring, he said No, but there was a Tanka or place made of pukka (stone and cement) for holding water." Once more, in an Appendix to the Report of the Survey of India for 1881-1882, Mr. G. A. MacGill, speaking of the rain cisterns in the driest part of Rajputana, says: "These cisterns or wells are called by the people támkás" (App. p. 12). See also quotation below from a Report by Major Strahan. It is not easy to doubt the genuineness of the word, which may possibly be from Skt. tādaga, tatāga, tatṭaka, "a pond, pool, or tank." Fr. Paolino, on the other hand, says the word tanku used by the Portuguese in India was Portoghesa corrotta, which is vague. But in fact tanku is a word which appears in all Portuguese dictionaries, and which is used by authors so early after the opening of communication with India (we do not know if there is an instance actually earlier) that we can hardly conceive it to have been borrowed from an Indian language, nor indeed 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 Mahmatti 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. tanku is no doubt a form of the Lat. stagnum, which gives It. stagna, 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 stanges or pondes of water full of fish of sundrie sortes."—Parkes's Mendoza, Hak. Soc. ii. 46.

c. 1785.—"I never drank the Muses' stank, Castalia's burn and a' that; But there it streams, and richly reams, My Helicon I ca' that."—Burns.

It will be seen that Pyrard de Laval uses estang, as if specifically, for the tank of India.

1498.—"And many other saints were there painted on the walls of the church, and these wore diadems, and their 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."—Roteiro de Vasco da Gama, 57.

"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 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 Berrio."—Ibid. 95.

1510. —"Early in the morning these Pagans go to wash at a tank, which tank is a pond of still water (—id una Tancho il qual Tancho è una fossa d'acqua morta)."—Varthema, 149.

"Near to Calicut there is a temple in the midst of a tank, that is, in the middle of a pond of water."—Ibid. 175.

1553.—"In this place where the King (Bahadur Shāh) 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 éloigné près d'une lieue du palais Royal, situé sur un estang, et basty de pierres, ayant bien demy lieue de tour, comme rous les autres estangs."—Pyrard de Laval, ed. 1679, i. 262; [Hak. Soc. i. 367].

[1615.—"I rode early ... to the tancke to take the ayre."—Sir T. Roe, Hak. Soc. i. 78.]

1616.—"Besides their Rivers ... they have many Ponds, which they call Tankes."—Terry, in Purchas, ii. 1470.

1638.—"A very faire Tanke, which is a square pit paved with gray marble."—W. Bruton, in Hakl. v. 50.

1648.—"... a standing water or Tanck. ..."—Van Twiet, Gen. Beachr. 11.

1672.—"Outside and round about Suratte, there are elegant and delightful houses for
recreation, and stately cemeteries in the usual fashion of the Moors, and also divers Tanks and reservoirs built of hard and solid stone."—Baldwin, p. 12.

1673.—"Within a square Court, to which a stately Gate-house makes a Passage, in the middle whereof a Tank vaulted. . . ."—Frer, 27.

1754.—"The post in which the party intended to halt had formerly been one of those reservoirs of water called tanks, which occur so frequently in the arid plains of this country."—Orme, i. 354.

1799.—"One crop under a tank in Mysore or the Carnatic yields more than three here."
—T. Muir, in Life, i. 241.

1809.—"Water so cool and clear, the peasants drink not from the humble well.

* * * * *

Nor tanks of costliest masonry dispense to those in towns who dwell, the work of kings in their beneficence."—Kehama, xiii. 6.

1883.—"... all through sheets* 124, 125, 126, and 131, the only drinking water is from 'tanks,' or from 'tota.' The former are circular pits puddled with clay, and covered in with wattle and daub domes, in the top of which are small trap doors, which are kept locked; in these the villages store rain-water; the latter are small and somewhat deep ponds dug in the valleys where the soil is clayey, and are filled by the rain; these latter of course do not last long, and then the inhabitants are entirely dependent on their tanks, whilst their cattle migrate to places where the well-water is fit for use."—Report on Cent. Ind. and Rajputana Topogr. Survey (Bicknere and Jeysulmeer). By Major C. Strochan, R.E., in Report of the Survey in India, 1882-83, App. p. 4. [The writer in the Rajputana Gazetteer (Bikanir) (i. 182) calls these covered pits kund, and the simple excavations sār.]

TANOR, n.p. An ancient town and port about 22 miles south of Calicut. There is a considerable probability that it was the Tyndis of the Periplus. It was a small kingdom at the arrival of the Portuguese, in partial subjection to the Zamorin. [The name is Malayal. Tānūr, tannūr, the tree Terminalis bellerica, är, village.]

1516.—"Further on . . . are two places of Moors 5 leagues from one another. One is called Paravanor, and the other Tanor, and inland from 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 entertained with the greatest honour, as if they had been his brothers. In fact for this purpose he kept houses fitted up, and both cots and bedsteads furnished in our fashion, with tables and chairs and casks of wine, with which he regaled our people, giving them entertainments and banquets, insomuch that it seemed as if he were going to become a Christian. . . ."—Correa, ii. 979.

1528.—"And in the year (A.H.) 935, a ship belonging to the Franks was wrecked off Tanor. . . . Now the Ray of that place afforded 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 cheiftain 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."—Tahfut-ul-Mujahidin, B.T. 124-125.

1558.—"For Lopo Soares having arrived at Cochin after his victory over the Çamorin, two days later the King of Tanor, the latter's vassal, sent (to Lopo) to complain against the Çamorin by ambassadors, begging for peace and help against him, having fallen out with him for reasons that touched the service of the King of Portugal."—Barros, i. 7. 10.

1727.—"Four leagues more southerly is Tannor, a Town of small Trade, inhabited by Mahometans."—A. Hamilton, i. 322; [ed. 1474].

TAPPAUL, s. The word used in S. India for 'post,' in all the senses in which dawk (q.v.) is used in Northern India. Its origin is obscure. C. P. Brown suggests connection with the Fr. étape (which is the same originally as the Eng. staple). It is sometimes found in the end of the 18th century written toppa or tappy. But this seems to have been derived from Telugu clerks, who sometimes write toppa as a singular of toppalu, taking the latter for a plural (C.F.B.). Wilson appears to give the word a southern origin. But though its use is confined to the South and West, Mr. Beames assigns to it an Aryan origin: "toppa 'post-office,' i.e. place where
TARA, TARE. 901 TAREGA.

letters are stamped, tappal 'letter-post' (tappal + alpa = 'stamping-house'), connecting it radically with tāpā 'a coop', tāmā 'to tap', tātt 'flattens', tāl 'heat down', tapak 'a sledge hammer', tapanā 'to press', &c. [with which Platts agrees.]

1799.—"You will perceive that we have but a small chance of establishing the tappal to Poomah."—Wellington, i. 50.

1800.—"The Tappal does not go 30 miles a day."—T. Munro, in Life, i. 214.

1809.—"Requiring only two sets of bearers I knew I might go by tappal the whole way to Seringapatam."—Ed. Valentia, i. 385.

TAPTEE R., n.p. Tādī; also called Tāpī. [Skt. Tāpī, 'that which is hot',]. The river that runs by the city of Surat.

[1538.—"Tapi." See under GODAVARY.]

c. 1630.—"Swat is . . . watered with a sweet River named Tāppee (or Tidn), as broad as the Thames at Windsor."—Sir T. Herbert, ed. 1638, p. 36.

1813.—"The sacred groves of Pulpara are the general resort for all the Yogeeta (Jogeet), Senasssexes (Sunnyasset), and Hindoo pilgrims . . . the whole district is holy, and the Tapppee in that part has more than common sanctity."—Forbes, Or. Mem. i. 280; [2nd ed. i. 184, and compare i. 170].

"Tappe or Taptty."—Ibid. 244; [2nd ed. i. 146].

TARA, TARE, s. The name of a small silver coin current in S. India at the time of the arrival of the Portuguese. It seems to have survived longest in Calicut. The origin we have not traced. It is curious that the commonest silver coin in Sicily down to 1860, and worth about 43d, was a tari, generally considered to be a corruption of dirhem. I see Sir Walter Elliot has mooted this very question in his Coins of S. India (p. 138). [The word is certainly Malayal. tāram, defined in the Madras Gloss. as "a copper coin, value ½ piq." Mr. Gray in his note to the passage from Pyrard de Laval quoted below, suggests that it took its name from tāra, 'a star'.]

1412.—"They cast (at Vijayanagar), in pure silver a coin which is the sixth of the fanum, which they call tar."—Abdurrazak, in India in the XIV. Cent. 26.

1506.—(The Vicery, D. Francisco D'Almeida, wintering his fleet in Cochin. "As the people were numerous they made quite a big town with a number of houses covered with upper stories of timber, and streets also where the people of the country set up their stalls in which they sold plenty of victuals, and cheap. Thus for a vinten of silver you get in change 20 silver coins that they called taras, something like the scale of a sardine, and for such coin they gave you 12 or 15 targs, or 4 or 5 eggs, and for a single vinten 3 or 4 owls, and for one tara fish enough to fill two men's bellies, or rice enough for a day's victuals, dinner and supper too. Bread there was none, for there was no wheat except in the territory of the Moors."—Correa, i. 624.

1510.—The King of Narsinga (or Vija-yanagar) "coins a silver money called tare, and others of gold, twenty of which go to a pardao, and are called fanom. And of those small ones of silver, there go 16 to a fanom."—Vardeyga, 130.

[tc. 1610.—"Each man receives four tarenta, which is a small silver coin, each of the value of one-sixteenth of a larin."—Pyrard de Laval, Hak. Soc. i. 344. Later on (i. 412) he says "16 tares go to a Phanan"].

1673.—(at Calicut). "Their coin admits no Copper; Silver Tars, 28 of which make a Fanam, passing instead thereof."—Fryer, 55.

*T "Calicut.

"Tars are the peculiar Coin, the rest are common to India."—Ibid. 297.

1727.—"Calicut . . . coins are 10, Tar to a Fanam, 4½ Panamas to a Rupee."—A. Hamilton, ii. 315; [ed. 1744].

1737.—"We are to allow each man 4 measures of rice and 1 tar per diem."—Agreement in Logan, Matabar, iii. 95, and see "tars" in iii. 192. Mr. Logan (vol. iii. Gloss. s.v.) defines the tara as equal to 2 pies.

TARE AND TRET. Whence comes this odd firm in the books of arithmetic? Both partners apparently through Italy. The first Fr. tare, It. tara, from Ar. tarafja, 'to reject,' as pointed out by Dozy. Tret is alleged to be from It. tritate, 'to crumble or grind, perhaps rather from trito, 'ground or triturated.' [Prof. Skeat (Concise Dict. s.v.) derives it from Fr. truite, 'a draught,' and that from Lat. tractus, trahere, 'to draw']

TAREGA, s. This represents a word for a broker (or person analogous to the hong merchants of Canton in former days) in P eru, in the days of its prosperity. The word is from S. India. We have in Tel. taraga, 'the occupation of a broker'; Tam. taragari, 'a broker.'

1568.—"Sono in Pegu otto sensali del Re che si chiamano Tarege li quali sono
TARIFF, s. This comes from Ar. tārīf, tarīfa, 'the making known.' Dozy states that it appears to be comparatively modern in Spanish and Port., and has come into Europe apparently through Italian.

[1591.]—"So that helping your memory with certain Tablei or Tarifas made of purpose to know the numbers of the soldiery that are to enter into ranke."—Garrard, Art Warre, p. 224 (Stow's Dict.).

[1617.]—"... a brief Tareg of Persia."—Birdwood, First Letter Book, 462.

TAROUK, 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 Irrawadi, 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 Türk, 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). [Mr. Scott (Upper Burma Gazetteer, i. pt. i. 193) suggests a connection with the Teru or Tero State, which developed about the 11th century, the race having been expelled from China in 778 A.D.]

TASHREEF, s. This is the Ar. tashrif, 'honouring'; and thus "confering 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:

1674.—"He (Lingapa, naik of Poona-malee) had, he said, carried a tasheriff to the English, and they had refused to take it..."—Op. cit. i. 84.

1680.—"It being necessary to appoint one as the Company's Chief Merchant (Verona being deceased), resolved Bern Pedda Vincatadry, do succeed and the Tashersifs be given to him and the rest of the principal Merchants, viz., 3 yards Scarlet to Pedda Vincatadry, and 2½ yards each to four others..." The Governor being informed that Verona's young daughter was melancholy and would not eat because her husband had received no Tasheriff, he also is Tasherifd with 2½ yards Scarlet cloth."—Fort St. Geo. Consns., April 6. In Notes and Exts., Madras, 1873, p. 15.

1685.—"Gopall Pundit having been at great charge in coming hither with such a numerous retinue... that we may engage him... to continue his friendship, to attain some more and better privileges there (at Cuddalore) than we have as yet— It is ordered that he with his attendants be Tasherifd as followeth" (a list of presents follows).—In Wheeler, i. 148. [And see the same phrase in Pringle, Diary, &c., i. 1]

TATTOO, and abbreviated, TAT, s. A native-bred pony. Hind. tattā, [which Platts connects with Skt. tāra, 'passing over'].

c. 1324.—"Tughlak sent his son Mahommed to bring Khurā' back. Mahommed seized the latter and brought him to his
father mounted on a 타투, i.e. a pack-horse."—*Ibn Battuta*, iii. 207.

1784.—"On their arrival at the Choultry they found a miserable dooley 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 Tatoos, bullocks, &c., to grass, the rainy season being now at hand."—*Tippoo's Letters*, 105.

1504.—"They can be got for 25 rupees each horseman upon an average; but, I believe, when they receive only this sum they must tattoo... From 30 to 35 rupees each horse is the sum paid to the best horsemen."—*Wellington*, i. 174.

1808.—"These *tattoos* are a breed of small ponies, and are the most useful and hardy little animals in India."—*Broughton's Letters*, 156; [ed. 1892, 117].

1810.—"Every servant... goes share in some *tattoo*... which conveys his luggage."—*Williamson*, V. M. i. 311.

1824.—"Tattoos. These are a kind of small, cat-hammed, and ill-looking ponies; but they are hardy and walk faster than oxen."—*Seely, Wonders of Ellora*, ch. ii.

1826.—"... when 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 Hori*, 21; [ed. 1853, i. 29].

[1830.—"Mounting our *tats*, we were on the point of proceeding homewards..."

—*Oriental Sport, Mag.*, ed. 1873, i. 487.]

c. 1831.—"... non *tattu* est fort au dessous de la taille d'un arabe..."—*Jacquemont, Correspond.* i. 347.

c. 1840.

"With its bright brass patent axles, and its little hog-hamned *tattoo*,
And its ever jetty harness, which was always made by Watts..."

_A few lines in honour of the late Mr. Simms, in Parker's Bole Ponjis,* 1831, ii. 215.

1853.—"... Smith's plucky proposal to run his notable *tatt*, Pickles."—*Oakfield*, i. 94.

1875.—"You young Gentlemen rode over on your *tats*, 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. *taṭṭi* and *ṭaṭ*, [which Platts connects with Skt. *tātra*, 'a thread, the warp in a loom']. A screen or mat made of the roots of fragrant grass (see *CUSCUS* with which door or window openings are filled up in the season of hot winds. The screens being kept wet, their fragrant evaporation as the dry winds blow upon them cools and refreshes the house greatly, but they are only efficient when such winds are blowing. See also *THERMANIDOTE*. The principle of the *tatty* is involved in the quotation from Dr. Fryer, though he does not mention the grass-mats.

c. 1665.—"... or having in lieu of Cellarage certain *Kus-Konas*, that is, little Houses of Straw, or rather of odoriferous Roots, that are very nastily made, and commonly placed in the midst of a Parterre... that so the Servants may easily with their Pompin - bottles, water them from without."—*Bernier, E.T.* 79; [ed. Constable], 247.

1673.—"They keep close all day for 3 or 4 Months together... repelling the Heat by a coarse wet Cloth, continually hanging before the chamber-windows."—*Fryer*, 47.

[1789.—The introduction of *tatties* into Calcutta is mentioned in a letter from Dr. Campbell, dated May 10, 1789.—"We have had very hot winds and delightful cool houses. Everybody uses *tatties* now... *Tatties* are however dangerous when you are obliged to leave them and go abroad, the heat acts so powerfully on the body that you are commonly affected with a severe catarrh."—

In *Carey, Good Old Days*, i. 80.]

1808.—"... now, when the hot winds have set in, and we are obliged to make use of *tatties*, a kind of screens made of the roots of a coarse grass called *Kus*."—

*Broughton's Letters*, 110; [ed. 1892, p. 83].

1809.—"Our style of architecture is by no means adapted to the climate, and the large windows would be insufferable, were it not for the *tatties* which are easily applied to a house one story high."—*Ed. Valenta*, i. 191.

1810.—"During the hot winds *tatt* (a kind of mat), made of the root of the koosa grass, which has an agreeable smell, are placed against the doors and windows."—

*Maria Graham*, 125.

1814.—"Under the roof, throughout all the apartments, are iron rings, from which the *tatties* or screens of sweet scented grass, were suspended."—*Forbes, Or. Mem.*, iv. 6; [2nd ed. ii. 392].

1828.—"An early breakfast was over; the well watered *tatties* were applied to the windows, and diffused through the apartment a cool and refreshing atmosphere which was most comfortably contrasted with the white heat and roar of the fierce wind without."—*The Kuzzilbash*, i. 2ii.


c. 1810.—"... in this district (Dinajpoor) large quantities of this cloth (*Tat* or *Choti*) are made..."—*Buchanan, Eastern India*, ii. 851.

1820.—"... made into coarse cloth *taut*, by the Brinjaries and people who...
TAVOY, n.p. A town and district of what we call the Tenasserim Province of E. Burma. The Burmese call it Dha-ve; but our name is probably adopted from a Malay form. The original name is supposed to be Siam-ese. [The Burmah Gazetteer (ii. 681) gives the choice of three etymologies: 'landing-place of bamboo'; from its arms (dha, 'a sword,' way, 'to buy'); from Hwa-way, taken from a cross-legged Buddha.]

1553.—"The greater part of this tract is mountainous, and inhabited by the nation of Brannmès 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 Tayav downwards."—Borros, III. i. 4.

1583.—"Also some of the rich people in a place subject to the Kingdom of Pegu, called Tavae, where is produced a quantity of what they call in their language Calain, but which in our language is called Caloa (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. Balsi, t. 125.

1587.—"... Island of Tavi, from which cometh great store of Tinne which serveth all India."—R. Fitch, in Hakl. ii. 395.

1695.—"10th. That your Majesty, of your wonted favour and charity to all distresses, would be pleased to look with Eyes of Pity, upon the poor English Captive, Thomas Bracue, who is the only one surviving of four that were accidentally drove into Taowvy by storm, as they were going for Atcheen about 10 years ago, in the service of the English Company."—Petition to the King of Burma, presented at Ava by Edward Fleetwood, in Dalrymple, Or. Reprt. ii. 574.

TAWEEZ, s. Ar. ta'wiz, lit. 'praying for protection by invoking God, or by uttering a charm'; then 'an amulet or phylactery'; and, as in the quotation from Herklot's, 'a structure of brick or stone-work over a tomb.'

1806.—"Let her who doth this Taweez wear, Guard against the Gossein's snare."—Pundwrang Hari, ed. 1873, i. 148.

1832.—"The generality of people have tombs made of mud or stone... forming first three square taweezes or platforms..."—Herklots, Qanoon-e-Islam, 2nd ed. 284.]

[TAZEE, s. Pers. tāzī, 'invading, invader,' from tāz, 'running.' A favourite variety of horse, usually of Indian breed. The word is also used of a variety of greyhound.

[c. 1590.—"Horses have been divided into seven classes... Arabs, Persian horses, Mughannas, Turkhii horses, Yabus (see YABOO) and Jungah horses... The last two classes are also mostly Indian breed. The best kind is called Tāzī. ..."]—Jin. i. 234-5.

1839.—"A good breed of the Indian kind, called Tazeez, is also found in Bunnoo and Damaun..."—Elphinstone, Cautul. ed. 1842, i. 189.

1853.—"The 'Tazees,' or greyhounds are not looked upon as unclean..."—Wills, Modern Persia, ed. 1891, p. 306.]

TAZEEA, n. A.—P.—H. ta'zā, 'mourning for the dead.' In India the word is applied to the taboot, or representations, in flimsy material, of the tombs of Hussein and Hassan which are carried about in the Muharram (see MOHURRUM) processions. In Persia it seems to be applied to the whole of the mystery-play which is presented at that season. At the close of the procession the tāzīyas must be thrown into water; if there be no sufficient mass of water they should be buried. [See Sir L. Pelly, The Miracle Play of Hasan and Husain.] The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahomedans or Hindus) the Muharram has become. And the attempt to carry the Tazees through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe. [Mahomedean Lascars have an annual celebration at the London Docks.]

1809.—"There were more than a hundred Taziys, each followed by a long train of Fuqueers, dressed in the most extravagant manner, beating their breasts... such of the Mahatta Surdars as are not Brahmins frequently construct Taziys at their own tents, and expend large sums of money upon them."—Broughton, Letters, 72; [ed. 1892, 55].
1869. — "En lisant la description... de ces fêtes on croira souvent qu'il s'agit de fêtes hindoues. Telle est par exemple la solennité du ta'zia ou deval, établie en commémoration du martyre de Húcaín, laquelle est semblable en bien de points à celle du Durga-puja. Le ta'ziya dure dix jours comme le Durga-puja. La 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 Húcaín."—Garcin de Tasse, Rel. Masuln. p. 11.

**TEA.**

Crawfurd alleges that we got this word in its various European forms from the Malay Te, the Chinese name being Chihá. 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 (tā́a) and Russia. But though it may be probable that Te, like several other names of articles of trade, may have come to us through the Malay, the word is not the less, originally Chinese, Te (or Tay as Medhurst writes it) being the utterance attached to the character in the Fuh-kien dialect. The original pronunciation, whether direct from Fuh-kien or through the Malay, accompanied the introduction of tea to England as well as other countries of Western Europe. This is shown by several couplets in Pope, e.g.

1711.—

"... There stands a structure of majestic frame
Which from the neighbouring Hampton takes its name.
* * * * *
Here thou, great Anna, whom three Realms obey,
Dost sometimes counsel take, and sometimes tea."

_Rape of the Lock_, iii.

Here Tay was evidently the pronunciation, as in Fuh-kien. The _Rape of the Lock_ was published in 1711. In Gray's _Trivium_ published in 1720, we find tea rhyme to pay, in a passage needless to quote (ii. 206). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by Johnson's _exempirised_ verses (c. 1770):

"I therefore pray thee, Renny, dear,
That thou wilt give me
With cream and sugar soften'd well,
Another dish of tea"—and so on.


The change must have taken place between 1720 and 1750, for about the latter date we find in the verses of Edward Moore:

"One day in July last at tea,
And in the house of Mrs. P."

_The Trial of Sarah, &c._

[But the two forms of pronunciation seem to have been in use earlier, as appears from the following advertisement in _The Gazette_ of Sept. 9, 1658 (quoted in 8 ser. N. & Q. vi. 266): "That excellent, and by all Physicians approved, China Drink, called by the Chinaens Toha, by other nations Tay, alias Tee, is sold at the Sultaness Head, a coffee house in Sweetings Rents by the Royal Exchange, London." And in Zedler's _Lexicon_ (1745) it is stated that the English write the word either Tee or Tea, but pronounce it Te, which seems to represent our modern pronunciation. ("Strange to say, the Italians, however, have two names for tea, _cia_ and _te_, the latter, of course, is from the Chinese word _te_, noticed above, while the former is derived from the word _ch'a_. It is curious to note in this connection that an early mention, if not the first notice, of the word in English is under the form _cha_ (in an English Glossary of A.D. 1671); we are also told that it was once spelt _tcha_—both evidently derived from the Cantonese form of the word: but 13 years later we have the word derived from the Fokienese _te_, but borrowed through the French and spelt as in the latter language _the_; the next change in the word is early in the following century when it drops the French spelling and adopts the present form of _tea_, though the Fokienese pronunciation, which the French still retain, is not dropped for the modern pronunciation of the now wholly Anglicised word _teat_ till comparatively lately. It will thus be seen that we, like the Italians, might have had two forms of the word, had we not discarded the first, which seemed to have made but little lodgement with us, for the second" (Bull, _Things Chinese_, 3rd ed. 583 seq.).]
Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary Rh.-ya, which is believed to date long before our era, under the names K'ia and K'un-tu (K'un = "bitter"), and a commentator on this work who wrote in the 4th century A.D. describes it, adding "From the leaves can be made by boiling a hot beverage." (On Chinese Botanical Works, &c., p. 13).

But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the T'ang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab traders, which speak not only of tea, but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the medieval Arab writers upon Materia Medica, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by Shah Rukh, the son of the great Timur, to China (1419-21).* The first European work, so far as we are aware, in which tea is named, is Ramusio's (posthumous) Introduction to Marco Polo, in the second volume of his great collection of Navigazioni e Viaggi. In this he repeats the account of Cathay which he had heard from Hajji Mahommend, a Persian merchant who visited Venice. Among other matters the Hajji detailed the excellent properties of Chiai-Catai (i.e. Pers. Châi-i-Khitâi, 'Tea of China'), concluding with an assurance that if these were known in Persia and in Europe, traders would cease to purchase rhubarb, and would purchase this herb instead, a prophecy which has been very substantially verified. We find no mention of tea in the elaborate work of Mendoza on China. The earliest notices of which we are aware will be found below. Milburn gives some curious extracts from the E.I. Co.'s records as to the early importation of tea into England. Thus, 1666, June 30, among certain "rarëtrys," chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

<table>
<thead>
<tr>
<th>223 lbs. of thea at 50s. per lb.</th>
<th>£56 17 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>For two cheefe persons that attended his Majesty, thea.</td>
<td>6 15 6</td>
</tr>
</tbody>
</table>

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 1001 lbs. weight of the best tey that you can get." The first importation actually made for the Co. was in 1669, when two canisters were received from Bantam, weighing 143 lbs. (Milburn, ii. 531.) [The earliest mention of tea in the Old Records of the India Office is in a letter from Mr. R. Wickham, the Company's Agent at Firando, in Japan, who, writing, June 27, 1615, to Mr. Eaton at Mioaco, asks for "a pt. of the best sort of chaw" (see Birdwood, Report on Old Records, 26, where the early references are collected].]

A.D. 851.—"The King (of China) reserves to himself . . . a duty on salt, and also on a certain herb which is drunk infused in hot water. This herb is sold in all the towns at high prices; it is called sâkh. It has more leaves than the ratô'dh (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 Rowand, i. 40.

c. 1545.—"Moreover, seeing the great delight that I above the rest of the party took in this discourse of his, he (Chaggi Memet, i.e. Hajji Mahommed) told me that all over the country of Cathay they make use of another plant, that is of its leaves, which is called by those people Chiai Catai: it is produced in that district of Cathay which is called Cachanfu. It is a thing generally used and highly esteemed in all these regions. They take this plant whether dry or fresh, and boil it well in water, and of this decoction they take one or two cups on an empty stomach; it removes fever, headache, stomach-ache, pain in the side or joints; taking care to drink it as hot as you can bear; it is good also for many other ailmens which I can't now remember, but I know gout was one of them. And if any one chance to feel his stomach oppressed by overmuch food, if he will take a little of this decoction he will in a short time have digested it. And thus it is so precious and highly esteemed that every one going on a journey takes it with him,

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* Mr. Major, in his Introduction to Parke's Mendoza for the Hak. Soc. says of this embassy, that at their halt in the desert 12 marches from Su-chan, they were regaled "with a variety of strong liquors, together with a pot of Chinese tea." It is not stated by Mr. Major whence he took the account; but there is nothing about tea in the translation of M. Quatremère (Not. et Ext. xiv. pt. 2), nor in the Persian text given by him, nor in the translation by Mr. Behatsek in the Ind. Ant. ii. 75 seqq.
and judging from what he said these people would at any time gladly swap a sack of rhubarb for an ounce of Chilai Cactai. These people of Cathay say (he told us) that if in their country, and in Persia, and the land of the Franks, it was known, merchants would no longer invest their money in *Ravend Chini* as they call rhubarb."—*Ramusio, Diziarionaire*, in li. f. 15.

1560.—"Whateover person or persons come to any mans house of qualitie, he hath a custome to offer him in a fine basket one Porcelane... with a kinde of drinke which they call *cha*, which is somewhat bitter, red, and medicinall, which they are wont to make with a certayne concoction of herbs.'—Ona Cruz, in *Purchas*, iii. 180.

1565.—"Ritus est Japonorum... benevolentia in causâ præbère spectanda, quæ apud se pretiosissima sunt, id est, omne instrumentum necessarium ad potitionem herbae cujusdam in pulverem redactæ, suavem gustu, nomine *Chia*. Est autem modus potionum ejusmodi: pulvere ejus, quantum uno juglandis putamine continetur, conicitur in fictile vas ex eorum genere, quæ procellana (Porcelain) vulgo appellata. Inde calenti admodum aqua dilutum ebibunt. Habent autem in eos usus oleam antiquissimi operis ferream, ligumina polum, cochlearia, infundibulum cluendo figlino, tripodem, focolium denique potionis caleficiandae."—Letter from Japan, of L. Almeida, in *Maffei, Litt. Select. ex India*, Lib. iv.

1588.—"Casterum (apud Chineses) ex herba quadrab expressus liquor admodum salutaris, nomine *Chia*, calidus hauritur, ut apud Japonios."—*Maffei, Hist. Ind. vi.*

"Usum vitis ignorant (Japonii): oryzâ exprimunt vinum: Sed ipsi quoque aute omnia delectantur haustibus aquae poene ferventis, insperso quem supra diximus pulvere *Chia*. Creæ eam potionem digestisse, sunt, ac principes interdum virtutís, ipsi manibus edimus temperamenta ac miscendae, amicorum honoris causaœ, dant operandum."—*Ibid. Lib. xii.*

1598.—"... the aforesaid warme water is made with the powder of a certaine herbe calle *cha*..."—*Linsechoten*, 46; [Hak. Soc. i. 157].

1611.—"Of the same fashion is the *cha* of China, and taken in the same manner; except that the *cha* is the small leaf of a herb, from a certain plant brought from Tartary, which was shown me when I was at Malaca."—*Teixeira*, i. 19.

1616.—"I bought 3 *chaw* cups covered with silver plates..."—*Cocks, Diary*, Hak. Soc. i. 262, [and see li. 11].

1626.—"They use murch the powder of a certaine Herbe called *Chia*, of which they put as much as a Wbath shell may containe into a dish of Porcelane, and drinke it with hot water."—*Purchas*, *Pilgrimage*, 587.

1631.—"Dyr. You have mentioned the drink of the Chinese called *Thee*; what is your opinion thereof?... Bont. *Thee* The Chinese regard this beverage almost as something sacred... and they are not thought to have fulfilled the rites of hospitality to you until they have served you with it, just like the Mahometans with their Caveth (see *COFFEE*). It is of a drying quality, and banishes sleep, and it is beneficial to astmatic and wheezing patients."—*Joc. Bontius, Hist. Nat. et Med. Ind. Or. Lib. i. Dial. vi. p. 11.

1638.—"Dans les assemblies ordinaires (à Sourat) que nous faisons tous les iours, nous ne prenons que du Thé, dont l'usage est fort commun par toutes les Indes."—Mandelston, ed. Paris, 1659, p. 113.


1660.—(September) "28th... I did send for a cup of *tea* (a China drink) of which I never had drank before."—*Pepys's Diary*. [Both Ed. Braybrooke (4th ed. i. 110) and Wheatley (i. 249) read *tea*, and give the date as Sept. 25.]

1667.—(June) "28th... Home and there find my wife making of *tea*; a drink which Mr. Felling, the Potticary, tells her is good for her cold and defluxions."—*Ibid.* [Wheatley, vi. 398].

1672.—"There is among our people, and particularly among the womankind a great abuse of *Thee*, not only that too much is drunk... but this is also an evil custom to drink it with a full stomach; it is better and more wholesome to make use of it when the process of digestion is pretty well finished... It is also a great folly to use sugar candy with *Thee*."—Baldarena, Germ. ed. 179. [This author devotes five columns to tea, and its use and abuse in India].

1677.—"Planta dicitur *Chia*, vel *Ciá*, cuius usus in *Chinese clausius nescius* in Europae quoque paulatim sine insinuare attentat... Et quamvis Turcarum Cave (see *COFFEE*) et Mexicanorum Ciocolata eundem prestant effectum, *Ciá* tamen, quam nonulli quoque *The* vocant, ea multum superat, etc.—*Kircher, China Illustr.* 150.

"... Maer de Ciá (of THEE) sonder achting 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 sherry."—*Bunyan, Hist. of Own Time*, Oxford ed. 1629, ii. 375.

1684.—"Venus her Myrtle, Phobus has his Bays; *Tea* both excels which She* vouchsafes to praise, The best of Queens, and best of Herbs we owe

* Queen Catharine.
To that bold Nation which the Way did show
To the fair Region where the Sun does rise,
Whose rich Productions we so justly prize."—Waller.

1690. "... Of all the followers of Mahomet ... none are so rigidly Abstemious as the Arabians of Muscat. ... For Tea and Coffee, which are judg'd the privil'd Liquors of all the Mahometans, as well as Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful. ..."—Ovington, 427.

1726.—"I remember well how in 1681 I for the first time in my life drank thee at the house of an Indian Chaplain, and how I could not understand how sensible men could think it a treat to drink what tasted no better than hay-water."—Valentijn, v. 190.

1789.—"And now her vase a modest Naiad fills With liquid crystal from her pebbly rills; Flies the dry cedar round her silver urn, (Bright climbs the blaze, the crackling faggots burn),
Culls the green herb of China's envy'd bowers,
In gaudy cups the steaming treasure pours;
And sweetly smiling, on her bended knee,
Presents the fragrant quintessence of Tea."
Darwin, Botanic Garden, Loves of the Plants, Canto ii.

1844.—"The Polish word for tea, Herbata, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often think with longing of the delightful Russian Tshai, genuine in word and fact."—J. I. Kohl, Austria, p. 444.

The following are some of the names given in the market to different kinds of tea, with their etymologies.

1. (TEA), BOHEA. This name is from the Wu-i (dialectically Bâ-d) Shan Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawfurd 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."

[The earliest examples in the N.E.D. carry back the use of the word to the first years of the 18th century.]

1711.—"There is a parcel of extraordinary fine Bohee Tea to be sold at 29s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street 'in the Strand.'"—Advt. in the Spectator of April 2, 1711.

1711.—"Oh had I rather unadmired remained
On some lone isle or distant northern land;
Where the gilt chariot never marks the way,
Where none learn ombre, none e'er taste bohea."—Bolitude, 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 Gentooos of India, Arrabs and Persians ... that of 45 Tale (see TAE L) would not fetch the Price of green Tea of 10 Tale a Pecull."—Lockyer, 116.

1721.—"Where Indus and the double Ganges flow,
On odorif'rous plains the leaves do grow,
Chief of the treat, a plant the boast of fame,
Sometimes called green, Bohea's the greater name."
Allan Ramsay's Poems, ed. 1800, i. 213-14.

1726.—"... Anno 1670 and 1680 there was knowledge only of Boey Tea and Green Tea, but later they speak of a variety of other sorts ... Congo ... Pego ... Tongue, Rosamyn Tea, rare and very dear."—Valentijn, iv. 14.

1727.—"... In September they strip the Bush of all its Leaves, and, for Want of warm dry Winds to cure it, are forced to lay it on warm Plates of Iron or Copper, and keep it stirring gently, till it is dry, and that Sort is called Bohea."—A. Hamilton, ii. 289; [ed. 1744, ii. 288].

But Zedler's Lexicon (1745) in a long article on Thee gives Thee Bohea as "the worst sort of all." The other European trade-names, according to Zedler, were Thee-Peco, Congo which the Dutch called the best, but Thee Cancho was better still and dearer, and Chaucon 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-fu (té) the Amoy pronunciation of the characters Kung-fu, 'work or labour.' [Mr. Pratt (9 ser. N. & Q. iv. 26) writes: "The N.E.D.-
under Congou derives it from the standard Chinese Kung-fu (which happens also to be the Cantonese spelling); 'the omission of the f,' we are told, 'is the foreigner's corruption.' It is nothing of the kind. The Amoy name for this tea is Kong-hu, so that the omission of the f is due to the local Chinese dialect.'"

4. **HYSON** (a green tea). This is He- (bei and ai in the south) -ch'un, 'bright spring,' [which Mr. Ball (Things Chinese, 586) writes yu-t'sin, 'before the rain'], characters which some say formed the hong name of a tea-merchant named Le, who was in the trade in the dist. of Hiu-ning (S.W. of Hang-chau) about 1700; others say that He-ch'un was Le's daughter, who was the first to separate the leaves, so as to make what is called Hyson. [Mr. Ball says that it is so called, "the young hyson being half-opened leaves plucked in April before the spring rains."]

c. 1772.—
"And Venus, goddess of the eternal smile, Knowing that stormy brows but ill become Fair patterns of her beauty, hath ordained Celestial Tea,—a fountain that can cure The ills of passion, and can free from frowns."

To her, ye fair! in adoration bow! Whether at blushing morn, or dewy eve, Her smoking cordials greet your fragrant board

* * * * *

With Hyson, or Bohea, or Congo crown'd."

R. Ferguson, Poems.

5. **OOLONG** (bl. tea). Wu-hung, 'black dragon'; respecting which there is a legend to account for the name. ["A black snake (and snakes are sometimes looked upon as dragons in China) was coiled round a plant of this tea, and hence the name." (Ball, op. cit. 586).]

6. **PEKOE** (do.). Pak-ho, Canton pron. of characters poh-hao, 'white-down.'

7. **POUCHONG** (do.). Pao-chung, 'fold-sort.' So called from its being packed in small paper packets, each of which is supposed to be the produce of one choice tea-plant. Also called Padre-souchong, because the priests in

the Wu-i hills and other places prepare and pack it.

8. **SOUCHONG** (do.). Sii-chung, Canton for Siao-chung, 'little-sort.'

1781.—"Les Nations Européennes retirent de la Chine des thés connus sous les noms de thé bouy, the vert, et thé saothon."—Sonnerat, ii. 249.

9. **TWANKAY** (green tea). From Tun-kei, the name of a mart about 15 m. S.W. of Hwei-chau-fu in Ngan-hwei. Bp. Moule says (perhaps after W. Williams?) from Tun-kei, name of a stream near Yen-shau-fu in Chi-kiang. [Mr. Pratt (loc. cit.) writes; "The Amoy Tun-lei is nearer, and the Cantonese Tun-kei nearer still, its second syllable being absolutely the same in sound as the English. The Twankay is a stream in the E. of the province of Nanghwui, where Twankay tea grows." ] Twankay is used by Theodore Hook as a sort of slang for 'tea.'

10. **YOUNG HYSON.** This is called by the Chinese Yi-eh-sien, 'rain-before,' or 'Yu-before,' because picked before Kuh-ya, a term falling about 20th April (see HYSON above). According to Giles it was formerly called, in trade, Uchain, which seems to represent the Chinese name. In an "Account of the Prices at which Teas have been put up to Sale, that arrived in England in 1784, 1785" (MS. India Office Records) the Teas are (from cheaper to dearer):

Congou, | Souchong,
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. 910 TEAK.

TEAPOY, s. A small tripod table. This word is often in England imagined to have some connection with tea, and hence, in London shops for jpanned ware and the like, a teapoy means a tea-chest fixed on legs. But this is quite erroneous. Tıdpā is a Hindu-stani, or perhaps rather an Anglo-Hindustani word for a tripod, from Hind. t̄en, and Pers. pād, 'foot.' The legitimate word from the Persian is sipād (properly sīhpdya), and the legitimate Hindi word trīpad or tripad, but tıdpā or tepoy was probably originated by some European in analogy with the familiar charpoy (q.v.) or 'four-legs,' possibly from the desire to avoid confusion with another very familiar word sepoj, seapoy. [Platts, however, gives tıdpā as a regular Hind. word, Skt. tri-pād-ikā.] The word is applied in India not only to a three-legged table (or any 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. Sīhpdya occurs in 'Ali of Yezd's history of Timur, as applied to the trestles used by Timur in bridging over the Indus (Elliot, iii. 482). A teapoy is called in Chinese by a name having reference to tea; viz. Ch'ạ-chê'r̃. It has 4 legs.

[c. 1809.—"(Dinajpound) Sepaya, a wooden stand for a lamp or candle with three feet."—Buchanan, Eastern India, ii. 945.]

1844.—"Well, to be sure, it does seem odd—very odd;—and the old gentleman chuckled,—'most odd to find a person who don't know what a tepoy is. . . . Well, then, a tepoy or limpoy is a thing with three feet, used in India to denote a little table, such as that just at your right.'

"'Why, that table has four legs,' cried Peregrine.

"'It's a tepoy all the same,' said Mr. Havethelacks."—Peregrine Pulteney, i. 112.

TEAK, s. The tree, and timber of the tree, known to botanists as Tectona grandis, L., N.O. Verbenaceae. The word is Malayāl. tekkā, Tam. tekkā. No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pegu being the other. The Skt. name of the tree is śaka, whence the modern Hind. name sdgwall or sdgān and the Mahr. sdāg. From this last probably was taken sāj, the name of teak in Arabic and Persian. And we have doubtless the same word in the sāgālāva of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. sdgālī, 'made of the teak, belonging to teak.' The last fact shows, in some degree, how old the export of teak is from India. Teak beams, still undecayed, exist in the walls of the great palace of the Sassanid Kings at Seleucia or Ctesiphon, dating from the middle of the 6th century. [See Birdwood, First Letter Book, Intro. XXIX.] Teak has continued to recent times to be imported into Egypt. See Forskal, quoted by Royle (Hindu Medicine, 128). The gopher-wood of Genesis is translated sāj in the Arabic version of the Pentateuch (Royle). [It was probably cedar (see Encycl. Bibl. s.v.].

Teak seems to have been hardly known in Gangetic India in former days. We can find no mention of it in Baber (which however is indexless), and the only mention we can find in the Ain, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name "Sdgaw" has not been recognised as teak by the learned translator (see Blochmann's E.T. i. p. 228).

c. A.D. 80.—"In the innermost part of this Gulf (the Persian) is the Port of Apo-logos, lying near Pasine Charax and the river Euphrates.

"Sailing past the mouth of the Gulf, after a course of 6 days you reach another port of Persia called Omama. Thither they are wont to despatch from Barygaza, to both these ports of Persia, great vessels with brass, and timbers and beams of teak (śuln sāgālāw kai bpdāw), and horns and spars of shisham (see SISSEO) (sāgālāw), and of ebony. . . ."—Peripl. Maris Erythr. § 35-36.

c. 880.—(under Hārin al Rashid) "Fażl continued his story . . . I heard loud wailing from the house of Abdallah . . . they told me he had been struck with the jādām, that his body was swollen and all black . . . I went to Rashid to tell him, but I had not finished when they came to say Abdallah was dead. Going out at once I ordered them to hasten the obsequies . . . I myself said the funeral prayer . . . As they let down the bier a slip took place, and the bier and earth fell in together; an intolerable stench arose . . . a second slip took place. I then called for planks of teak (sāj). . . ."—Quotation in Maj'ād, Pratīs d'Or, vi. 298-299.

c. 880.—"From Kol to Sindān, where they collect teak-wood (sāj) and cane, 18 far-
sakhs."—Ibn Khurdalda, in J. As. S. VI. tom. v. 254.

c. 940.—"... The teak-tree (saj). This tree, which is taller than the date-palm, and more bulky than the walnut, can shelter under its branches a great number of men and cattle, and you may judge of its dimensions by the logs that arrive, of their natural length, at the depôts of Basra, of Trâk, and of Egypt. ..."—Mâs'ûdi, iii. 12.

Before 1200. — Abûl-dhâli the Sîndian, describing the regions of Hind, has these verses:

* * * * *

"By my life! it is a land where, when the rain falls, Jacinths and pears spring up for him who wants ornaments. There too they produce musk and camphor and ambergris and agil, ... And ivory there, and teak (al-saj) and aloeswood and sandal. ..."

Quoted by Kâzimî, in Gildemeister, 217-218.

The following order, in a King's Letter to the Goa Government, no doubt refers to Pegu teak, though not naming the particular timber:

1597.—"We enjoin you to be very vigilant not to allow the Turks to export any timber from the Kingdom of Pegu, nor from that of Achem (see ACHÉEN), and you must arrange how to treat this matter, particularly with the King of Achem."—In Archiv. Port. Orient. fase, ii. 669.

1602.—"... It was necessary in order to appease them, to give a promise in writing that the body should not be removed from the town, but should have public burial in our church in sight of everybody; and with this assurance it was taken in solemn procession and deposited in a box of teak (teca), which is a wood not subject to decay..."—Sousa, Oriente Conquist. (1710), i. 265.

[", "Of many of the roughest thickets of bamboos and of the largest and best wood in the world, that is teca."—Costa, Dec. VII. Bk. vi. ch. 6. He goes on to explain that all the ships and boats made either by Moors or Gentiles since the Portuguese came to India, were of this wood which came from the inexhaustible forests at the back of Damaun.]

1631.—Bontius gives a tolerable cut of the foliage, &c., of the Teak-tree, but writing in the Archipelago does not use that name, describing it under the title "Quercus Indica, Kiati Malasiae Nigritae." Li, vi. 10. On his Rheede, 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.—"Hâi nestas terras de Damam muyta e boa madeyra de Tecâ, a milhor de toda a India, e tambem de muyta parte do mundo, porque com ser muy facil de laurar he perdurável, e particularmente nam lhe tocaendo agua."—Boeçarro, MS.

1675.—"At Cock-crow we parted hence and observed that the Sheds here were round thatched and lined with broad Leaves of Teke (the Timber Ships are built with) in Fashion of a Bee-hive."—Fryer, 142.

", "... 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.—"Gandaver is next, where good Quantities of Teek Timber are cut, and exported, being of excellent Use in building of Houses or Ships."—A. Hamilton, i. 178; [ed. 1744].

1744.—"Tecka is the name of costly wood which is found in the Kingdom of Martaban in the East Indies, and which never decays."—Seidler, Unio. Lexicon, s.v.

1759.—"They had endeavoured to burn the Teak Timbers also, but they lying in a swampy place, could not take fire."—Capt. Alves, Report on Loss of Negrais, in Dalrymple, i. 349.

c. 1760.—"As to the wood it is a sort called Teeka, to the full as durable as oak."—Crose, i. 178.

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 teke-wood, and bound with iron spikes and bolts."—Price's Treats, i. 191.

1793.—"The teek forests, from whence the marine yard at Bombay is furnished with that excellent species of ship-timber, lie along the western side of the Gault mountains... on the north and north-east of Basseen... I cannot close this subject without remarking the unpardonable negligence we are guilty of in delaying to build teak ships of war for the service of the Indian seas."—Rennell, Memoir, 3rd ed. 260.

[1800.—"Tayca, Tectona Robusta."—Buchanan, Mysore, i. 26.]

TEE, s. The metallic decoration, generally gilt and hung with tinkling bells, on the top of a dagoba in Indo-Chinese countries, which represents the chastras [chatteras] or umbrellas which in ancient times, as royal emblems, crowned these structures. Burm. hiti, 'an umbrella.'

1800.—"... In particular the Tee, or umbrella, which, composed of open iron-work,
TELINGA.

(1) TELINGA, n.p. Hind. Tilanga, Skt. Tilanga. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the Middle Ages, Tilinjangana or Tilinjangana, sometimes Tiling or Tiling. Though it has not, perhaps, been absolutely established that this came from a form Trilinga, the habitual application of Tri-Kaliyang, apparently to the same region which in later days was called Tilinga, and the example of actual use of Trilinga, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see Bp. Caldwell's Dravidian Grammar, 2nd ed. Introd. pp. 30 seqq., and the article KLING in this book).

A.D. c. 150.—"Triγλυπτον, τὸ καὶ Τριλιγνον Βασιλείων...κ.τ., τ. λ."—Ptolemy, vi. 2, 23.

1309.—"On Saturday the 10th of Shab'an, the army marched from that spot, in order that the pure tree of Islam might be planted and flourish in the soil of Tiling, 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 (Warnagul, N.E. of Hyderabad), the tents around the fort were pitched so closely that the head of a needle could not get between them."—Mīr Khārīū, in Elliot, iii. 80.

1321.—"In the year 721 H. the Sultan (Ghiyāṣuddin) sent his eldest son, Ulugh Khān, with a canopy and an army against Arangal and Tiling."—Zia-ul-din Barna, Ibid. 231.

C. 1335.—"For every mile along the road there are three dams (post stations).... and so the road continues for six months' marching, till one reaches the countries of Tiling and Ma'bar."—Ibn Batuta, iii. 192.

In the list of provinces of India under the Sultan of Delhi, given by Shihāb-ud-din Dinīshkī, we find both Talang and Talanj, probably through some mistake.—Not. of Lists, Pt. 1, 170-171.

C. 1590.—"Sūba Barar. Its length from Bātāla (or Patāla) to Bairagār is 200 kilo (or kos); its breadth from Bidar to Hindia 180. On the east of Bairagār it marches with Basta; on the north with Hindia; on the south with Tilingāna; on the west with Mahakārābd...."—Ātā (orig.) i. 476; [ed. Jarrett, ii. 228; and see 230, 237].

TEEK.

adj. Exact, precise, punctual; also parsimonious, [a meaning which Plato does not record]. Used in N. India. Hind. thik.

[1803. —"They all feel that the good old rule of right (teek), as long as a man does his duty well, can no longer be relied upon."—G. W. Johnson, Stranger in India, i. 290.]

[1828. —"...it is necessary to send an explanation to the magistrate, and the return does not look so thik' (a word expressing all excellence)."—Life in the Mafussil, i. 253.]

TEERUT, TEERTHA, s. Skt. and Hind. tirtha, tirtha. A holy place of pilgrimage and of bathing for the good of the soul, such as Hurdwar, or the confluence at Praag (Allahabad).

[1623.—"The Gentiles call it Ramtirt, that is, Holy Water."—P. della Valle, Hak. Soc. ii. 205.]

c. 1790.—"Au temple l'enfant est reçu par les devéaschies (Devā-dasi) des mains de ses parents, et après l'avoir baigné dans le tirtha on étang du temple, elles lui mettent des vêtements neufs...."—Hauger, ii. 114.

[1858.—"He then summoned to the place no less than three crores and half, or thirty millions and half of teeruts, or angels (sic) who preside each over his special place of religious worship."—Steenman, Journey through Oudh, ii. 4.]

TEHR, TAIR, &c., s. The wild goat of the Himalaya; Hemitragus jemlaicus, Jerdon, [Blanford, Mammalia, 509]. In Nepāl it is called jhārol. (See SURROW).

TEJAPAT, s. Hind. tejpat, Skt. tejapatra, 'pungent leaf.' The native name for malabathrum.

1838.—"Last night as I was writing a long description of the téz-pat, the leaf of the cinnamon-tree, which humbly pickles beef, leaving the honour of crowning heroes to the Laurus nobilis. "..."—Wanderings of a Pilgrim, i. 278.

1872.—Tejpat is mentioned as sold by the village shopkeeper, in Govinda Samanta, i. 223.

912
TELINGA. 913

1908.—"In the southern lands of India since the day when the Turushkas (Turks, i.e. Mahommedans) conquered Magadha, many abodes of Learning were founded; and though they were inaccessible, the continuance of instruction and exorcism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Telinga."—Taranatha's II. of Buddhism (Germ. ed. of Schiefner), p. 294. See also 116, 158, 186.

1793.—"Tellingana, of which Warangoll was the capital, comprehended the tract lying between the Kistnah and Godavery Rivers, and east of Visiapour. . . ."—Rennell's Memoir, 3rd ed. p. [exi.]

(2) TELINGA, s. This term in the 18th century was frequently used in Bengal as synonymous with sepoy, or a native soldier disciplined and clothed in quasi-European fashion, [and is still commonly used by natives to indicate a sepoy or armed policeman in N. India], no doubt because the first soldiers of that type came to Bengal from what was considered to be the Telinga country, viz. Madras.

1758.—"... the latter commanded a body of Hindu soldiers, armed and accoutred and disciplined in the European manner of fighting; I mean those soldiers that are become so famous under the name of Talingas."—Sir Mutaghirin, ii. 92.

c. 1760.—"... Sepoys, sometimes called Tellingas."—Grose, in his Glossary, see vol. i. xiv.

1760.—"300 Telingees are run away, and entered into the Beerboom Rajah’s service."—In Long, 235; see also 236, 237, and (1701) p. 235, "Tellingers."

c. 1765.—"Somro’s force, which amounted to 15 or 16 field-pieces and 6000 or 7000 of those foot soldiers called Talinghas, and which are armed with flint muskets, and accoutred as well as disciplined in the Freehgi or European manner."—Sir Mutaghirin, ii. 254.

1786.—"... Gardi (see GARDEE), which is now the general name of Sipahies all over India, save Bengal... where they are stiled Talingas, because the first Sipahees that came in Bengal (and they were imported in 1757 by Colonel Clive) were all Talingas or Teloungous born... speaking hardly any language but their native..."—Note by Tr. of Sir Mutaghirin, ii. 93.

c. 1805.—"The battalions, according to the old mode of France, were called after the names of cities and forts. . . The Telingas, 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 W. Scott, The Surgeon’s Daughter, ch. xiii.

1833.—"We have heard from natives whose grandfathers lived in those times, that the Oriental portions of Clive’s army were known to the Bengalis of Nuddas as Telingas, because they came, or were supposed to have accompanied him from Telingana or Madras."—Saty. Review, Jan. 29, p. 120.

TELOGGOO, n.p. The first in point of diffusion, and the second in culture and copiousness, of the Dravidian languages of the Indian Peninsula. It is "spoken all along the eastern coast of the Peninsula, from the neighbourhood of Pulicat" (24 m. N. of Madras) "where it supersedes Tamil, to Chicacole, where it begins to yield to the Oriya (see OORIYA), and inland it prevails as far as the eastern boundary of the Maratha country and Mysore, including within its range the 'Ceded Districts' and Karnul (see KURNOO), a considerable part of the territories of the Nizam... and a portion of the Nagpur country and Goudvana." (Bp. Caldwell's Dravid. Gram. Introd. p. 29). Telugu is the name given to the language of the people themselves (other forms being, according to Bp. Caldwell, Telunga, Telinga, Tailinga, Tenugu, and Tenungu), as the language of Telingana (see TELINGA (1)). It is this language (as appears in the passage from Fryer) that used to be, perhaps sometimes is, called Gentoo at Madras. [Also see BADEGA.]

1673.—"Their Language they call generally Gentu... the peculiar name of their speech is Telinga."—Fryer, 38.

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."—Rennell, Memoir, 3rd ed. p. [exi.]

TEMBOOL, Betel-leaf. Skt. tambil, adopted in Pers. as tambil, and in Ar. al-tambal. [It gives its name to the Tambolis or Tamolis, sellers of betel in the N. Indian bazaars.]

1298.—"All the people of this city, as well as the rest of India, have a custom of perpetually keeping in the mouth a certain
leaf called Tembul. ..."—Marco Polo, ii. 358.

1498.—"And he held in his left hand a very great cup of gold as high as a half alwude pot ... into which he spat a certain herb which the men of this country chew for solace, and which they call atambor."—Roteiro de V. da Gama, 59.

1510.—"He also eats certain leaves of herbs, which are like the leaves of the sour orange, called by some tamboli."—Varthema, 110.

1563. —"Only you should know that 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 Tenasserim Province," or often as "the Tenasserim Provinces." We have the name probably from the Malay form Tanasari. We do not know to what language the name originally belongs. The Burmese call it Ta-nei-tha-rak. ["The name Tenasserim (Malay Tanah-sari), 'the land of happiness or delight,' was long ago given by the Malays to the Burma province, which still keeps it, the Burmese corruption being Tanang-sari" (Gray, on Pyrard de Laval, quoted below).]

c. 1430.—"Relicta Taprobane ad urbem Thenasserim supra ostium fluvii eodem nomine vocata diebus XVI temperata actus est. Quae regio et elephantis et verzano (brazil-wood) abundat."—Nic. Conti, in Poggio de Var. Fort. Lib. iv. 1442.—"The inhabitants of the shores of the Ocean come thither (to Hormuz) from the countries of Chin (China), Javah, Bangila, the cities of Zirbad (q.v.), of Tenaseri, of Sokotara, of Shahrinao (see SARNAU), of the Isles of Diwah Mahal (Maldive)."—Abdur-razaq, in Not. et Exs. xiv. 429.

1498.—"Tenazar is peopled by Christians, and the King is also a Christian ... in this land is much brassy, which makes a fine vermilion, as good as the grain, and it costs here 3 cruzados a bahar, whilst in Quayro (Cairo) it costs 60; also there is here aloes-wood, but not much."—Roteiro de V. da Gama, 110.

1501. —Tanaser appears in the list of places in the East Indies of which Amerigo Vespucci had heard from the Portuguese fleet at C. Verde. Printed in Baldeii Boni's Il Milione, pp. liii. seqq.

1506.—"At Tenazar grows all the versi (brazil), and it costs 1½ ducats the head (bahar), equal to 4 cantara. This place, though on the coast, is on the mainland. The King is a Gentile; and thence come pepper, cinnamon, galanga, camphor that is eaten, and camphor that is not eaten. ... This is indeed the first mart of spices in India."—Leonardo Cò Masser. in Archiv. Stor. Ital. p. 23.

1510.—"The city of Tannasar is situated near the sea, &c."—Varthema, 196. This adventurer's account of Tenasserim is an imposture. He describes it by implication as in India Proper, somewhere to the north of Coromandel.

1516.—"And from the Kingdom of Pegu as far as a city which has a seaport, and is named Tansery, there are a hundred leagues. ..."—Barbosa, 188.

1568.—"The Pilot told us that we were by his altitude not far from a city called Tenassary, in the Kingdom of Pegu."—C. Frederick, in Hakt. ii. 359. See Lancaster.

c. 1590.—"In Kambyat (Cambay) a Nákhu (Nacoda) gets 800 R. ... In Pegu and Dahnasari, he gets half as much again as in Cambay."—Ain, i. 281.

[1598. —"Betweene two Islands the coast runneth inwards like a bow, wherein lyeth the towne of Tanassarien."—Linschoten, Hakt. Soc. i. 103. In the same page he writes Tanassaria.

1608.—"The small quantities they have here come from Tanasserye."—Dayners, Letters, i. 22.

c. 1610. —"Some Indians call it (Ceylon) Tenasirin, signifying land of delights, or earthly paradise."—Pyrard de Laval, ii. 140, with Gray's note (Hakt. Soc.) quoted above.]

1727. —"Mr. Samuel White was made Shawbandaar (Shabunder) or Custom-Master at Merjee (Mergui) and Tanacerin, and Captain Williams was Admiral of the King's Navy."—A. Hamilton, ii. 64; [ed. 1744].

1783. —"Tanassamer ..."—Forrest V. to Mergui, 4.

**TERAI, TERYE.** s. Hind. tirāṭ, 'moist (land)' from tār, 'moist' or 'green.' [Others, however, connect it with tārā, talō, 'beneath the (Himālaya).'] The term is specially applied to a belt of marshy and jungly land which runs along the foot of the Himālaya 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 Bhāgalpūr, was also formerly known as the Jungle-terry (q.v.).

1793.—"Helloura, though standing very little below the level of Cheeria Ghat's top
is nevertheless comprehended in the Turry or Turryani of Nepal ... Turryani properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepal, as well as the low tract bordering immediately on the Company's northern frontier."—Kirkpatrick's Nepal (1811), p. 40.

1824.—"Mr. Boulderson said he was sorry to learn from the rajah that he did not consider the unhealthy season of the Terrai yet over ... I asked Mr. B. if it were true that the monkeys forsook these woods during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively deserts them from the beginning of April to October. The tigers go up to the hills, the antelopes and wild hogs make incursions into the cultivated plain ... and not so much as a bird can be heard or seen in the frightful solitude."—Heber, ed. 1844, 250-251.

[The word is used as an adj. to describe a severe form of malarial fever, and also a sort of double felt hat, worn when the sun is not so powerful as to require the use of a sola topee.

[1879.—"Remittent has been called Jungle Fever, Terrai Fever, Bengal Fever, &c., from the locality in which it originated. ..."—Moore, Family Med. for India, 211.

[1880.—"A Terrai hat is sufficient for a Collector."—Ali Baba, 85.]

THAKOOR, s. Hind. thākur, from Skt. thākkura, 'an idol, a deity.' Used as a term of respect, Lord, Master, &c., but with a variety of specific applications, of which the most familiar is as the style of Rajput nobles. It is also in some parts the honorific designation of a barber, after the odd fashion which styles a tailor khalīja (see CALEFFA); a bhīshṭā, jama'īdār (see JEMADAR); a sweeper, mehtār. 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 Dwārakānāth Tagore, "a man of liberal opinions and enterprising character" (Wilson), who died in London in 1840.

[c. 1610.—"The nobles in blood (in the Mādīves) add to their name Tacourou."—Pyrrard de Laval, Hak. Soc. i. 217.

[1798.—"The Thacur (so Rajput chieftains are called) was naked from the waist upwards, except the sacrificial thread or scarf on his shoulders and a turban on his head."—L. of Colebrooke, 462.

[1831.—"After the sons have gone to their respective offices, the mother changing her clothes retires into the thakurghar (the place of worship), and goes through her morning service. ..."—S. C. Bose, The Hindoos as they are, 18.]

THERMANTIDOTE, s. This learned word ("heat-antidote") was applied originally, we believe, about 1830-32 to the invention of the instrument which it designates, or rather to the application of the instrument, which is in fact a winnowing machine fitted to a window aperture, and incased in wet tatties (q.v.), so as to drive a current of cooled air into a house during hot, dry weather. We have a dim remembrance that the invention was ascribed to Dr. Spilsbury.

1831.—"To the 21st of June, this oppressive weather held its sway; our only consolation grapes, iced-water, and the thermantidote, which answers admirably, almost too well, as on the 22d. I was laid up with rheumatic fever and lumbago, occasioned ... by standing or sleeping before it."—Wanderings of a Pilgrim, i. 208.

[Mrs Parkes saw for the first time a thermantidote at Cawnpore in 1830. — Ibid. i. 134.]

1840.—"... The thermometer at 112° all day in our tents, notwithstanding tattles, phermantidotes," and every possible invention that was likely to lessen the stifling heat."—Osborne, Court and Camp of Ranjeet Singh, 132.

1853.—"... then came punkahs by day, and next punkahs by night, and then tattles, and then thermantidotes, 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, 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. xxiv. 718.

1880.—"... low and heavy punkahs swing overhead; a sweet breathing of wet khaskhas grass comes out of the thermantidote."—Sir Ali Baba, 112.

THUG, s. Hind. thag, Mahr. thak, Skt. sthaya, 'a cheat, a swindler.' And this is the only meaning given and illustrated in R. Drummond's Illustrations of Gujarattes, &c. (1808). But it has acquired a specific meaning, which cannot be exhibited more precisely or tersely than by Wilson:

* This book was printed in England, whilst the author was in India; doubtless he was innocent of this quaint error.
“Latterly applied to a robber and assassin of a peculiar class, who sallying forth in a gang . . . and in the character of wayfarers, either on business or pilgrimage, fall in with other travellers on the road, and having gained their confidence, take a favourable opportunity of strangling them by throwing their handkerchiefs round their necks, and then plundering them and burying their bodies.”

The proper specific designation of these criminals was phāṃśīgar or phāṃśīgar, from phāṃśi, ‘a noose.’

According to Mackenzie (in As. Res. xiii.) the existence of gangs of these murderers was unknown to Europeans till shortly after the capture of Seringapatam in 1799, when about 100 were apprehended in Bangalore. But Fryer had, a century earlier, described a similar gang caught and executed near Surat. The Phāṃśīgars (under that name) figured prominently in an Anglo-Indian novel called, we think, “The English in India,” which one of the present writers read in early boyhood, but cannot now trace. It must have been published between 1826 and 1830.

But the name of Thug first became thoroughly familiar not merely to that part of the British public taking an interest in Indian affairs, but even to the mass of Anglo-Indian society, through the publication of the late Sir William Sleeman’s book “Rama-seena; or a Vocabulary of the peculiar language used by the Thugs, with an Introduction and Appendix, descriptive of that Fraternity, and of the Measures which have been adopted by the Supreme Government of India for its Suppression,” Calcutta, 1836; and by an article on it which appeared in the Edinburgh Review, for Jan. 1837, (lxiv. 357). One of Col. Meadow’s Taylor’s Indian romances also, Memoirs of a Thug (1839), has served to make the name and system familiar. The suppression of the system, for there is every reason to believe that it was brought to an end, was organised in a masterly way by Sir W. (then Capt.) Sleeman, a wise and admirable man, under the government and support of Lord William Bentinck. [The question of the Thugs and their modern successors has been again discussed in the Quarterly Review, Oct. 1901.]

c. 1665.—“Les Voleurs de ce pais-là sont les plus adroits du monde; ils ont l’usage d’un certain lasso à noeuil coulant, qu’ils savent jeter si subtilement au col d’un homme, quand ils sont à sa portée, qu’ils ne le manquent jamais; en sorte qu’en un moment ils l’étrangent . . . .”—Thvenot, v. 123.

1675.—“They were Fifteen, all of a Gang, who used to lurk under Hedges in narrow Lanes, and as they found Opportunity, by a Device of a Weight tied to a Cotton Bow-string made of Guts . . . they used to throw it upon Passengers, so that wounding it about their Necks, they pulled them from their Beasts and dragging them upon the Ground strangled them, and possessed themselves of what they had . . . they were sentenced to Lex Talionis, to be hang’d; wherefore being delivered to the Catecal or Sheriff’s Men, they led them two Miles with Ropes round their Necks to some Wild Date-trees: In their way thither they were cheerful, and went singing, and smoaking Tobacco . . . as jolly as if going to a Wedding; and the Young Lad now ready to be tied up, boasted, That though he were not 14 Years of Age, he had killed his Fifteen Men . . . .”—Fryer, 97.

1785.—“Several men were taken up for a most cruel method of robbery and murder, practised on travellers, by a tribe called phāṃśīgars, or stranglers . . . under the pretence of travelling the same way, they enter into conversation with the strangers, share their sweetmeats, and pay them other little attentions, until an opportunity offers of suddenly throwing a rope round their necks with a slip-knot, by which they dexterously contrive to strangle them on the spot.”—Forbes, Or. Mem. iv. 13; [2nd ed. ii. 387].

1808.—“Phanseeo. A term of abuse in Guzerat, applied also, truly, to thieves or robbers who strangle children in secret or travellers on the road.”—R. Drummond, Illustrations, s.v.

1820.—“In the more northern parts of India these murderers are called Thugs, signifying deceivers.”—As. Res. xiii. 250.

1823.—“The Thugs are composed of all castes. Mahommedans even were admitted: but the great majority are Hindus; and among these the Brahmins, chiefly of the Bundelkund 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 Sagar Jail.”—Wanderings of a Pilgrim, i. 201-202.

1845.—“It is by the command, and under the special protection of the most powerful goddesses that the Thugs join
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themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage."—Macnaghten, Speech on Gates of Somnath.

1874.—"If a Thug makes strangling of travellers a part of his religion, we do not allow him the free exercise of it."—W. Newman, in Fortnightly Rev., N.S. xv. 181.

[Tavernier writes: "The remainder of the people, who do not belong to either of these four castes, are called Pauzecour." This word Mr. Ball (ii. 185) suggests to be equivalent to either pariah or phansigar. Here he is in error. Pauzecour is really Skt. Punche-Gauza, the five classes of northern Brahmans, for which see Wilson, (Indian Caste, ii. 124 seqq.).]

TIBET, n.p. The general name of the vast and lofty table-land of which the Himalaya forms the southern marginal range, and which may be said roughly to extend from the Indus elbow, N.W. of Kashmir, to the vicinity of Sining-fu in Kansuh (see Sling) and to Tatsienlu on the borders of Szechuen, the last a distance of 1800 miles. The origin of the name is obscure, but it came to Europe from the Mahommedans of Western Asia; its earliest appearance being in some of the Arab Geographies of the 9th century.

Names suggestive of Tibet are indeed used by the Chinese. The original form of these (according to our friend Prof. Terrien de la Cuypere) was Tu-pot; a name which is traced to a prince so called, whose family reigned at Liang-chau, north of the Yellow R. (in modern Kansuh), but who in the 5th century was driven far to the south-west, and established in eastern Tibet a State to which he gave the name of Tu-pot, afterwards corrupted into Tu-poh and Tu-fan. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form Tifel, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroboration from the prevalence of the name Tibet, or some proximate form, among the Mongols, as we may gather both from Carpani and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the Bodhikarṇa several hundred years later. These latter write the name (as represented by I. J. Schmidt), Tibet and Tobt.  

[c. 590.—"Tobbat." See under INDIA.]

551.—"On this side China are the countries of the Taghazghaz and the Khâqân of Tibet; and that is the termination of China on the side of the Turkes."—Relation, &c., tr. par Reinard, pt. i. p. 60.

c. 880.—"Quand un étranger arrive au Tibet (al-Tibbat), il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaieté et de bien être qui persiste jusqu'au départ."—Ibn Khurdadhâbâ, in J. As. Ser. vi. tom. v. 522.

c. 910.—"The country in which lives the goat which produces the musk of China, and that which produces the musk of Tibet are one and the same; only the Chinese get into their hands the goats which are nearest their side, and the people of Tibet do likewise. The superiority of the musk of Tibet over that of China is due to two causes; first, that the musk-goat on the Tibbat side of the frontier finds aromatic plants, whilst the tracts on the Chinese side only produce plants of a common kind."—Relation, &c., pt. 2, pp. 114-115.

c. 930.—"This country has been named Tibet because of the establishment there of the Himyarites, the word thabant signifying to fix or establish oneself. That etymology is the most likely of all that have been proposed. And it is thus that Dībal, son of Ali-al-Khumri, vaunts this fact in a poem, in which when disputing with Al-Kumair he exalts the descendants of Kaṭāfān above those of Niẓār, saying:

"Tis they who have been famous by their writings at the gate of Morv, And who were writers at the gate of Chin, Tis they who have bestowed on Samarkand the name of Shamr, And who have transported thither the Tibetans" (Al-Tubbatâna).  

Mos'ads, i. 352.

c. 976.—"From the sea to Tibet is 4 months' journey, and from the sea of Fars to the country of Kanauj is 3 months' journey."—Ibn Haukal, in Elitaut, i. 33.

* This refers to an Arab legend that Samarkand was founded in very remote times by Tobba' al-Aktar, Himyarite King of Yemen, (see e.g. Edrisi, Ibn Jabarti, ii. 139), and the following: "The author of the Treatise on the Figure of the Earth says on this subject: "This is what was told me by Abu-Bakr-Dimashi—"I have seen over the great gate of Samarkand an iron tablet bearing an inscription, which, according to the people of the place, was engraved in Himyarite characters, and as an old tradition related, had been the work of "Tobba."—Shkhabdî Dinması, in Not. et Ext. xiii. 224.

1165.—'This prince is called in Arabic Sultan-al-Pars-al-Kábar ... and his empire extends from the banks of the Shat-al-Arab to the City of Samarkand ... and reaches as far as Tibet, in the forests of which country that quadruped is found which yields the musk.' —Rabbi Benjamin, in Wright's Early Travels, 106.

c. 1200.—

'He went from Hindustan to the Tibet-land ... From Tibet he entered the boundaries of Chn.'


1217.—'Et dum reverteretur exercitus ille, videlicet Mongalorum, venit ad terram Buri-Thabet, quos bello vicerunt; qui sunt pagani. Qui consuetudinem mirabilem imo potius miserabilem habent: quia cum alii-cujus pater humanae naturae debitum solvit, nonem congregant parentelem ut comedant eundem sicut nobis dicebatur pro certo.' —Joan. de Plano Carpini, in Rec. de Voyages, iv. 658.

1223.—'Post istos sunt Tébet, homines solentes comedere parentes suos defunctos, ut causa pietatis non facerent alium sepulchrum eis nisi viscera sua.' —Rubrug, in Recueil de Voyages, &c. iv. 289.

1298.—'Tébet est une grandissime provence qve lengajes ont por elles, et sunt ydres. . . . . il sunt maint grant laironz . . . il sunt mau custumèz; il ont grandissimes chenz maitin qe sunt grant come asnes et sunt mout buen a prendre bestes sauvages.' —Marco Polo, Geog. Text. ch. cxvi.

1380.—'Passando esta provincia grande pervenii a un altro grand regno che si chiama Tibet, ch'ene ne confini d'India ed e tutta un gran Canè ... la gente di questa contrada dimora in tente che sono fatte di feltri neri. La principale cittade è fatta tutta di pietre bianche e nere, e tutte le vie lastricate. In questa cittade dimora il Atassi (Abassi?) che viene a dire in nostro modo il Papa.' —Fr. Odorico, Palatine MS., in Caithay, &c. App. p. lxi.

c. 1340.—'The said mountain (Karachî, the Himalaya) extends in length a space of 3 months' journey, and at the base is the country of Thabbat, which has the antelopes which give musk.' —Ibn Batuta, iii. 438-439.

**TICAL, s.** This (tikal) is a word which has long been in use by foreign traders to Burma, for the quasi-standard weight of (uncoined) current silver, and is still in general use in B. Burma as applied to that value. This weight is by the Burmese themselves called kyat, and is the hundredth part of the viss (q.v.), being thus equivalent to about 3 rupee in value. The origin of the word tikal is doubtful. Sir A. Playfair suggests that possibly it is a corruption of the Burmese words ta-kyat, "one kyat." On the other hand perhaps it is more probable that the word may have represented the Indian taka (see TUCKA). The word is also used by traders to Siam. But there likewise it is a foreign term; the Siamese word being bat. In Siam the tikal is according to Crawford a silver coin, as well as a weight equivalent to 225½ grs. English. In former days it was a short cylinder of silver bent double, and bearing two stamps, thus half-way between the Burmese bullion and proper coin.*

[1564.—"Ticals." See MACAO b. Also see VISS.]


1615.—'Cloth to the value of six cattles (Catty) less three tiggals.' —Foster, Letters, iv. 107.

[1639.—"Four Ticals make a Tayl (Tael)."—Mandelslo, E.T. ii. 130.]

1648.—'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.'


1727.—'2 Pegu Weight. 1 Veece is . . . . 39 ou. Troy, or 1 Veece . . . . 100 Teculs. 140 Veece . . . . a Bahaar (see BAHAR). The Bahaar is 3 Pecul China." —A. Hamilton, ii. 317; [ed. 1744].

1759.—". . . a dozen or 20 fowls may be bought for a Tical (little more than a Crown)." —In Dalrymple, Or. Rep. i. 121.

* [Col. Temple notes that the pronunciation has always been twofold. At present in Burma it is usual to pronounce it like tickle, and in Siam like tao-cuél. He regards it as certain that it comes from takél through Talaiing and Peguan t'ke.]
1775.—Stevens, New and Complete Guide to E.I. Trade, gives

" Pegu weight: 
100 moe = 1 Tual (read Tical).
100 tual [Ticals] = 1 vis (see Viss) = 3 lb.
5 oz. 5 dr. avr.
150 vis = 1 candy."

And under Siam:

" 80 Tuals [Ticals] = 1 Catty.
50 Catties = 1 Peoul."

1783.—"The merchandize is sold for tee-calls, a round piece of silver, stamped and weighing about one rupee and a quarter."

—Forrest, V. to Mergui, p. viii.

TICCA, and vulg. TICKER, adj.

This is applied to any person or thing engaged by the job, or on contract. Thus a ticca garry is a hired carriage, a ticca doctor is a surgeon not in the regular service but temporarily engaged by Government. From Hind, thika, thikah, 'hire, fare, fixed price.'

[1813.—"Teecka, hire, fare, contract, job."—Gloss. to Fifth Report, s. v.]

1827.—"A Rule, Ordinance and Regulation for the good Order and Civil Government of the Settlement of Fort William in Bengal, and for regulating the number and fare of Teeka Palankeens, and Teeka Bearers in the Town of Calcutta . . . registered in the Supreme Court of Judicature, on the 27th June, 1827."—Bengal Regulations of 1827.

1875.—"Leaving our servants to jabber over our heavier baggage, we got into a ticca gharry, 'hired trap,' a bit of civilization I had hardly expected to find so far in the Mofussil."—Life in the Mofussil, ii. 94.

[TICKA, s. Hind. tikâ, Skt. tilaka, a mark on the forehead made with coloured earth or unguents, as an ornament, to mark sectarian distinction, accession to the throne, at betrothal, &c.; also a sort of spangle worn on the forehead by women. The word has now been given the additional meaning of the mark made in vaccination, and the tikavâlâ Sahib is the vaccination officer.

[c. 1796.—"... another was sent to Kutch to bring thence the tikâ. ..."—Mir Hussein Ali, Life of Tipu, 251]

[1832.—"In the centre of their foreheads is a teeka (or spot) of lamp-black."—Herklotz, Qaanaq-e-Islam, 2nd ed. 139.]

[c. 1873.—"When a sudden stampede of the children, accompanied by violent yells and sudden falls, has taken place as I entered a village, I have been informed, by way of apology, that it was not I whom the children feared, but that they supposed that I was the Tikawala Sahib."—Panjab Gazetteer, Rohtak, p. 9.]

TICKY-TOCK. This is an unmeaning refrain used in some French songs, and by foreign singing masters in their scales. It would appear from the following quotations to be of Indian origin.

C. 1755.—"These gentry (the band with nautch-girls) are called Tickytaw boys, from the two words Ticky and Taw, which they continually repeat, and which they chant with great vehemence."—Ives, 75.

[c. 1883.—"Each pair of boys then, having privately arranged to represent two separate articles . . . comes up to the captains, and one of the pair says dik dik, daun daun, which apparently has about as much meaning as the analogous English nursery saying, 'Dickory, dickory dock.'"—Panjab Gazetteer, Hogkidarpar, p. 36.]

[TIER-CUTTY, s. This is Malayal. tiyar-katti, the knife used by a Tiyan or tody-drawer for scarifying the palm-trees. The Tiyan caste take their title from Malayal. tiyyan, which again comes from Malayal. tiev, Skt. deîpa, 'an island,' and derive their name from their supposed origin in Ceylon.

[1792.—"12 Tier Cutties."—Account, in Logan, Malabar, iii. 169.

[1793.—"The negadee (naqdi, 'cash-payment') on houses, banksauls (see BANK-SHALL), Tiers' knives."—Ibid. III. 324.]

TIFFIN, s. Luncheon, Anglo-Indian and Hindustani, at least in English households. Also to Tiff, v. to take luncheon. Some have derived this word from Ar. tâfânum, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese chîh-fan, 'eatrice,' which is only an additional example that anything whatever may be plausibly resolved into Chinese monosyllables. We believe the word to be a local survival of an English colloquial or slang term. Thus we find in the Lexicon Balatronicum, compiled originally by Capt. Grose (1785): "Tiffing, eating or drinking out of meal-times," besides other meanings. Wright (Dict. of Obsolete and Provincial English) has: "Tiff, s. (1) A draught of liquor, (2) Small beer;" and Mr. Davies (Supplemental English Glossary) gives some good quotations both of this substantive and of a verb "to tiff," in the sense of 'take off a draught.' We should conjecture that Grose's
sense was a modification of this one, that his "tiffin" was a participial noun from the verb to tiff, and that the Indian tiffin is identical with the participial noun. This has perhaps some corroboration both from the form "tiffin" used in some earlier Indian examples, and from the Indian use of the verb "to Tiff." [This view is accepted by Prof. Skeat, who derives tiff from Norweg. terv, 'a drawing in of the breath, sniff;' tewa, 'to sniff' (Concise Dict. s.v.; and see 9 ser. N. & Q. iv. 425, 460, 506; v. 13.) Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of Teddy and the like he says:

"Homines autem qui eas (potiones) colognant ac praeparant, dicuntur Portuallse nomine Tiffadores, atque opus ipsum Tiffor; nostratibus Belgis tyferen" (Herb. Ambboinense, i. 5).

We may observe that the comparatively late appearance of the word tiffin in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India.

We now give examples of the various uses:

Tiffin, s. In the old English senses (in which it occurs also in the form tip, and is probably allied to tippie and tipsy); [see Prof. Skeat, quoted above].

(1) For a draught:

1758.—"Monday ... Seven. Returned to my room. Made a tiff of warm punch, and to bed before nine."—Journal of a Senior Fellow, in the Idler, No. 33.

(2) For small beer:

1604.—

"... make waste more prodigal
Than when our beer was good, that John
may float
To Styx in beer, and lift up Charon's
boat
With whalesome waves; and as the con-
duits ran
With claret at the Coronation,
So let your channels flow with single tiff,
For John I hope is crown'd."  

On John Dawson, Butler of Christ Church, in Bishop Corbet's Poems, ed. 1807, pp. 207-8.

TO TIFF, v. in the sense of taking off a draught.

1812.—

"He tiff'd his punch and went to rest."—

Combe, Dr. Sytuzax, I. Canto v.

(This is quoted by Mr. Davies.)

Tiffin (the Indian substantive).

1807.—"Many persons are in the habit of sitting down to a repast at one o'clock, which is called tiffin, and is in fact an early dinner."—Cardiner's Ceylon, i. 83.

1810.—"The (Mohammedan) ladies, like ours, indulge in tiffings (slight repasts), it being delicate to eat but little before company."—Williamson, V. M. i. 352.

", (published 1812) "The dinner is scarcely touched, as every person eats a hearty meal called tiffin, at 2 o'clock, at home."—Maria Graham, 29.

1811.—"Gertrude was a little unfortunate in her situation, which was next below Mrs. Fashionist, and who ... detailed the delights of India, and the routine of its day; the changing linen, the curry-combing ... the idleness, the dissipation, the sleeping and the necessity of sleep, the gay tiffings, were all delightful to her in reciting. ..."—The Countess and Gertrude, or Modes of Discipline, by Laetitia Maria Hawkins, ii. 12.

1824.—"The entreaty of my friends compelled me to remain to breakfast and an early tiffin. ..."—Seely, Wonders of Ellora, ch. iii.

c. 1832.—"Reader! I, as well as Pliny, had an uncle, an East Indian Uncle ... everybody has an Indian Uncle ... He is not always so orientally rich as he is reputed; but he is always orientally munificent. Call upon him at any hour from two till five, he insists on your taking tiffin; and such a tiffin! The English corresponding term is luncheon; but how meagre a shadow is the European meal to its glowing Asiatic cousin."—De Quincey, Cassiulary of Roman Meals, in Works, iii. 259.

1847.—"Come home and have some tiffin, Dobbin," a voice cried behind him, as a pudgy hand was laid on his shoulder ... But the Captain had no heart to go a-feasting with Joe Sedley."—Vanity Fair, ed. 1867, i. 235.

1850.—"A vulgar man who enjoys a champagne tiffin and swindles his servants ... may be a pleasant companion to those who do not hold him in contempt as a vulgar knave, but he is not a gentleman."—Sir C. Napier, Farewell Address.

1853.—"This was the ease for the prosecution. The court now adjourned for tiffin."—Oakfield. 319.

1882.—"The last and most vulgar form of 'nobbling' the press is well known as the luncheon or tiffin trick. It used to be confined to advertising tradesmen and hotelkeepers, and was practised on newspaper reporters. Now it has been practised on a loftier scale. ..."—Saty. Rec., March 25, 357.
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TO TIFF, in the Indian sense.

1803.—"He hesitated, and we were interrupted by a summons to TIFF at Floyer's. After TIFF Close said he should be glad to go."—Elphinstone, in Life, i. 116.

1814.—"We found a pool of excellent water, which is scarce on the hills, and laid down to TIFF on a full soft bed, made by the grass of last year and this. After TIFFing I was cold and unwell."—Ibid. p. 288. TIFFing here is a participle, but its use shows how the noun TIFF would be originally formed.

1816.—"The huntsman now informed them all they were to TIFF at Bobby's Hall. Mounted again, the party starts, upsets the hackeries and carts, Hammels (see HUMMAUL) and panquins and doolies, Dolies (see DHOB) and burrawas (?) and coolies."

The Grand Master, or Adventures of Qui Hi, by Quiz (Canto viii.), [Burrawa is probably H. bhavā, 'a pander.]

1829.—"I was TIFFing with him one day, when the subject turned on the sagacity of elephants. . . ."

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.—"Look here, RANDOLPH, don't you know,' said Sir PEEL, . . . 'Here you've been gallivanting through India, riding on elephants, and TIFFING with Rajahs. . . ."

—Punch, Essence of Parliament, April 25, p. 204.

TIGER, s. The royal tiger was apparently first known to the Greeks by the expedition of Alexander, and a little later by a live one which Seleucus sent to Athens. The animal became, under the Emperors, well known to the Romans, but fell out of the knowledge of Europe in later days, till it again became familiar in India. The Greek and Latin tigra, tigris, is said to be from the old Persian word for an arrow, tirga, which gives the modern Pers. (and Hind.) tir.*

* Sir H. Rawlinson gives tirga as old Persian for an arrow (see Herod. vol. iii. p. 509). Vullers seems to consider it rather an induction than a known word for an arrow. He says: "Besides the name of that river (Tigris) Arvand, which often occurs in the Skt. Aryan, and which properly signifies 'running' or 'swift; another Medo-peric name Tigris is found in the cuneiform inscriptions, and is cognate with the Zend word tedhara, tedhrara, and Pehlevi tedhara, i.e. 'a running river,' which is included in Anquetil's vocabulary. And these, along with the Persian tej 'an arrow,' tegh 'a sword,' teh and teg 'sharp,' are to be referred

Pliny says of the River Tigris: "a celeritate Tigris incipit vocari. Ita appellant Medii sagittam" (vi. 27). In speaking of the animal and its "velocitatis tremendae," Pliny evidently glances at this etymology, real or imaginary. So does Pausanias probably, in his remarks on its colour. [This view of the origin of the name is accepted by Schrader (Prehist. Ant. of the Aryan Peoples, E.T. 250), who writes: "Nothing like so far back in the history of the Indo-Europeans does the lion's dreadful rival for supremacy over the beasts, the tiger, go. In India the songs of the Rigveda have nothing to say about him; his name (vṛṣṭhār) first occurs in the Atharvaveda, i.e. at a time when the Indian immigration must have extended much farther towards the Ganges; for it is in the reeds and grasses of Bengal that we have to look for the tiger's proper home. Nor is he mentioned among the beasts of prey in the Avesta. The district of Hycania, whose numerous tigers the later writers of antiquity speak of with especial frequency, was then called Vörkhanu, 'wolf-land. It is, therefore, not improbable that the tiger has spread in relatively late times from India over portions of W. and N. Asia."

C. B.C. 325.—"The Indians think the Tiger (τίγρας) a great deal strongener than the elephant. Nearchus says he saw the skin of a tiger, but did not see the beast itself, and that the Indians assert the tiger to be as big as the biggest horse; whilst in swiftness and strength there is no creature to be compared to him. And when he engages the elephant he springs on its head, and easily throttles it. Moreover, the creatures which we have seen and call tigers are only jackals which are dabped, and of a kind bigger than ordinary jackals."—Arrian, Indica, xv. We apprehend that this big dabped jackal (θος) is meant for a hyaena.

C. B.C. 322.—"In the island of Tylos . . . there is also another wonderful thing they say . . . for there is a certain tree, from which they cut sticks, and these are very handsome articles, having a certain variegated colour, like the skin of a tiger. The wood is very heavy; but if it is struck against any solid substance it shivers like a piece of

to the Zend root tikkha, Skt. tij. 'to sharpen.' The Persian word tir, 'an arrow,' may be of the same origin, since its primitive form appears to be tigra, from which it seems to come by elision of the g, as the Skt. tir, 'arrow,' comes from tiga for tigra, where it seems to have taken the place of g. From the word tirga . . . seem also to be derived the usual names of the river Tigris, Pers. Dizka, Ar. Diflah." (Vullers, s.v. tir).
pottery."—Theophrastus, H. of Plants, Bk. v. c. 4.

c. b.c. 321.—"And Ulpianus ... said: 'Do we anywhere find the word used a masculine, τῶν τιγρέων? for I know that Philemon says thus in his Neera:

'A. We've seen the tigress (τῶν τιγρέων) that Seleucus sent us; Are we not bound to send Seleucus back Some beast in fair exchange? '

In Athenaeus, xiii. 57.

c. b.c. 320.—"According to Megasthenes, the largest tigers are found among the Prasi, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him."—Strabo, xv. ch. 1, § 57 (Hamilton and Falconer's E.T. iii. 97).

c. b.c. 19.—"And Augustus came to Samos, and again passed the winter there ... and all sorts of embassies came to him; and the Indians who had previously sent messengers praying friendship, now sent to make a solemn treaty, with presents, and among other things including tigers, which were then seen for the first time by the Romans; and if I am not mistaken by the Greeks also."—Dio Cassius, liv. 9. [See Merivale, Hist. Romana, ed. 1865, iv. 176.]

c. b.c. 19.—

... duris genuit te cautibus horrens Caucasus, Hyrcanaeae ad omnibus ubera tigres." Aen. iv. 366-7.

c. a.d. 70.—"The Emperor Augustus ... in the yeere that Q. Tubero and Fabius Maximus were Consuls together ... was the first of all others that showed a tame tygre within a cage: but the Emperor Claudius foure at once. ... Tygres are bred in Hircania and India: this beast is most dreadful for incomparable swiftness."—Pliny, by Ph. Holland, i. 204.

c. 80-90.—"Wherefore the land is called Dachenanabades (see DECCAN), for the South is called Dachanas in their tongue. And the land that lies in the interior above this towards the East embraces many tracts, some of them of deserts or of great mountains, with all kinds of wild beasts, panthers and tigers (τίγρεως) and elephants, and immense serpents (δράκωντας) and hyaenas (κοκκύτας) and cynocephala of many species, and many and populous nations till you come to the Ganges."—Periplus, § 60.

c. a.d. 180.—"That beast again, in the talk of Ctesias about the Indians, which is alleged to be called by them Martíca (Martichóra), and by the Greeks Androphagenus (Mam-eater), I am convinced is really the tiger (τίγρας). The story that he has a triple range of teeth in each jaw, and sharp pricks at the tip of his tail which he shoots at those who are at a distance, like the arrows of an archer,—I don't believe it to be true, but only to have been generated by the excessive fear which the beast inspires. They have been wrong also about his colour;—no doubt when they see him in the bright sunlight he takes that colour and looks red;
or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him."—Pausanias, xxi. 4. [See Frazer's tr. i. 470; v. 86. Martichora is here Pers. marundikakor, 'eater of men.]

1298.—"Enchose sachiés qe the Grant Sire a bien leopars aseu qe tuit sunt bon da chacér et da prendre bestes. ... Il ha plosors lyon grandissims, greignors aseu qe céle de Babilonie. Il sunt de molt biais poil et de molt biais colour, car il sunt tout vergés por lone, noir et vermil blanc. Il sunt aseu qe prante enguins sauvaç par leu sauvaç, et orse et asnes sauvaçs et cerf et cavirols et autres bestes."—Marco Polo, Geog. Text, ch. xci. Thus Marco Polo can only speak of this huge animal, striped black and red and white, as of a Lion. And a medieval Bestiary has a chapter on the Tigre which begins: "Une Beste est qui est appelée Tigre, c'est une maniere de serpent."—Cahier et Martin, Mélanges d'Antiquité, i. 140.

1474.—"This means while there came in certain men sent from a Prince of India, with certain strange beasts, the first whereof was a leona ledde in a chayne by one that had skyll, which they call in their language Babureth. She is like unto a lyonesse; but she is redde coloured, streaked all over with black strikes; her face is redde with certain white and blacque spots, the bealy white, and tayled like the lyon: seemingy to be a marivellouse fiers beast."—Josuá Barbero, Hak. Soc. pp. 63-54. Here again is an excellent description of a tiger, but that name seems unknown to the traveller. Babureth is in the Ital. original Baburth, Pers. babr, a tiger.

1553.—"... Beginning from the point of Çingapura and all the way to Pulcoamblam, i.e. the whole length of the Kingdom of Malaca ... there is no other town with a name except this City of Malaca, only some havens of fishermen, and in the interior a very few villages. And indeed the most of these wretched people sleep at the top of the highest trees they can find, for up to a height of 20 palms the tigers can seize them at a leap; and if anything saves the poor people from these beasts it is the bonfires they keep burning at night, which the tigers are much afraid of. In fact these are so numerous that many come into the city itself at night in search of prey. And it has happened, since we took the town, that a tiger leapte into a garden surrounded by a good high timber fence, and lifted a beam of wood with three slaves who were laid by the heels, and with these made a clean leap over the fence."—Barros, II. vi. 1. Lest I am doing the great historian wrong as to this Munchhausen—like story, I give the original: 'E já aconteceu ... saltar hum tigre em hum quintal cercado de madeira bem alta, a levar a hum tronco de madeira com tres (tres!) esvaios que estavam prezos nelle, com os quaes saltou de claro em claro per cima da cerca.'
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 observed that the ferocity of these animals was such that they would press even into the water to seize their prey.” —Gasparo Balbi, f. 94v.

1586.—“We went through the wilderness because the right way was full of thieves, when we passed the country of Gourer, where we found but few Villages, but almost all Wilderness, and saw many Buffes, Swine, and Deere, Grasse longer than a man, and very many Tigres.” —R. Fitch, in Purchas, ii. 1736.

1675.—“Going in quest whereof, one of our Soldiers, a Youth, killed a Tigre-Royal; it was brought home by 30 or 40 Cubbies (Koonbee), the Body tied to a long Bamboo, the Tail extended. . . . it was a Tigre of the Biggest and Noblest Kind, Five Feet in Length beside the Tail, Three and a Half in Height, it was of a light Yellow, streaked with Black, like a Tabby Cat . . . the Visage Fierce and Majestic, the Teeth gnashing.” —Fryer, 176.

1683.—“In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frenchfeld and Capt. Raynes alighted off their horses and advanced towards the thickest where ye Tiger lay. The people making a great noise, ye Tiger flew out upon Mr. Frenchfeld, and he shot him with a brace of Bullets into ye breast: at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a third, before he died. At Night ye Ragaee sent me the Tiger.” —Hedges, Diary, Hak. Soc. i. 66-67.

1754.—“There was a Charter granted to the East India Company. Many Disputes arose about it, which came before Parliament; all Arts were used to corrupt or delude the Members; among others a Tiger was baited with Solomony, on the Day the great Question was to come on. This was such a Novelty, that several of the Members were drawn off from their Attendance, and absent on the Division . . .” —A Collection of Letters relating to the E.I. Company, &c. (Tract), 1754, p. 13.

1869.—“Les tigres et les léopards sont considérés, autant par les Hindous que par les musulmans, comme étant la propriété des pers (see BEE) ; aussi les natures du pays ne sympathisent pas avec les Européens pour la chasse du tigre.” —García de Tussy, Rel. Mus. p. 24.

1879.—“One of the Frontier Battalion soldiers approached me, running for his life. . . . This was his story:—

‘Sahib, I was going along with the letters . . . which I had received from your highness . . . a great tiger came out and stood in the path. Then I feared for my life; and the tiger stood, and I stood, and we looked at each other. I had no weapon but my kukri (Kookry) . . . and the Government letters. So I said, ‘My lord Tiger, here are the Government letters, the letters of the Honourable Kumpany Bahadur . . . and it is necessary for me to go on with them.’ The tiger never ceased looking at me, and when I had done speaking he growled, but he never offered to get out of the way. On this I was much more afraid, so I kneeled down and made obeisance to him; but he did not take any more notice of either, so at last I told him I should report the matter to the Sahib, and I threw down the letters in front of him, and came here as fast as I was able. Sahib, I now ask for your justice against that tiger.’ ” —I. T. Col. T. Leving, A Fly on the Wheel, p. 444.

TINCALL, s. Borax. Pers. tinkar, but apparently originally Skt. tankana, and perhaps from the people so called who may have supplied it, in the Hindālaya† Tāγγαν of Ptolemy. [Mr. Atkinson (Himalayan Gaz. ii. 357) connects the name of this people with that of the tanguin.]

1526.—“Tymquall, small, 60 tangas a maund.” —Lemmbranga, 50.

1563.—“It is called boraz and crisiocrata; and in Arabic tincar, and so the Guzeratis call it.” —Gardner, f. 78.

c. 1500.—“Having reduced the Kharal to small bits, he adds to every man of it 1 3/4 sers of tangar (borax) and 3 sers of pounded natrum, and kneads them together.” —Ain, i. 26.

(1757.—“A small quantity of Tuteneeg (Tootnague), Tinkal and Japan Copper was also found here. . . .” —Ives, 105.)

TINDAL, s. Malayil. tundal, Telug. tandelu, also in Mahr. and other vernaculars tandel, tandail, [which Platt connects with tanda, Skt. tantru, ‘a line of men,’ but the Madras Gloss. derives the S. Indian forms from Mal. tanda, ‘an ear, walls, ‘to pull.’ ] The head or commander of a body of men; but in ordinary specific application a native petty officer of lascars, whether on board ship (boatswain) or in the ordnance department, and sometimes the head of a gang of labourers on public works.

c. 1348. —“The second day after our arrival at the port of Kaliukari this prince invited the nakkodak (Nacoda) or owner of the ship, the kardai (see CRANNY) or clerk, the merchant, the persons of distinction, the tandil. . . .” — Ibn Batuta, iv. 250. The Moorish traveller explains the words as muk-adam (Mocuddum, q.v.) al-rajal, which the French translators render as ‘général des
pistons,” but we may hazard the correction of “Master of the crew.”

1590.—“In large ships there are twelve classes. 1. The Nakudda, or owner of the ship. . . . 3. The Tandil, or chief of the khudris (see CLASSY) or sailors. . . .” —\(\text{\textit{Tu}},\) i. 289.

1673.—“The Captain is called Nuquedah, the boatswain Tindal. . . .” —\(\text{\textit{Fryer}},\) 107.

1758.—“One Tindal, or Corporal of Lascars.” —\(\text{\textit{Orme}},\) ii. 339.

[1826.—“I desired the tindal, or steersman to answer, ‘Bombay.'” —\(\text{\textit{Pandurong Hari}},\) ed. 1873, ii. 157.]

**TINNEVELLY, n.p.** A town and district of Southern India, probably Tiru-nel-elli, ‘Sacred Rice-hedge.' [The Madras Gloss. gives ‘Sacred Paddy-village.' ] The district formed the southern part of the Madura territory, and first became a distinct district about 1744, when the Madura Kingdom was incorporated with the territories under the Nawab of Arcot (Caldwell, H. of Tinnevelly).

**TIPARRY, s.** Beng. and Hind. tipāri, tepāri, the fruit of Physalis peruviana, L., N.O. Solanaceae. It is also known in India as ‘Cape gooseberry,’ [which is usually said to take its name from the Cape of Good Hope, but as it is a native of tropical America, Mr. Ferguson (8 ser. N. & O. xii, 106) suggests that the word may really be capé or capy, from the peculiarity of its structure noted below.] It is sometimes known as ‘Brazil cherry.’ It gets its generic name from the fact that the inflated calyx encloses the fruit as in a bag or bladder (góra). 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 tepāri, ‘inflated,’ which gives its name to a species of tetrodon or globe-fish, a fish which has the power of dilating the oesophagus in a singular manner. The native name of the fruit in N.W. India is māk or mako, but tipāri is in general Anglo-Indian use. The use of an almost identical name for a gooseberry-like fruit, in a Polynesian Island (Kingsmill group) quoted below from Wilkes, is very curious, but we can say no more on the matter.

1845.—“On Makin they have a kind of fruit resembling the gooseberry, called by the natives ‘teiparu;' this they pound, after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste.” —\(\text{\textit{U.S. Expedition}},\) by C. Wilkes, U.S.N., v. 81.


**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 Sultân, a saint whose tomb is near Hyderabad. [Wilks (Hist. Sketches, i. 522, ed. 1869), says that the tomb is at Arcot.]

**TIRKUT, s.** Foresail. Sea Hind. from Port. triquette (Roebuck).

**TIYAN, n.p.** Malayâl. Tiyan, or Tivan, pl. Týgar or Tývar. The name of what may be called the third caste (in rank) of Malabar. The word signifies ‘islander,' [from Mal. týva, Skt. dvípa, ‘an island’] and the people are supposed to have come from Ceylon (see TIER CUTTY).

1510.—“The third class of Pagans are called Tiva, who are artisans.” —\(\text{\textit{Varthema}},\) 142.

1516.—“The cleanest of these low and rustic people are called Tivas (read Tivas), who are great labourers, and their chief business is to look after the palm-trees, and gather their fruit, and carry everything . . . for hire, because there are no draught cattle in the country.” —\(\text{\textit{Barbou}},\) Lisbon ed. 395.

[1800.—“All Tirs can eat together, and intermarry. The proper duty of the cast is to extract the juice from palm-trees, to boil it down to Jaggery (Jaggery), and to distil it into spirituous liquors; but they are also very diligent as cultivators, porters, and cutters of firewood.” —\(\text{\textit{Buchanan, Myares}},\) ii. 415; and see Logan, Malabar, i. 116, 142.]

**TOBACCO, s.** On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching on the introduction of tobacco into India and the East, or otherwise of interest.

[? c. 1550.—“. . . Abû Kir would carry the cloth to the market-street and sell it, and with its price buy meat and vegetables and tobacco . . .” —\(\text{\textit{Burton, Arab. Nights}},\) vii. 210. The only mention in the Nights and the insertion of some scribe.]

”. . . It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken this herb, which in the Mexican language is called tabacco, and immediately perceived
the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away, and seek some other place."

"—Giovanni Benzoni, Hak. Soc. p. 81. [The word tobacco is from the language of Hayti, and meant, first, the pipe, secondly, the plant, thirdly, the sleep which followed its use (Mr. J. Platt, 9 ser. N. & Q. viii. 322).]

1555.—"Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indicam illam plantam quam Tabacum vacant et Nicotiam, qua contra cruditates ab Indis edocit, usi erant, in Angliam primi, quod suam, intulerunt. Ex illo sano tempore usu coopit esse cereberrimo, et magno praetio, dum quam plurimi graveolentem illius fumum, alii lascivientes, alii valutudini consulent, per tubulum testaceum inexplebili aviditate passum haurnunt, et mox e maribus effluant; adeo ut tabernae Tabaccanae non minus quam cervisieriae et vinarine passim per oppida habentur, Ut Anglorum corpora (quod salse ille dixit) qui hae plantae tantopere delectantur in Barbarorum naturam degenerasse videantur; quam lisdem quibus Barbari delectentur et sanari se posse credant." —Gul. Camdeni, Annal. Kervum Anglicannm... regn. Elizabetha, ed. 1717, ii. 449.

1592.—"Into the woods thence forth in haste she went To seek for hearbes that mote him remedy; For shee of herbes had great intendment, Taught of the Nymphe which from her infancy Her nursed had in true Nobility: This whether yt divine Tobacco were, Or Panchaee, or Polygony, Shee found, and brought it to her patient deare Who al this while lay bleeding out his hart-blood neare." 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 enemy, which made his Lordship cast his pipe from him, and listen to the shooting." —Commentaries of Sir Francis Vere, p. 62.

1598.—"Cob. Ods me I marle what pleasure or felicity they have in taking this roguish tobacco. It is good for nothing but to choke a man, and fill him full of smoking embres: there were four died out of one house last week with taking of it, and two more the boll went for yesternight; one of them they say will never scape it; he voided a bushel of sot yesterday upward and downward... its little better than rats-bane or rosaker." —Every Man in his Humour, iii. 2.

1604.—"Oct. 19. Demise to Tho. Lane and Ph. Bold of the new Impost of 6s. 8d., and the old Custom of 2s. per pound on tobacco." —Calendar of State Papers, Domestic, James I., p. 159.

1604 or 1605.—"In Bijaipur 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 (Akbare) was enjoying himself after receiving my presents, and asking me how I had collected so many strange things in so short a time, when his eye fell upon the tray with the pipe and its appurtenances: he expressed great surprise and examined the tobacco, which was made up in pipprels; he inquired what it was, and where I had got it. The Nawab Khân-i-'Azam replied: 'This is tobacco, which is well known in Mecca and Medina, and this doctor has brought it as a medicine for your Majesty.' His Majesty looked at it, and ordered me to prepare and take him a pipprel. He began to smoke it, when his physicians and apothecaries had 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 to ask for some; indeed all, without exception, wanted some, and the practice was introduced. After that the merchants began to sell it, so the custom of smoking spread rapidly."—Assal Beg, in Elliot, vi. 165-167.

1610.—"The Turks are also incredible takers of Opium... carrying it about with them both in peace and in warre, which they say expellet all feares, and makes them courageous; but I rather think giddily headed. ... And perhaps for the self same cause they also delight in Tobacco; they take it through reeds that have synoned 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 looke into (for Moral Bassa is not long since commanded a pipe to be thrust through the nose of a Turk, and so to be led in derision through the Citie,) no question but it would prove a principall commodity. Nevertheless they will take it in corners, and are so ignorant therein, that that which in England is not saleable, doth passe here amongst them for most excellent."—Sandys, Journey, 96.

1615.—"Il tabacco ancora usano qui" (at Constantinople) "di piglier in conversazione per gusto: ma io non ho voluto mai provarne, e ne avera cognizione in Italia che molti ne pigliano, ed in particolare il signore cardinal Crescenzo qualche volta per medicamento insegnatogli dal Signor don Virgilio Orsino, che primo di tutti, se io non fallo, gli anni addietro lo portò in Roma d'Inghilterra."—P. della Valle, i. 76.

1616.—"Such is the miraculous omnipotence of our strong tasted Tobacco, as it cures al sorts of diseases (which neuer any druggue 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 up 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 sleepe soundly, and yet being taken when a man is sleeptime and drowsie, 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 deulis, 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 Puritaines, to cast out deulis withall."—K. James I., Counterblaste to Tobacco, in Works, pp. 219-220.

1617.—"As the smoking of tobacco (tambâkû) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Shîh 'Abbâs, also being aware of its evil effects, had issued a command against the use of it in Iran. But Khân-i-Âlam was so much addicted to smoking, that he could not abstain from it, and often smoked."—Memoirs of Jahangir, in Elliot, p. 501. See the same passage rendered by Blochmann, in Ind. Antiq. i. 164.

1623.—"Incipi nostro seculo in immensus crescere uus Tobaco, atque affict homines occulta quidem delectatione, ut qui illi semel assueti sint, difficile postea abstinent."—Bacon, H. Vitae et Moritis, in B. Montague's ed. x. 189.

We are unable to give the date or Persian author of the following extract (though clearly of the 17th century), which with an introductory sentence we have found in a fragmentary note in the handwriting of the late Major William Yule, written in India about the beginning of last century: *

"Although Tobacco be the produce of an European Plant, it has nevertheless been in use by our Physicians medicinally for some time past. Nay, some creditable People even have been friendly to the use of it, though from its having been brought sparingly in the first instance from Europe, its rarity prevented it from coming into general use. The Culture of this Plant, however, became speedily almost universal, within a short period after its introduction into Hindostaun; and the produce of it rewarded the Cultivator far beyond every other article of Husbandry. This became more especially the case in the reign of Shah Jehan (commenced A.H. 1037) when the Practice of Smoking pervaded all Ranks and Classes within the Empire. Nobles and Beggars, Pious and Wicked, Devotees and Free-thinkers, poets, historians, rhetoricians, doctors and patients, high and low, rich and poor, all! all seemed intoxicated with a decided preference over every other luxury, may even often over the necessaries of life. To a stranger no offering was so acceptable as a Whiff, and to a friend one could produce nothing half so grateful as a Chillum. So rooted was the habit that the confirmed Smoker would abstain from Food and Drink rather than relinquish the gratification he derived from inhaling the Fumes of this delterious Plant! Nature recollects at the very idea of touching the Sallis of another Person, yet in the present instance our Tobacco smokers pass the moistened Tube from one mouth to another without hesitation on the one hand, and it is received with complacency on the other! The more acrid the Fumes so much the more grateful to the Palate of the Connois- seur. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will tell you, supplies to the Body the waste of radical Heat. Without doubt the Hookah is a most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose Bosom we may repose our most confidential Secrets; and a Councillor upon whose advice we may rely in our most important Concerns. It is an elegant Ornament in our private Appart- ments: it gives joy to the Beholder in our publick Places. 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 de- light. . . ."—(cetera desunt).

c. 1760.—"Tambâkû. It is known from the Madoir-i-Rakhbar that the tobacco came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Shâh (1566-1605), since which time it has been in general use."—Bahr-i-Fajr, quoted by Blochmann, in Ind. Antiq. i. 164.

1875.—It appears from Miss Bird's Japan that tobacco was not cultivated in that country till 1605. In 1612 and 1615 the Shogun prohibited both culture and use of tabako. —See the work, i. 276-77. [According to Mr. Chamberlain (Things Japanese, 3rd ed. p. 402) by 1651 the law was so far relaxed that smoking was permitted, but only out-of-doors.]

TOBRA, s. Hind. tobrâ, [which, according to Platts, is Skt. prothâ, 'nose of a horse,' inverted]. The leather nose-bag in which a horse's feed is administered. "In the Ner- budda valley, in Central India, the women wear a profusion of toe-rings, some standing up an inch high. Their shoes are consequently curiously shaped, and are called tobras." (M.-Gen. R. H.}

* Some notice of Major Yule, whose valuable Oriental MSS. were presented to the British Mu- seum after his death, will be found in Dr. Rieu's Preface to the Catalogue of Persian MSS. (vol. iii. p. xviii.).
Keatinge). As we should say, 'buckets.' [The use of the nosebag is referred to by Sir T. Herbert (ed. 1634): 'The horses (of the Persians) feed usually of barley and chopt-straw put into a bag, and fastened about their heads, which implies the manger.' Also see TURA.]

1808.—"... stable-boys are apt to serve themselves to a part out of the poor beasts allowance; to prevent which a thrifty housewife sees it put into a tobra, or mouth bag, and spits thereon to make the Hostler lose the and leave it alone."—Drummond, Illustrations, &c.

[1875.—"One of the horsemen dropped his tobra or nose-bag."—Drew, Junimoa, 249.]

TODDY, s. A corruption of Hind. tārī, i.e. the fermented sap of the tār or palmyra, Skt. tāla, and also of other palms, such as the date, the coco-palm, and the Caryota urens; palm-wine. Toddy is generally the substance used in India as yeast, to leaven bread. The word, as is well known, has received a new application in Scotland, the immediate history of which we have not traced. The tāla-tree seems to be indicated, though confusingly, in this passage of Megasthenes from Arrian:

c. B.C. 320.—"Megasthenes tells us... the Indians were in old times nomad... were so barbarous that they wore the skins of such wild animals as they could kill, and subsisted (?) on the bark of trees; that these trees were called in the Indian speech tala, and that there grew on them as there grows at the tops of the (date) palm trees, a fruit resembling balls of wool."—Arrian, Indica, vii., tr. by McCrindle.

c. 1390.—"... There is another tree of a different species, which... gives all the year round a white liquor, pleasant to drink, which tree is called tari."—Fr. Jordanus, 16.

[1554.—"There is in Gujarat a tree of the palm-tribe, called tari agadji (millet tree). From its branches cups are suspended, and when the cut end of a branch is placed into one of these vessels, a sweet liquid, something of the nature of arrack, flows out in a continuous stream... and presently changes into a most wonderful wine."—Travels of Sidi Ali Rëis, trans. A. Vumbéry, p. 29.]

[1609-10. — "Tarree." See under SURA.]

1611.—"Palmiti Wine, which they call Taddy."—N. Doustoun, in Purchas, i. 298.

[1614.—"A sort of wine that distiloth out of the Palmetto trees, called Tadie."—Foster, Letters, iii. 4.]

1615.—"... And then more to glad yee Weele have a health to al our friends in Tades."—Verses to T. Coryat, in Crudities, iii. 47.

1623.—"... on board of which we stayed till nightfall, entertaining with conversation and drinking tari, a liquor which is drawn from the coco-nut trees, of a whitish colour, a little turbid, and of a somewhat rough taste, though with a blending in sweetness, and not unpalatable, something like one of our vinis piacenti. It will also intoxicate, like wine, if drunk over freely."—P. della Valle, ii. 590; [Hak. Soc. i. 62.]

[1634.—"The Toddy-tree is like the Date of Palm; the Wine called Toddy is got by winding and piercing the Tree, and putting a Jar or Pitcher under it, so as the Liquor may drop into it."—Sir T. Herbert, in Harris, i. 408.]

1648.—"The country... is planted with palmito-trees, from which a sap is drawn called Terry, that they very commonly drink."—Van Twist, 12.

1653.—"... le tari qui est le vin ordinaire des Indes."—De la Boullaye-le-Gonz, 246.

1673.—"The Natives singing and roaring all Night long; being drunk with Toddy, the Wine of the Cococe."—Fryer, 53.

"... As for the rest, they are very respectful, unless the Seamen and Soldiers get drunk, either with Toddy or Bang."—Ibid. 91.

1686.—"Besides the Liquor or Water in the Fruit, there is also a sort of Wine drawn from the Tree called Toddy, which looks like Whey."—Dampier, i. 293.

1705.—"... cette liqueur s'appelle tari."—Lullier, 43.

1710.—This word was in common use at Madras.—Wheeler, ii. 125.

1750.—"J. Was vor Leute trincken Taddy? C. Die Soldaten, die Land Portugiesen, die Parrier (see PARIAH) und Schiffeleute trincken diesen Taddy."—Madras, oder Fort St. George, &c., Halle, 1750.

1857.—"It is the unfermented juice of the Palmyra which is used as food: when allowed to ferment, which it will do before midday, if left to itself, it is changed into a sweet, intoxicating drink called 'kal' or toddy."—Bp. Caldwell, Lectures on Timewell Mission, p. 93.

"The Rat, returning home full of Toddy, said, If I meet the Cat, I will tear him in pieces."—Ceylon Proverb, in Ind. Antig. i. 99.

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:
1785.—

"The lads an' lasses, blythebly 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' 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 (*Plœces Baya*, Blyth): but the size alleged is absurd; it is probably a blunder. [Another bird, the *Artamus fuscus*, is, according to Balfour (Cyc. s.v.) called the toddy shrike.]

[1673.—"For here is a Bird (having its name from the Tree it chuses for its Sanctuary, the toddy-tree). ..."—Fryer, 76.]

| 1750-60. | "It is in this tree (see **PALMYRA, BRAB**) that the toddy-birds, so called from their attachment to that tree, make their exquisite 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 Musanga*, Jerdon: [the *P. niger*, the Indian Palm-Civet of Blanford (Manmalia, 106)]. It infests houses, especially where there is a ceiling of cloth (see **CHUTT**). Its name is given for its fondness, real or supposed, for palm-juice.

**TOKO, s.** Slang for 'a thrashing.' The word is imder, of Hind. *tokṁa*, 'to censure, blame,' and has been converted into a noun on the analogy of *bunnow* and other words of the same kind.

[1823.—"**Toco for yam**—Yams are food for negroes in the W. Indies... and it, instead of receiving his proper ration of these, blackee gets a whip (toco) about his back, why he's caught toco instead of yam."

—John Bee, Slang Dict.

1867.—"**Toko for Yam.** An expression peculiar to negroes for crying out before being hurt."—Smyth, Sailor's Word-Book, s.v.]

**TOLA, s.** An Indian weight (chiefly of gold or silver), not of extreme antiquity. Hind. *told*, Skt. *tula*, 'a balance,' *tul*, 'to lift up, to weigh.' The Hindu scale is 8 *rattis* (see **RUTTEE**) = 1 *māsha*, 12 *māshas* = 1 *told*. Thus the *told* 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 1.75 grains, and the medieval *tanga* which was the prototype of the rupee was of 100 *rattis* weight. "But... the factitious *ratti* of the Muslims was merely an aliquot part—3/16 of the comparatively recent *tola*, and 1/16 of the newly devised *rupee*." By the Regulation VII. of 1833, putting the British India coinage on its present footing (see under **SEER**) the *told* weighing 180 grs., which is also the weight of the rupee, is established by the Regulation, as such the unit of the system of weights, 80 *tolas* = 1 *ser*, 40 *sers* = 1 *Maund*.

1563.—"I knew a secretary of *Nizamoxa* (see **NIZAMALUCO**), a native of Coraçon, who ate every day three *tollas* (of opium), which is the weight of ten cruzados and a half; but this Coraçonni (Khoraṣanī), though he was a man of letters and a great scribe and official, was always nodding or sleeping."—Garcia, i. 155b.

1610.—"**A Tole** is a rupee challany of silver, and ten of these *Toles* are the value of one of gold."—Hawkins, in Purchas, i. 217.

1615-16.—"**Two tole** and a half being an ounce."—Sir T. Roe, in Purchas, i. 545; [Hak. Soc. i. 183].

1676.—"Over all the Empire of the Great Mogul, all the Gold and Silver is weigh'd with Weights, which they call *Tolla*, which amounts to 9 deniers and eight grains of our weight."—Tavernier, E.T. ii. 18; [ed. Ball, t. 11].

**TOMAUN, s.** A Mongol word, signifying 10,000, and constantly used in the histories of the Mongol dynasties for a division of an army theoretically consisting of that number. But its modern application is to a Persian money, at the present time worth about 7s. 6d. [In 1899 the exchange was about 53 *crans* to the £1; 10 *Crans* = 1 tumăn.] Till recently it was only a money of account, representing 10,000 *dīnārs*; 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 x 13s. 8d.) is the same as Fryer's. In the first and third of the following quotations we have the word in the Tartar military sense, for a division of 10,000 men:

1209.—"You see when a Tartar prince goes forth to war, he takes with him, say, 100,000 horse . . . they call the corps of 100,000 men a Tuc; that of 10,000 they call a Toman."—Marco Polo, Bk. i. ch. 54.

c. 1340.—"Ces deux portions réunies formaient un total de 800 toumans, dont chacun vaut 10,000 dinars courants, et le dinar 6 dirhems."—Shikhuddin, Masalat-at Aosgar, in Not. et Ets. xiii. 194.

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."—Ima Batuta, iv. 299-300.

A form of the Tartar word seems to have passed into Russian:

c. 1550.—"One thousand in the language of the people is called Tisente: likewise ten thousand in a single word Tma: twenty thousand Duenlma: thirty thousand Tima."—Herberstein, Della Moscovia, Ramusio, iii. 159.

[c. 1590.—In the Sarks of Kandahâr "eighteen dinárs make a tumân, and each tumân is equivalent to 800 dâms. The tumân of Khurasân is equal in value to 30 rupees, and the tumân of Irâq to 40."—Tun, ed. Jurvan, ii. 393-94.]

1619.—"L'ambasciadoro Italiano . . . ordinò che donasse a tutti un tomano, cioè dieci zecchini per uno."—P. della Valle, ii. 22.

c. 1630.—"But how miserable so ever it seems to others, the Persian King makes many happy harvests; filling every yeare his insatiate coffers with above 350,000 Tomans (a Toman is five markes sterlins)."—Sir T. Herbert, p. 225.

[c. 1665.—In Persia "the abási is worth 4 shâhis, and the tomân 50 abási or 200 shâhis."—Parker, ed. Ital. i. 24.]

1677.—" . . . Receipt of Custom (at Gombroon) for which he pays the King yearly Twenty-two thousand Thomands, every Thomand making Three pound and a Noble in our Accoempt, Half which we have a Right to."—Fryer, 222.

1711.—"Camels, Houses, &c., are generally sold by the Tomand, which is 200 Shaehes or 50 Abassees; and they usually reckon their Estates that way; such a man is worth so many Tomands, as we reckon by Pounds in England."—Lockyer, 229.

[1858.—"Girwur Singh, Tomendar, came up with a detachment of the special police."—Steelman, Journey through Oudh, ii. 17.]

TOM-TOM. s. Tom-tom, a native drum. The word comes from India, and is chiefly used there. Forbes (Râs-Malâ, ii. 401) [ed. 1878, p. 665] says the thing is so called because used by criers who beat it tém-tém, 'place by place,' i.e. first at one place, then at another. But it is rather an onomatopoeia, not belonging to any language in particular. In Ceylon it takes the form tám-tám, in Tel. tappa, in Tam. tambattam; in Malay it is tó-tó, all with the same meaning. [When badminton was introduced at Satâra natives called it Tattam phâl khel, tám-tám meaning 'battledore,' and the shuttlecock looked like a flower (phâl). Tommy Atkins promptly turned this into "Tom Fool" (Calcutta Rev. xcv. 346).] In French the word tattam is used, not for a drum of any kind, but for a Chinese gong (q.v.). M. Littré, however, in the Supplement to his Dict., remarks that this use is erroneous.

1693.—"It is ordered that to-morrow morning the 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, 295.

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 Zeinindars to furnish Oil and Mushtauks, and Tom Toms and Pikemen, &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 *tamb*"!—*Abbe 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. . . ."—*Menno, Narrative*, 78.

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 Maharratis in my vicinity kept up such a confounded noise with the *tamtams*, cymbals, and pipes, that to sleep was impossible."—*Secly, Wonders of Ellora*, ch. iv.

1836.—For the use of the word by Dickens, see under GUM-GUM.

1862.—"The first musical instruments were without doubt percussive sticks, calabashes, *tomtoms.*"—*Herbert Spencer, First Principal*, 306.

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 malignant influence to assert its most potent sway. It reverberates its dull unmeaning monotonies through the fitful dreams which sheer exhaustion brings. It inspires delusive hopes by a brief lull only to break forth with refreshed vigour into wilder ecstasies of maniacal fury—accompanied with nasal incantations and protracted howls. . . ."—*Overland Times of India*, April 14.

**TONGA**, s. A kind of light and small two-wheeled vehicle, Hind. *tönóg*, [Skt. *tumanga*, 'a platform']. The word has become familiar of late years, owing to the use of the *tonga* in a modified form on the roads leading up to Simla, Darjeeling, and other hill-stations. *Tavernier* speaks of a carriage of this kind, but does not use the word:

[c. 1665.—"They have also, for travelling, small, very light, carriages which contain two persons; but usually one travels alone . . . to which they harness a pair of oxen only. These carriages, which are provided, like ours, with curtains and cushions, are not slung. . . ."]—*Tavernier, ed. Ball*, i. 44.

1874.—"The villages in this part of the country are usually superior to those in Poona or Sholapur, and the people appear to be in good circumstances. . . . The custom too, which is common, of driving light *Tongas* drawn by ponies or oxen points to the same conclusion."—*Settlement Report of Nâsk.*

1879.—"A *tongha* dâk has at last been started between Rajpore and Dehra. The first *tongha* took only 54 hours from Rajpore to Saharanpore."—*Pioneer Mail.*

1880.—"In the (Times) of the 19th of April we are told that 'Syud Mohamed Padshah has repulsed the attack on his fort instigated by certain *moolahs* of *tonga* dâk.' . . . Is the relentless *tonga* a region of country or a religious organization? . . . The original telegram appears to have contemplated a full stop after 'certain *moolahs*.' Then came an independent sentence about the *tonga* dâk 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 *moolahs*, and helping out the other sentence with some explanatory ideas of his own."—*Pioneer Mail*, June 10.

1881.—"Bearing in mind Mr. Framji's extraordinary services, notably those rendered during the mutiny, and . . . that he is crippled for life . . . by wounds received while gallantly defending the mail *tonga* cart in which he was travelling, when attacked by daccaits. . . ."—Letter from Bombay Govt. to Govt. of India, June 17, 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 *tunir-kâssi*, *tunikkârijeti*, an abbreviation of *tunir-kâssatî*, 'water-woman.'

[...c. 1780.—"Voudrez-vous me permettre de faire ce trajet avec mes gens et mes bagages, qui ne consistent qu'en deux malles, quatre caisses de vin, deux ballots de toiles, et deux femmes, dont l'une est ma cuisinière, et l'autre, ma *tannie karetje* ou porteeuse d'eau."—*Haasfuer*, i. 212.

1792.—"The Armenian . . . now mounts a bit of blood . . . and . . . dashes the head about through the streets of the Black *Princ*, to the admiration and astonishment of the *Tawny-keritches*."—*Madras Courier*, April 26.

**TONJON**, and vulg. **TOMJOHN**, s. A sort of sedan or portable chair. It is (at least in the Bengal Presidency) carried like a palankin by a single pole and four bearers, whereas a *jompôn* (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 *thâm-jângh*, which might mean 'support-thigh.' Mr. Platts gives as forms in Hind. *tâmjhâm* and *thâmijn*. The word is perhaps adopted from some trans-gangetic language. A rude con-
TOOLSY. 931  TOOMONGONG.

trivance of this kind in Malabar is described by Col. Welsh 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 mountainous parts, a very light kind of conveyance is in use, called a taum-jaun, i.e. 'a support to the feet.'" —Williamson, V. M. i. 322-23.

', 'Some of the party at the tents sent a tonjon, or open chair, carried like a palanquin, to meet me.'—Maria Graham, 165.

[1827. — 'In accordance with Lady D'Oyly's earnest wish I go out every morning in her tonjon.'—Diary of Mrs. Fenton, 100.]

1829. — 'I had been conveyed to the hill in Hanson's tonjon, which differs only from a palanquin in being like the body of a gig with a head to it.'—Mem. of Col. Mountain, 88.

[1832. — '... I never seat myself in the palankeen or thonjum without a feeling bordering on self-reproach. '—Mrs. Meer Hassan Ali, Observations, i. 320.]

1839. — 'He reined up his ragged horse, facing me, and dancing about till I had passed; then he dashed past me at full gallop, wheeled round, and charged my tonjon, bending down to his saddlebow, pretending to throw a lance, showing his teeth, and uttering a loud quack!" —Letters From Madras, 200.

[1849. — 'We proceeded to Navabgunge, the minister riding out with me, for some miles, to take leave, as I sat in my tonjon.'—Steen, Journey through Oudh, i. 2.]

TOOLSY. s. The holy Basil of the Hindus (Ocimum sanctum, L.), Skt. tulasi or tulasî, frequently planted in a vase upon a pedestal of masonry in the vicinity of Hindu temples or dwellings. Sometimes the ashes of deceased relatives are preserved in these domestic shrines. The practice is alluded to by Fr. Odoric as in use at Tana, near Bombay (see Cathay, i. 59, c. 1322); and it is accurately described by the later ecclesiastical quoted below. See also Ward's 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.

[c. 1650. — 'They who bear the tulasi round the neck... they are Vaishnavas, and sanctify the world.'—Bhakti Måla, in H. H. Wilson's Works, i. 41.]

1672. — 'Almost all the Hindus... adore a plant like our Basilico gentile, but of more pungent odour... Every one before his house has a little altar, gilt 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 Caturemuth, or (by them called) Tulce, which they worship every Morning, and tend with Diligence.'—Fryer, 199.

1842. — 'Venerate a planta chamanda Tuloose, por dizerem ê do pateo dos Deoses, e por isso ê commun no pateo de suas casas, e todas as manhãs lhe vão tributar veneração.'—Annaes Maritimos, iii. 455.

1872. — 'At the head of the ghat, on either side, is a sacred tulasi plant... placed on a high pedestal of masonry.'—Govinda Srimanta, 1, 18.

The following illustrates the esteem attached to Toolsy in S. Europe:

1885. — 'I have frequently realised how much prized the basil is in Greece for its mystic properties. The herb, which they say grew on Christ's grave, is almost worshipped in the Eastern Church. On St. Basil's day women take sprigs of this plant to be blessed in church. 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. Bent, The Cyclades, p. 323.

TOOMONGONG. s. A Malay title, especially known as borne by one of the chiefs of Johor, from whom the Island of Singapore was purchased. The Sultans of Johor are the representatives of the old Mahommedan dynasty of Malacca, which took refuge in Johor, and the adjoining islands (including Bintang especially), when expelled by Albuquerque in 1511, whilst the Tuwangung was a minister who had in Pehwa fashion appropriated the power of the Sultan, with hereditary tenure: and this chief now lives, we believe, at Singapore. Crawford says: 'The word is most probably Javanese; and in Java is the title of a class of nobles, not of an office' (Malay Dict. s.v.)

[1774. — 'Paid a visit to the Sultan... and Pangaram Toomongong...']—Diary
TOOTNAGUE.

of J. Herbert, in Forrest, Bombay Letters, Home Series, ii. 438.

[1830.—"This (Bopúti, however, is rather a title of office than of mere rank, as these governors are sometimes Tumung guna, and of still inferior rank." — Raffles, Java, 2nd ed. i. 299.]

1854. — "Singapore had originally been purchased from two Malay chiefs; the Sultan and Tumung guna of Johore. The former, when Sir Stamford Raffles entered into the arrangement with them, was the titular sovereign, whilst the latter, who held an hereditary office, was the real ruler."—Cavenagh, Reminis. of an Indian Official, 273.

TOON-WOOD. s. The tree and timber of the Cedrela Toona, Roxb. N.O. Meliaceae. Hind. tun, tünn, Skt. tunna. The timber is like a poor mahogany, and it is commonly used for furniture and fine joiner's work in many parts of India. It is identified by Bentham with the Red Cedar of N.S. Wales and Queensland (Cedrela australis, F. Mueller). See Brandis, Forest Flora, 73. A sp. of the same genus (C. sinensis) is called in Chinese ch'ün, which looks like the same word.

[1798.—The tree first described by Sir W. Jones, As. Res. iv. 288.]

1810.—"The toon, or country mahogany, which comes from Bengal..."—Maria Graham, 101.

1837.—"Rosellini informs us that there is an Egyptian harp at Florence, of which the wood is what is commonly called E. Indian mahogany (Atheneæum, July 22, 1837). This may be the Cedrela Toona."—Royte's Hindu Medicine, 30.

TOOKEY, s. A Turkī horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeders of Asia Minor.

1299.—"... the Turcomans... dwell among mountains and downs where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as Turquans, are reared in their country..."—Marco Polo, Bk. i. ch. 2.

[c. 1590.—"The fourth class (Turki) are horses imported from Turān; though strong and well formed, they do not come up to the preceding (Arabs, Persian, Mūjannas)."—Alīn, i. 234.

[1663.—"If they are found to be Turki horses, that is from Turkistan or Tartary, and of a proper size and adequate strength, they are branded on the thigh with the King's mark. ..."—Bernier, ed. Constable, 243.]

1678.—"Four horses bought for the Company—

Pogodas.

One young Arab at 1000

One old Turkey at 40

One old Atchein at 20

One of this country at 20

240."—St. J. et C. Champion, Industries Anciennes et Modernes de l'Empire Chinois, 1869, p. 75.

Wells Williams says: "The peh-tung argentan, or white copper of the Chinese, is an alloy of copper 40.4, zinc 25.4, nickel 31.6, and iron 2.6, and occasionally a little silver; and these proportions are nearly those of German silver."—Middle Kingdom, ed. 1885, ii. 19.
England into 'tooth and egg' metal, as in a quotation below."

1605.—"4500 Pikals (see PECUL) of Tutenaga (for Tutinaga) or Spelter."—In Valentiæ, v. 329.

1644.—"That which they export (from Cochín to Orissa) is pepper, although it is prohibited, and all the drugs of the south, with Callaym (see CALAY), Tutunaga, wares of China and Portugal; jewelled ornaments; but much less nowadays, for the reasons already stated. . . ."—Bocarro, MS. f. 81b.

1675.—". . . thence with Dollars to China for Sugar, Tea, Porcelain, Laccaed Ware, Quicksilver, Tuthing, and Copper. . . ."—Fryer, 8b.

1676.—". . . supposing ye Hon' may intend to send ye Sugar, Sugar-candy, and Tutonag for Porsea. . . ."—Forrest, Bombay Letters, Home Series, i. 125.


[ . . . In the list of commodities brought from the East Indies, 1678, I find among the drugs, tincal (see TINCALL) and Tothanage set downe. Enquire also what these are. . . ."—Letter of Sir T. Browne, May 29, in N. & Q. 2 ser. vii. 520.]

1727.—"Most of the Spunge in China had pernicious Qualities because the Subterraneous Grounds were stored with Minerals, as Copper, Quicksilver, Allom, Tutenaghee, &c."—A. Hamilton, ii. 223; [ed. 1744, ii. 222, for 'Spunge' reading 'Spring'].

1750.—"A sort of Cash made of Tottenague is the only Currency of the Country."
—Some Ac. of Cochín China, by Mr. Robert Kirsof, in Dalrymple, Or. Rep., i. 245.

[1757.—Speaking of the freemen enrolled at Nottingham in 1757, Bailey (Annals of Nottinghamshire, iii. 1239) mentions as one of them William Tuttin, buckle-maker, and then goes on to say: "It was a son of this latter person who was the inventor of that beautiful composite white metal, the introduction of which created such a change in numerous articles of ordinary table service in England. This metal, in honour of the inventor, was called Tutinic, but which word, by one of the most absurd perversions of language ever known, became transferred into 'Tout and Egg,' the name by which it was almost uniformly recognised in the shops."—Quoted in 2 ser. N. & Q. x. 144.]

1780.—"At Quedah, there is a trade for calin (see CALAY) or tutenag . . . to export to different parts of the Indies."—Dunn, New Directory, 5th ed. 338.

1797.—"Tu-te-nag is, properly speaking, zinc, extracted from a rich ore or calamine; the ore is powdered and mixed with charcoal dust, and placed in earthen jars over a slow fire, by means of which the metal rises in form of vapour, in a common distilling apparatus, and afterwards is condensed in water."—Stamton's Acct. of Lord Macartney's Embassy, 4to ed. ii. 540.

TOPAZ, TOPASS, &c., s. A name used in the 17th and 18th centuries for dark-skinned or half-caste claimants of Portuguese descent, and Christian profession. Its application is generally, though not universally, to soldiers of this class, and it is possible that it was originally a corruption of Pers. (from Turkish) top-châ, 'a gunner.' It may be a slight support to this derivation that Italians were employed to cast guns for the Zamorin at Calicut from a very early date in the 16th century, and are frequently mentioned in the annals of Correa between 1503 and 1510. Various other etymologies have however been given. That given by Orme below (and put forward doubtfully by Wilson) from 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 natives (with a shade of disparagement) as Topeewalas (q.v.) or 'Hat-men,' but also in the pride commonly taken by all persons claiming European blood in wearing a hat; indeed Fra Paolino tells us that this class call themselves gente de chapeco (see also the quotation below from Ovington). Possibly however this was merely a misreading of topaz from the assumed etymology. The same Fra Paolino, with his usual fertility in error, pronounced in another passage that topaz is a corruption of do-bhadshiya, 'two-tongued' (in fact is another form of Dubash, q.v.), viz. using Portuguese and a debased vernacular (pp. 50 and 144). [The Madras Gloss, assumes Mal. topâši to be a corruption of dubash.] The Topaz on board ship is the sweeper, who is at sea frequently of this class.

1602.—"The 12th ditto we saw to seaward another Champaigne (Sampam) wherein were 20 men, Mesticos (see MUSTEES) and Touphas."—Van Spilbergen's Voyage, p. 34, pub. 1648.

1672.—"Toepasses." See under MADRAS.

1673.—"To the Fort then belonged 300 English, and 400 Topazes, or Portuguese Fire-
men.”—Fryer, 66. In his glossarial Index he gives “Topazes, Musketeers.”

1680.—“It is resolved and ordered to 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 ditto, 159.

1690.—“A Report spread abroad, that a Rich Moor Ship belonging to one Abdul Ghaford, was taken by Hat-men, that is, in their (the Moors) Dialect, Europeans.”—Ovington, 411.

1705.—“. . . Topasses, qui sont des gens du pais qu'on eleve et qu'on habille a la Françoise, lesquels ont esté instruits dans la Religion Catholiqua par quelques uns de nos Missionnaires.”—Lwiller, 45-46.

1711.—“The Garrison consists of about 250 Soldiers, at 91 Fanhams, or 11. 2d. per Month, and 200 Topasses, or black Mungreds, or Portuguese, at 50, or 52 Fanhams per Month.”—Lockyer, 14.

1727.—“Some Portuguese are called Topasses . . . will be served by none but Portuguese Priests, because they indulge them more and their Villany.”—A. Hamilton, [ed. 1744, i. 326].

1745.—“Les Portugais et les autres Catholiques qu'on nomme Mestices (see MUSTEEs) et Topasses, également comme les naturels du Pays y viennent sans distinction pour assister aux Divins mystères.”—Norbert, ii. 31.

1747. — "The officers upon coming in report their People in general behaved very well, and could not do more than they did with such a handful of men against the Force the Enemy had, being as they believe at least to be one thousand Europeans, besides Topasses, Coffrees (see Caffer), and Seapoy (see Sepoy), altogether about Two Thousand (2000).”—M.S. Cons. at Ft. St. David, March 1. (In India Office).

1749.—“600 effective Europeans would not have cost more than that Crowd of useless Topasses and Poons of which the Major Part of our Military has of late been composed.”—In A Letter to a Proprietary of the E.I. Co. p. 57.

1756.—“The Topasses of which the major Part of the Garrison consisted, every one that knows Madras knows it to be a black, degenerate, wretched Race of the ancient Portuguese, as proud and bigotted 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 of a Soldier.”—Ibid. App. p. 108.

1758.—“There is a distinction said to be made by you . . . which, in our opinion, does no way square with rules of justice and equity, and that is the exclusion of Portuguese topasses, and other Christian natives, from any share of the money granted by the Nawab.”—Court's Letter, in Long, 133.

1817.—“Topasses or persons whom we may denominate Indo-Portugese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith.”—J. Mill, Hist. iii. 19.

TOPE, s. This word is used in three quite distinct senses, from distinct origins.

a. Hind. top, 'a cannon.' This is Turkish topo, adopted into Persian and Hindustani. We cannot trace it further. [Mr. Platts regards T. tob, topo, as meaning originally 'a round mass,' from Skt. stūpa, for which see below.]

b. A grove or orchard, and in Upper India especially a mango-orchard. The word is in universal use by the English, but is quite unknown to the natives of Upper India. It is in fact Tam. tōppu, Tel. tōpu, [which the Madras Gloss, derives from Tam. topu, 'to collect,'] and must have been carried to Bengal by foreigners at an early period of European traffic. But Wilson is curiously mistaken in supposing it to be in common use in Hindustan by natives. The word used by them is bāgh.

c. An ancient Buddhist monument in the form of a solid dome. The word tōp is in local use in the N.W. Punjab, where ancient monuments of this kind occur, and appears to come from Skt. stūpa through the Pali or
Prakrit thūpa. According to Sir H. Elliot (i. 505), Stūpa in Icelandic signifies 'a Tower.' We cannot find it in Cleasby. The word was first introduced to European knowledge by Mr. Elphinstone in his account of the Tope of Manikyala in the Rawul Pindi district.

a. —
[1857. — "Tope." See under TOPE-KHANA.]

[1858. — "The big gun near the Central Museum of Labor called the Zam-Zamah or Bhajanvarati top, seems to have held much the same place with the Sikhs as the Malik-i-Maidān held in Bijapur." — Bombay Gazetteer, xxiii. 612.]

b. —
1673. — "... flourish pleasant Tops of Plantains, Cocoos, Guavas." — Freyer, 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 Pt. St. David, in Consul. of May 5, 1809, 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 Tope, or the grove of the Faquire." — Orme, i. 273.

1790. — "Upon looking at the Tope as I came in just now, it appeared to me, that when you get possession of the bank of the Nullah, you have the Tope as a matter of course." — Wellington, Desp. i. 23.

1809. — "... behind that a rich country, covered with rice fields and topes." — Ld. Valentia, i. 557.

1814. — "It is a general practice when a plantation of mango trees is made, to dig a well on one side of it. The well and the tope are married, a ceremony at which all the village attends, and large sums are often expended." — Forbes, Or. Mem. iii. 56.

[1839. — "Tope is an expression used for a mound or barrow as far west as Peshawer. ..." — Elphinstone, Cutch., 2nd ed. i. 108.]

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 Topanah. Unless the traditions of Donna Tofana are historical, we are strongly disposed to suspect that Agua Tofana may have had its name from this word.

1857. — "The Topchi. 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 Topanah, or the place of Guns in the Suburbs of Constantinople." — Rycaut's Present State of the Ottoman Empire, p. 94.

1726. — "Isfandar Chan, chief of the Artillery (called the Daroger (see DAROGA) of the Topscanna)." — Valenti IV. (Suratte), 276.

1765. — "He and his troops knew that by the treachery of the Tope Khonnah Droger (see DAROGA), the cannon were loaded with powder only." — Holwell, Hist. Events, &c. i. 96.

TOPEE, s. A hat, Hind. top. This is sometimes referred to Port. topo, 'the top' (also tope, a 'top-knot,' and topete, a 'toupee'), which is probably identical with English and Dutch top, L. German topp, Fr. topet, &c. But there is also a simpler Hind, word top, for a helmet or hat, and the quotation from the Roteiro Vocabulary seems to show that the word existed in India when the Portuguese first arrived. With the usual tendency to specialize foreign words, we find this word becomes specialized in application to the sola hat.

1498. — In the vocabulary ("Este he a linguação de Calcut") we have: "barrete (i. e. a cap): toppy." — Roteiro, 118.

The following expression again, in the same work, seems to be Portuguese, and to refer to some mode in which the women's hair was dressed: "Trazem em moleura hums topetes por signall que sam Christiâos." — Ibid. 52.

1849. — "Our good friend Sol came down in right earnest on the waste, and there is need of many a fold of twisted muslin round the white topi, to keep off his importunacy." — Dry Leaves from Young Egypt, 2.

1883. — "Topee, a solar helmet." — Wills, Modern Persia, 263.

TOPEEWALA, s. Hind. topiward, 'one who wears a hat,' generally a European, or one claiming to be so. Formerly by Englishmen it was habitually applied to the dark descendants of the Portuguese. R. Drummond says that in his time (before 1808) Topewala and Puggrywa7a were used in Guzerat and the Mahratta country for 'Europeans' and 'natives.' [The S. Indian form is Toppikār.] The author of the Persian Life of Hydur Naik (Or. Tr. Fund, by Miles) calls
European *Kalath-posh*, i.e. "hat-wearers" (p. 85).

1803.—"The descendants of the Portuguese... unfortunately the ideas of Christianity are so imperfect that the only mode they hit upon of displaying their faith is by wearing hats and breeches."—Sydney Smith, *Works*, 3d. ed. iii. 5.

[1826.—"It was now evident we should have to encounter the *Topee wallas*."—Pandurang Hari, ed. 1873, i. 71.]

1874.—"... you will see that he will not be able to protect us. All *tōpiwāḷās*... are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren."—Govinda Samanta, ii. 211.

**TORCULL, s.** This word occurs only in Castanheda. It is the Malayālam *tiru-kōyilt* [Tam. *tīru*, Skt. *śrī*, 'holy'] *kōyilt*, 'temple']. See i. 253, 254; also the English Trans. of 1852, f. 151. In fact, in the 1st ed., of the 1st book of Castanheda *turcull* occurs where *pagode* is found in subsequent editions. [Tricalore in S. Arcot is in Tam. *Tirukkōyilār*, with the same meaning.]

**TOSHACONNA, s.**—H. *toshakhdna*. 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 *toshakhdna* is a special department attached to the Foreign Secretariat of the Government of India.

[1616.—"Now indeed the *atashckanno* was become a right stage."—Sir T. Roe, Hak. Soc. ii. 300.]

[1742.—"... the Treasury, Jewels, *toshik-khanna*... that belonged to the Emperor..."—Fraser, *H. of Nadir Shah*, 178.]

1799.—"After the capture of Seringapatam, and before the country was given over to the Raja, some brass *swamiles* (q.v.), which were in the *toshekānāh* were given to the brahmins of different pagodas, by order of Meeleot and the General. The prize-agents require payment for them."—Wellington, i. 56.

[1885.—"When money is presented to the Viceroy, he always 'remits' it, but when presents of jewels, arms, stuffs, horses, or other things of value are given him, they are accepted, and are immediately handed over to the *tosh khana* or Government Treasury..."—Lady Dufferin, *Viceroyal Life*, 75.]

**TOSTDAUN, s.** Military Hind. *tōsān* for a cartouche-box. The word appears to be properly Pers. *toshādan*, 'provision-holder,' a wallet.

[1841.—"This last was, however, merely *tōsān kee awaz*'—a cartouch-box report—as our sepoy's oddly phrase a vague rumour."—*Society in India*, ii. 223.]

**TOTY, s.** Tam. *tōtī*, Canar. *tōtīga*, from Tam. *tondu*, 'to dig,' properly a low-caste labourer in S. India, and a low-caste man who in villages receives certain allowances for acting as messenger, &c., for the community, like the *gorayt* of N. India.

1730.—"Il y a dans chaque village un homme de service, appelé *Totti*, qui est chargé des impositions publiques."—*Lett. Edif.*, xii. 371.

[1883.—"The name *Toty* being considered objectionable, the same officers in the new arrangements are called *Talaiar* (see *TALLAR*) when assigned to Police, and *Vettians* when employed in Revenue duties."—Le Funn, *Man. of Salem*, ii. 211.]

**TOUCAN, s.** This name is very generally misapplied by Europeans to the various species of Hornbill, formerly all styled *Buceros*, but now subdivided into various genera. Jerdon says: "They (the hornbills) are, indeed, popularly called Toucans throughout India; and this appears to be their name in some of the Malayan isles; the word signifying 'a worker,' from the noise they make." This would imply that the term did originally belong to a species of hornbill, and not to the S. American *Rhamphastos* or *Zygodactyle*. *Tukang* is really in Malay a 'craftsmen or artificer'; but the dictionaries show no application to the bird. We have here, in fact, a remarkable instance of the coincidences which often justly perplex etymologists, or would perplex them if it were not so much their habit to seize on one solution and despise the others. Not only is *tukang* in Malay 'an artificer,' but, as Willoughby tells us, the Spaniards called the real S. American toucan *"carpintero"* from the noise he makes. And yet there seems no doubt that *Toucan* is a Brazilian name for a Brazilian bird. See the quotations, and especially Thévet's, with its date.

The Toucan is described by Ovidio (c. 1535), but he mentions only the name by which "the Christians" called it,—in Ramusio's Italian *Picuto* (*Beccuto; Sommario, in Ramusio, iii. f. 60). [Prof. Skeat (Concise Dict. s.v.) gives only the Brazilian derivation.
The question is still further discussed, without any very definite result, save that it is probably an imitation of the cry of the bird, in N. & Q. 9 ser. vii. 486; viii. 22, 67, 85, 171, 250."

1556.—"Sur la côte de la marine, la plus fréquente marchandise est le plumage d’un oyeau, qu’ils appellent en leur langue Toucan, lequel descrivons sommairement puis qu’il vient à propos. C’est oyeau est de la grandeur d’un pigeon. . . Au reste c’est oyeau est merveilleusement différent et monstrueux, ayant le bec plus gros et plus long quasi que le reste du corps."—Les Singularités de la France Antarctique, autrement nommée Amérique. . . Par T. André Thévet, Natif d’Angoulême, Paris, 1558, f. 91.


See also (1599) Adrovarandas, Ornitholog. lib. xii. cap. 19, where the word is given toucham.

Here is an example of misapplication to the Hornbill, though the latter name is also given:

1885.—"Soopah (in N. Canara) is the only region in which I have met with the toucan or great hornbill. . . I saw the comical looking head with its huge aquiline beak, regarding me through a fork in the branch; and I account it one of the best shots I ever made, when I sent a ball. . . through the head just at its junction with the handsome orange-coloured helmet which surmounts it. Down came the toucan with outspreading wings, dead apparently; but when my peon Manoel raised him by the thick muscular neck, he fastened his great claws on his hand, and made the wood resound with a repetition of roars more like a bellow than a bird."—Gordon Forbes, Wild Life in Canara, &c. pp. 37-38.

TOWLEEA, s. Hind. taudiya, ‘a towel.’ This is a corruption, however, not of the English form, but rather of the Port. toalha (Panjab N. & Q., 1885, ii. 117).

TRAGA, s. [Molesworth gives "S. trága, Guz. trágu."; trága does not appear in Monier-Williams’s Skt. Dict., and Wilson queries the word as doubtful. Dr. Grierson writes: "I cannot trace its origin back to Skt. One is tempted to connect it with the Skt. root traî, or trā, ‘to protect,’ but the termination gā presents difficulties which I cannot get over. One would expect it to be derived from some Skt. word like trāka, but no such word exists.”] The extreme form of dhurna (q.v.) among the Râjpûts and connected tribes, in which the complainant gives himself, or some member of his family, to torture or death, as a mode for bringing vengeance on the oppressor. The tone adopted by some persons and papers at the time of the death of the great Charles Gordon, tended to imply their view that his death was a kind of traga intended to bring vengeance on those who had sacrificed him. [For a case in Greece, see Pausanias, X. i. 6. Another name for this self-sacrifice is Chânâdi, which is perhaps Skt. cāndu, ‘passionate’ (see Malcolm, Cent. India, 2nd ed. ii. 137). Also compare the jâhâr of the Râjpûts (Tod, Annals, Calcutta reprint, i. 74). And for Kûr, see As. Res. iv. 357 seqq.]

1803.—A case of traga is recorded in Sir Jasper Nicoll’s Journal, at the capture of Gawilgarh, by Sir A. Wellesley. See note to Wellington, ed. 1857, ii. 387.

1813.—"Every attempt to levy an assess ment is succeeded by the Tarakaw, a most horrid mode of murdering themselves and each other."—Forbes, Or. Mem. ii. 91; [2nd ed. i. 378; and see i. 241].

1819.—For an affecting story of Traga, see Macnward, in Bo. Lit. Soc. Trans. i. 281.

[TRANKEY, s. A kind of boat used in the Persian Gulf and adjoining seas. All attempts to connect it with any Indian or Persian word have been unsuccessful. It has been supposed to be connected with the Port. trînâdar, a sort of flat-bottomed coating vessel with a high stern, and with trançurt, a herring-boat used in the English Channel. Smyth (Sailor’s Word-book, s.v.) has: "Trankeh or Trankees, a large boat of the Gulf of Persia." See N. & Q. 8 ser. vii. 167, 376.]

[1554.—"He sent certain spies who went in Terranquins dressed as fishermen who caught fish inside the straits."—Conte, Dec. VI. Bk. x. ch. 20.

[1750.—". . . he remained some years in obscurity, till an Arab trankey being driven in there by stress of weather, he made himself known to his countrymen. . . ."—Grose, 1st ed. 25.

[1753.—"Taghi Khan . . . soon after embarked a great number of men in small vessels." In the note tarranquins.—Han- way, iv. 181.]
[1773.—"Accordingly we resolved to hire one of the common, but uncomfortable vessels of the Gulph, called a Trankey. . . ."
—Feas. 205.]

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 Tarangambadî, "Sea-Town" or "Wave-Town"; [so the Madras Gloss; but in the Man. (ii. 216) it is interpreted 'Street of the Telegu people.]

1610.—"The members of the Company have petitioned me, that inasmuch as they have put a premium on 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.

[1683-4.—"This Morning the Portuguese ship that came from Vizagapatam Sailed hence for Trangambar."—Pringle, Diary, Pt. St. Geo. 1st ser. iii. 16.]

TRAVANCORE, n.p. The name of a village south of Trevandrum, from which the ruling dynasty of the kingdom which is known by the name has been called. The true name is said to be Tiru-vidân-kōdu, shortened to Tiruvâňkođu, [The Madras Gloss. gives Tiruvitâmkär, tiru, Skt. śrī, 'the goddess of prosperity,' vāzhū, 'to reside,' kār, 'part.']

[1514.—"As to the money due from the Raja of Travancor. . . ."—Albaquerque, Cartas, p. 270.]

1553.—"And at the place called Travancor, where this Kingdom of Coulam terminates, there begins another Kingdom, taking its name from this very Travancor, the king of which our people call the Rey Grande, because he is greater in his dominion, and in the state which he keeps, than those other princes of Malabar; and he is subject to the King of Narsinga."—Barros, I. ix. 1.

1609.—"The said Governor has written to me that most of the kings adjacent to our State, whom he advised of the coming of the rebels, had sent replies in a good spirit, with expressions of friendship, and with promises not to admit the rebels into their ports, all but him of Travancor, from whom no answer had yet come."—King of Spain's Letter, in Livros das Monções, p. 257.

TRIBENY, n.p. Skt. tri-veni, 'threefold braid'; a name which properly belongs to Prayâga (Allahâbâd), where the three holy rivers, Ganges, Jumna, and (unseen) Sarasvati are considered to unite. But local requirements have instituted another Tribeni in the Ganges Delta, by bestowing the name of Jumna and Sarasvati on two streams connected with the Hulgli. The Bengal Tribeni gives name to a village, which is a place of great sanctity, and to which the melas or religious fairs attract many visitors.

1852.—". . . if I refused to stay there he would certainly stop me again at Trippany some miles further up the River."—Hedges, Diary, Oct. 14; [Hak. Soc. i. 38.]

1705.—". . . pendant la Lune de Mars . . . il arrive la Fête de Tripigny, c'est un Dieu enfermé dans une manière de petite Mosquée, qui est dans le milieu d'une tres-grande plीne . . . au bord du Gange."—Luillier, 69.

1753.—"Au-dessous de Nudia, à Tripini, dont le nom signifie trois eaux, le Gange fait encore sortir du même côté un canal, qui par sa rentrée, forme une seconde ile renfermée dans la première."—D'Anville, 64.

TRICHIES, TRITCHIES, s. The familiar name of the cheroots made at Trichinopoly; long, and rudely made, with a straw inserted at the end for the mouth. They are (or were) cheap and coarse, but much liked by those used to them. Mr. C. P. Brown, referring to his etymology of Trichinopoly under the succeeding article, derives the word cheroot from the form of the name which he assigns. But this, like his etymology of the place-name, is entirely wrong (see Cheroot). Some excellent practical scholars seem to be entirely without the etymological sense.

1876. — "Between whiles we smoked, generally Manillas, now supplanted by foul Dindiguls and fetid Trichies."—Burtin, Sind Revisited, i. 7.

TRICHINOPOLY, n.p. A district and once famous rock-fort of S. India. The etymology and proper form of the name has been the subject of much difference. Mr. C. P. Brown gives the true name as Chiruta-palli, 'Little-Town.' But this may be safely rejected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is (about 1520) as Tiru-sêkla-palli, apparently 'Holy-rock-town.' In the Tevaram the place is said to be mentioned under the name
of Sirapalli. Some derive it from Tri-sira-puram, 'Three-head-town,' with allusion to a 'three-headed demon.' [The Madras Gloss. gives Tiruttindappalli, tiru, 'holy,' shina, 'the plant cisampelos paretra, l. palli, 'village.']

1677.—"Tritchenapalli."—A. Bossing, in Valentijn, v. (Ceylon), 300.

1741.—'The Maratas concluded the campaign by putting this whole Peninsula under conquest as far as C. Cumeram, attacking, conquering, and retaining the city of Tirucherapalli, capital of Madura, and taking prisoner the Nabab who governed it.'—Report of the Port. Vice-roy, in Bosquejo das Possessões, &c., Documentos, ed. 1858, iii. 19.

1753.—"Ces embouchures sont en grand nombre, y a la division de ce fleuve en différents bras ou canaux, à remonter jusqu'à Tiriszirapali, et à la pagode de Shringam.'—D'Anville, 115.

1761.—"After the battle Mahommed Ali Khan, son of the late nabob, fled to Truchinapoli, a place of great strength."—Complete Hist. of the War in India, 1751, p. 3.

TRINCOMALTEE, n.p. A well-known harbour on the N.E. coast of Ceylon. The proper name is doubtful. It is alleged to be Tirukkona-malai, or Taranaga-malai. The last ('Sea-Hill') seems conceived to fit our modern pronunciation, but not the older forms. It is perhaps Tri-kona-malai, for 'Three-peak Hill.' There is a shrine of Siva on the hill, called Trikoneswara; [so the Madras Man. (ii. 216)].

1553.—"And then along the coast towards the north, above Baticaloon, there is the kingdom of Triquinamalée."—Barros, ii. ii. cap. 1.

1602.—"This Prince having departed, made sail, and was driven by the winds unknowing whither he went. In a few days he came in sight of a desert island (being that of Ceylon), where he made the land at a haven called Fratru, between Triquenimalo and the point of Jafanapatam."—Corte, V. i. 5.

1672.—"Triquenemalé 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."—Baldaevus, 413.

1675.—"The Cinghalese themselves oppose this, saying that they emigrated from another country . . . that some thousand years ago, a Prince of great piety, driven out of the land of Tanassery . . . came to land near the Hill of Tricenemalé with 1500 or 2000 men. . . ."—Ryklof van Goens, in Valentijn (Ceylon), 210.

1826.—"Trickenemalé, properly Tricenemalé" (i.e. Triquenamalé).—Valentijn (Ceylon), 19.

""Trikkenemalé . . .""—Ibid. 103.

1727.—". . . that vigilant Dutchman was soon after them with his Fleet, and forced them to fight disadvantageously in Trankamalaya Bay, wherein the French lost one half of their Fleet, being either sunk or burnt."—A. Hamilton, i. 343, [ed. 1744].

1761.—"We arrived at Triconomale in Ceylon (which is one of the finest, if not ye best and most capacious Harbours in ye World) the first of November, and employed that and part of the ensuing Month in preparing our Ships for ye next Campaign."—Ms. Letter of James Rennell, Jan. 31.

TRIPANG, s. The Sea-slug. This is the Malay name, tripang, tampilang. See SWALLOW, and BECHE-DE-MER.

[1817.—"Bich de mar is well known to be a dried sea-slug used in the dishes of the Chinese; it is known among the Malayan Islands by the name of Tripang . . ."—Raffles, H. of Java, 2nd ed. i. 292.]

TRIPLICANE, n.p. A suburb of Fort St. George; the part where the palace of the Nabob of the Carnatic is. It has been explained, questionably, as Tiru-vallikèdi, 'sacred-creeper-tank.' Seshagiri Sastri gives it as Tiru-altikèn, 'sacred lily.' (Nymphaea rubea) tank, [and so the Madras Gloss, giving the word as Triwallikkèn.]

1674.—"There is an absolute necessity to go on fortifying this place in the best manner we can, our enemies at sea and land being within less than musket shot, and better fortified in their camp at Trivelicane than we are here."—Fl. St. Geo. Consens. Feb. 2. In Notes and Exta., Madras, 1871, No. i. p. 28.

1679.—"The Didwan (Dewaun) from Conjeeveram, who pretends to have come from Court, having sent word from Treplicane that unless the Governor would come to the garden by the river side to receive the Phyrmaund he would carry it back to Court again, answer is returned that it hath not been accusatory for the Governours to go out to receive a bare Phyrmaund except there come therewith a Serpow (see SEERPAW) or a Tasherrif" (see TASHREEF).—Do., do., Dec. 2. Ibid. 1873, No. III. p. 40.

[1682-4.—"Trilbicane, Treblicane Tri- vety."—Diary Fl. St. Geo. ed. Pringle, i. 63; iii. 154.]

TRIVANDRUM, n.p. The modern capital of the State now known as Travancore (q.v.) Properly Tiru- (v)avanattai-puram, 'Sacred Vishnu-Town.'
TRUMPÁK, n.p. This is the name by which the site of the native suburb of the city of Ormus on the famous island of that name is known. The real name is shown by Lt. Stille's account of that island (Geogr. Mag. i. 13) to have been Turán-bagh, 'Garden of Túrún,' and it was properly the palace of the old Kings, of whom more than one bore the name of Túrún or Túrún Sháh.

1507.—"When the people of the city saw that they were so surrounded, that from no direction could water be brought, which was what they felt most of all, the principal Moors collected together and went to the king desiring him earnestly to provide a guard for the pools of Turumbaque, which were at the head of the island, lest the Portuguese should obtain possession of them...."—Comment. of Albuquerque, E.T. by Birch, i. 175.

"Meanwhile the Captain-Major ordered Afonso Lopes de Costa and João da Nova, and Manuel Teles with his people to proceed along the water's edge, whilst he with all the rest of the force would follow, and come to a place called Turumbaque, which is on the water's edge, in which there were some palm-trees, and wells of brackish water, which supplied the people of the city with drink when the water-boats were not arriving, as sometimes happened owing to a contrary wind."—Correa, i. 830.

1610.—"The island has no fresh water... only in Torunpague, which is a piece of white salt clay, at the extremity of the island, there is a well of fresh water, of which the King and the Wazir take advantage, to water the gardens which they have there, and which produce perfectly everything which is planted."—Teixeira, Rel. de los Reyes de Hormuz, 115.

1682.—"Behind the hills, to the S.S.W. and W.S.W. there is another part of the island, lying over against the anchorage that we have mentioned, and which includes the place called Turumkake... here one sees the ancient pleasure-house of the old Kings of Ormus, with a few small trees, and sundry date-palms. There are also here two great wells of water, called after the name of the place, 'The Wells of Turumkake'; which water is the most wholesome and the freshest in the whole island."—Nieuhof, Zee en Land-Reiz, i. 86.

TUAN, s. Malay tuan and tuwan, 'lord, master.' The word is used in the English and Dutch settlements of the Archipelago exactly as sahib is in India. [An early Chinese form of the word is referred to under SUMATRA.]

1553.—"Dom Paulo da Gama, who was a worthy son of his father in his zeal to do the King good service... equipped a good fleet, of which the King of Ugentana (see UJUNGTANAH) had presently notice, who in all speed set forth his own, consisting of 30 lancharas, with a large force on board, and in command of which he put a valiant Moor called Tuam-bár, to whom the King gave orders that as soon as our force had quitted the fortress (of Malaccan) not leaving enough people to defend it, he should attack the town of the Queleys (see KLING) and burn and destroy as much as he could."—Correa, iii. 486.

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 Turumkake 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, Vtimuti Raja, and Tuam Colasear."—Barros, ii. vi. 3.

[1893.—"... the coolly talked over the affairs of the Tuan Ingris (English gentleman) to a crowd of natives."—W. B. Worsfold, A Visit to Java, 145.]

TUCKA, s. Hind. taká, Beng. taká, [Skt. tankaka, 'stamped silver money']. This is the word commonly used among Bengalis for a rupee. But in other parts of India it (or at least taká) is used differently; as for aggregates of 4, or of 2 pice (generally in N.W.P. a pair taká paise = five pice of, 10 pice). Compare TANGA.

[1809.—"A requisition of a small house, or eight pice, is made upon each shop..."—Broughton, Letters from a Mahr. Camp, ed. 1892, p. 84.]

1874.—"... How much did my father pay for her?"—"He paid only ten tákás.

"I may state here that the word rupeýā or as it is commonly written rupee or rupi, is unknown to the peasantancy of Bengal, at least to Bengali Hindu peasants; the word the they invariably use is taká."—Govinda Sachar, i. 209.

TUCKÁVEE, s. Money advanced to a ryot by his superior to enable him to carry on his cultivation, and recoverable with his quota of revenue. It is Ar.—H. takávī, from Ar. āvī, 'strength,' thus literally 'a reinforcement.'

[1800.—"A great many of them, who have now been forced to work as labourers, would have thankfully received tācavy, to be repaid, by instalments, in the course of two or three years."—Buchanan, Mysore, ii. 185.]

1850.—"When the Sirkar disposed of lands which reverted to it... it sold them almost always for a nazárāa (see NUZZERANA). It sometimes gave them gratis, but
it never paid money, and seldom or ever advanced \textit{takāvi} to the tenant or owner."
—\textit{Minutes of Sir T. Munro}, i. 71. These words are not in Munro's spelling. The Editor has reformed the orthography.

\textbf{TUCKEED.} s. An official reminder. Ar.—H. \textit{tækid}, 'emphasis, injunction,' and verb \textit{tækil kurnā}, 'to enjoin stringently, to insist.'

1862.—'I can hardly describe to you my life—work all day, English and Persian, scores of appeals and session cases, and a continual irritation of \textit{tuckeed} and offensive remarks... these take away all the enjoyment of doing one's duty, and make work a slavery.'—\textit{Letter from Col. J. R. Becher}, in (unpublished) \textit{Memorandum}, p. 28.

\textbf{TUCKAH,} s. Pers. \textit{takya}, literally 'a pillow or cushion'; but commonly used in the sense of a hut or hermitage occupied by a fakir or holy man.

[1800.—'He declared... that two of the people charged... had been at his \textit{tuckiah}.']—Wellington, \textit{Desp.}, i. 78.

[1847.—'In the centre of the wood was a Faqir's \textit{Talkiat} (sic) or Place of Prayer, situated on a little mound.']—\textit{Mrs. Mackenzie, Life in the Mission, &c. ii. 47.}

\textbf{TULWAUR,} s. Hind. \textit{tulvār} and \textit{tarvār}, 'a sabre.' Williams gives Skt. \textit{taravāri} and \textit{taravālikā}. ['\textit{Tulwar} is a general term applied to shorter or more or less curved side-arms, while those that are lighter and shorter still are often styled \textit{nīmchās} (\textit{Sir W. Elliot, in Ind. Antiq.}, xvi. 29). Also see \textit{Eyerton, Handbook}, 138.]

[1799.—'... Ahmood Sollay... drew his \textit{tolwa} on one of them.']—\textit{Jackson, Journey to India}, 49.

[1829.—'... the \textit{panchās huzār turwar} Rāhorda, meaning the 'fifty thousand Rahtore swords,' is the proverbial phrase to denote the muster of Maroo...']—\textit{Tod, Annals, Calcutta reprint}, ii. 179.]

1853.—'The old native officer who carried the royal colour of the regiments was cut down by a blow of a Sikh \textit{tulwar}.'—\textit{Oakfield}, ii. 78.

\textbf{TUMASHA,} s. An entertainment, a \textit{spectacle} (in the French sense), a popular excitement. It is Ar. \textit{tamaší}, 'going about to look at anything entertaining.' The word is in use in Turkestan (see Schryer, below).

1610.—'Here are also the ruins of \textit{Ramchand} (\textit{q.v. Ramchand's?}) Castle and Houses which the Indians acknowledge for the great God, saying that he took flesh upon him to see the \textit{Tamasha} of the World.'—\textit{Fitch}, in \textit{Purchases}, i. 496.

1631.—'Hic quoque meridien \textit{prosipti}, ut spectet \textit{Thamasham} id est pugnas Elephantum Leonum Buffalorum et aliarum ferarum... 
—\textit{De Laet, De Imperio Magni Mogolis}, 127. (For this quotation I am indebted to a communication from Mr. Archibald Constable of the Oudh and Rohilkund Railway.)

1672.—'... We were discovered by some that told our Banyan... that two Englishmen were come to the \textit{Tomasia}, or Sight...']—\textit{Fryer}, 159.

1705.—'\textit{Tamachars}. Ce sont des résolutions que les Gentils font en l'honneur de quelques-unes de leurs divinités.'—\textit{Luillier, Tab. des Matières}.

1840.—'Runjeet replied, 'Don't go yet; I am going myself in a few days, and then we will have \textit{burra tomachama}.'—\textit{Osborne, Court and Camp of Runjeet Singh}, 120-121.

1876.—'If you told them that you did not want to buy anything, but had merely come for \textit{tomasha}, or amusement, they were always ready to explain and show you everything you wished to see.'—\textit{Schryer's Turkestan}, i. 176.

\textbf{TUMLET,} s. Domestic Hind. \textit{tāmtel}, being a corruption of \textit{tumbler}.

\textbf{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 \textit{Tāmralipti} or \textit{-lipta}. It occurs in the Mahâbhârata and many other Sanskrit words. "In the \textit{Dasā Kumāra} and \textit{Vrihat Katha}, collections of tales written in the 9th and 12th centuries, it is always mentioned as a great port of Bengal, and the seat of an active and flourishing commerce with the countries and islands of the Bay of Bengal, and the Indian Ocean" (\textit{Prof. H. H. Wilson, in J. R. As. Soc. v. 135}). [Also see \textit{Cunningham, Anc. Geog.}, p. 504.]

p. 410.—'From this, continuing to go eastward nearly 50 \textit{gyānas}, we arrive at the Kingdom of \textit{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. ...'—\textit{Beard, Travels of Fah Hian}, &c. (1869), pp. 147-148.

p. 1070.—'... a merchant named Harshagupta, who had arrived from \textit{Tamralipti}, having heard of that event, came
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there full of curiosity."—Tawney, Katha Sarit Sagaræ, i. 329.]

1679.—In going down the Hoogly:

"Before daybreak overtook the Ganges at Barnagur, met the Arrived 7 days out from Ballasore, and at night passed the Lilly at Tumbole."

1685. — "January 2. — We fell downe below Tumbole River.

"January 3.—We anchored at the Channel Trees, and lay here ye 4th and 5th for want of a gale to carry us over to Kedgeria."—Hoyes, Diary, Hak. Soc. i. 175.

[1694.—"The Royal James and Mary fell on a sand on this side Tumbole point."
—Birwood, Report on Old Records, 90.]

1726.—"Tamboli and Banzi are two Portuguese villages, where they have their churches, and salt business."—Valentijn, v. 159.

[1753.—"Tombali." See under KEDGE-REE.]

TUMTUM, s. A dog-cart. We do not know the origin. [It is almost certainly a corr. of English tendem, the slang use of which in the sense of a conveyance (according to the Stann. Dict.) dates from 1807. Even now English-speaking natives often speak of a dog-cart with a single horse as a tendem.]

1866.—"We had only 3 coss to go, and we should have met a pair of tumtums which would have taken us on."—Trewellyan, The Dawk Bungulow, 384.

[1889.—"A G.B.T. cart once married a bathing-machine, and they called the child Tum-tum."—R. Kipling, The City of Dreadful Nights, 74.]

TUNCA, TUNCAW, &c., s. P.—H. tankhewd, pron. tankhâ. Properly an assignment on the revenue of a particular locality in favour of an individual; but in its most ordinary modern sense it is merely a word for the wages of a monthly servant. For a full account of the special older uses of the word see Wilson. In the second quotation the use is obscure; perhaps it means the villages on which assignments had been granted.

1758.—"Roydoolub . . . has taken the discharge of the tuncaws and the arrears of the Nabob's army upon himself."—Orme, iii. ; [ii. 361].

1760.—"You have been under the necessity of writing to Mr. Holwell (who was sent to collect in the tuncaus), . . . The low men that are employed in the tuncaus are not to be depended on."—The Narrac to the Prest. and Council of Ft. Wm., in Long, 233.

1778.—"These rescripts are called tuncaus, and entitle the holder to receive to the amount from the treasuries . . . as the revenues come in."—Orme, ii. 276.

[1823.—"The Grassiah or Rajpoot chiefs . . . were satisfied with a fixed and known tanka, or tribute from certain territories, on which they had a real or pretended claim."—Malcolm, Cent. India, 2nd. ed. i. 385.

[1851.—"The Sikh detachments . . . used to be paid by tumkhwâhs, or assignments of the provincial collectors of revenue."—Edwards, A Year on the Punjab Frontier, i. 19.]

TURA, s. Or. Turk. tôra. This word is used in the Autobiography of Baber, and in other Mahomedan military narratives of the 16th century. It is admitted by the translators of Baber that it is rendered by them quite conjecturally, and we cannot but think that they have missed the truth. The explanation of tôr which they quote from Meninski is "reticulatus," and combining this with the manner in which the quotations show these tôras 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 tâbra, and says: "Tâbras are nose-bags, but . . . Badánni makes the meaning plain, by saying that they were filled with earth (Târitch-i-Badânni, f. 130). . . . The sacks used by Sher Shâh as temporary fortifications on his march towards Râjputâna were tâbras" (Elliot, vi. 469). It is evident, however, that Baber's tûras were no tobras, whilst a reference to the passage (Elliot, iv. 405) regarding Sher Shâh shows that the use of bags filled with sand on that occasion was regarded as a new contrivance. The tâbra of Badánni 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 Pânipat) "I directed that, according to the custom of Rûm, the gun-carriages should be connected together with twisted bull-hides as with chains. Between every two gun-carriages were 6 or 7 tûras (or breastworks). The matchlockmen stood behind these guns and tûras, and discharged their matchlocks. . . . It was settled, that as Pânipat was a considerable city, it would cover one of our flanks by its buildings and houses while we might fortify our front by tûras. . . ."—Baber, p. 304.
1528.—(At the siege of Chânderi) "overseers and pioneers were appointed to construct works on which the guns were to be planted. All the men of the army were directed to prepare turbas and scaling-ladders, and to serve the turbas which are used in attacking forts. . . ."—Ibid. p. 376.

The editor's note at the former passage is: "The meaning (viz. 'breastwork') assigned to Tûra here, and in several other places is merely conjectural, founded on Petis de la Croix's explanation, and on the meaning given by Moninski to Tûr, viz. reticulatus. The Turbas 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 Turbas, 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 Maharati and in Telugu to the Mahommedans (Turks). [The usual form in the inscriptions is Turushka (see Bombay Gazetteer, i. pt. i. 189.).] Like this is Turak (see TURUK) which the Burmese now apply to the Chinese.

TURBAN, s. Some have supposed this well-known English word to be a corruption of the P. — H. sirband, 'head-wrap,' as in the following:

1727.—"I bought a few seerbunds and sannoes there (at Cuttack) to know the difference of the prices." — A. Hamilton, i. 394 (see PIECE-GOODS).

This, however, is quite inconsistent with the history of the word. Wedgewood's suggestion that the word may be derived from Fr. turbin, 'a whirl,' is equally to be rejected. It is really a corruption of one which, though it seems to be out of use in modern Turkish, was evidently used by the Turks when Europe first became familiar with the Ottomans and their ways. This is set forth in the quotation below from Zedler's Lexicon, which is corroborated by those from Rycaut and from Galland, &c. The proper word was apparently dulband. Some modern Persian dictionaries give the only meaning of this as 'a sash.' But Meninski explains it as 'a cloth of fine white muslin; a wrapper for the head'; and Villers also gives it this meaning, as well as that of 'a sash or belt.'* In doing so he quotes Shakespeare's Dict., and marks the use as 'Hindustani-Persian.' But a merely Hindustani use of a Persian word could hardly have become habitual in Turkey in the 15th and 16th centuries. The use of dulband for a turban was probably genuine Persian, adopted by the Turks. Its etymology is apparently from Arab, dul, 'volvere,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms Tulipant, Toliban, Turban, &c., into European languages. And we believe that the flower tulip also has its name from its resemblance to the old Ottoman turban, [a view accepted by Prof. Skeat (Concise Dict. s.v. tulip, turban)].*

1487.—". . . tele bambageine assai che loro chiamano turbanti; tele assai colla salda, che lor chiamano sex (sash). . . ."—Letter on presents from the Sultan to L. de' Medici, in Roscoe's Lorenzo, ed. 1825, ii. 371-72.

c. 1490.—"'Estradiots sont gens comme Genetaires: vestuz, à pied et à cheval, comme les Turcs, sauf la teste, où ils ne portent estolette toile qu'ils appellent tolliban, et sont durs gens, et couchez dehors tout l'an et leurs chevalux.'"—Ph. de Communes, Liv. VIII. ch. viii. ed. Dupont (1843), ii. 456. Thus given in Danett's translation (1595): "These Estradiots are soldiers like to the Turkes Fanizaries, and attired both on foote and on horsebacke like to the Turks, save that they weare not vnpon their head such a great route of linne as the Turkes do called (sic) Tolliban."—p. 325.

1586-8. "[The King's Secretarie, who had upon his head a piece of died linen cloth folded vp like into a Turkes Tuliban."

—Voyage of Master Thomas Cavendish, in Hakl. iv. 33.

1588.—"In this canowa was the King's Secretarie, who had on his head a piece of died linen cloth folded vp like into a Turkes Tuliban."—Cavendish, ibid. iv. 337. c. 1610.—". . . un gros turban blanc à la Turque."—Pyrard de Laval, i. 98; [Hak. Soc. i. 192 and 165].

1611. — Colgrave's French Dict. has: "Toliban: m. A Turban or Turkish hat. "Tolopan, as Turban."

"Turban: m. A Turban; a Turkish hat, of white and fine linnen wretathed into a rundle; broad at the bottom to enclose the head, and lessening, for ornament, towards the top."* 1615.—". . . se un Cristiano fosse trovato con turbante bianco in capo, sarebbe percío costretto o a rinere o a morire. Questo turbante poi lo portano Turchi, di varie forme."—P. della Valle, i. 96.

1615. — "The Sultan of Socotra... his
1619. — "Nel giorno della qual festa tutti
1672. — "On the head they wear great
1673. — "The mixture of Castes or Tribes
1714. — "The Turks hold the Sultan's
1743. — "The mutiny of Vellore was

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1615. — "The Sultan of Socotra... his
clothes are Sivat Stuffs, after the Arabs
manner... a very good Turban, but
bare footed." — Sir T. Roe, [Hak. Soc. i. 32].
"Their Attire is after the Turkish
fashion, Turbants only excepted, in-
tstead whereof they have a kind of Capp,
rowed about with a black Turbant." —
De Montfort, 5.
1619. — "Nel giorno della qual festa tutti
Persiani piu spensierati, e hai gli uomini
grandi e il medesimo Rk. si vestono in
abitto succinto all uso di Mazanderan; e
con certi berretti, non troppo buoni, in
testa, perché i turbanti si guasterebbono
e sarebbero di troppo impaccio..." —
'P. della Valle, ii. 31; [Hak. Soc. comp.
i. 45].
1630. — "Some indeed have sashes of silke
and gold, tulipanted about their heads.
..." — Sir T. Herbert, p. 128.
"His way was made by 30 gallant
young gentlemen vested in crimson saten;
their Tulpants were of silk and silver
wreath'd about with chynes of gold." —
Ibid. p. 193.
1672. — "On the head they wear great
Tulbands (Tulbande) which they touch with
the hand when they say salam to any one."
— Balthius (Germ. version), 33.
"Trois Turbans're vontéent de front après luy, et les portoient chacun un
beau turban orné et enrichy d'aigrettes." —
Journ. d'Ant. Galland, i. 139.
1673. — "The mixture of Castes or Tribes
of all India are distinguished by the dif-
ferent Modes of binding their Turbats." —
Fryer, 115.
1674. — "El Tanadar de un golpo cortó
las repetidas bueltas del turbante a un
Turco, y la cabeza asta la mitad, de que
cayó muerto." — Faria y Sousa, Asia Port.,
ii. 179-180.
"Turbant, a Turkish hat." &c.
"Glossographia, or a Dictionary interpreting
the Hard Words of whatsoever language, now
used in our refined English Tongue, &c.,
the 4th ed., by T. E., of the Inner Temple,
Esq. In the Savoy, 1674.
1676. — "Mahamed Alikey returning into
Persia out of India... presented Cha-Sea
the second with a Coco-nut about the big-
ness of an Austrich-egg... there was
taken out of it a Turbant that had 60
cubits of calicuit in length to make it,
the cloath being so fine that you could hardly
feel it." — Twemier, E.T. p. 127; [ed. Ball,
ii. 7].
1687. — In a detail of the high officers
of the Sultan's Court we find:
"5. The Tulbentar Aga, he that makes
up his Turbant.
A little below another personage (appa-
rently) is called Tulban-ooghltani ('The
Turban Page') — Ricant, 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." — Lockyer, 57.

TURKEY.

s. This fowl is called in
Hindustani pera, very possibly an
indication that it came to India, perhaps
first to the Spanish settlements in the
Archipelago, across the Pacific, as the
red pepper known as Chili did.
In Tamil the bird is called van-karti, 'great
fowl.' Our European names of it in-
volve 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 coq d'Inde or
Dindon points only ambiguously to India,
but the German Calcutatische Hahn
and the Dutch Kalkoen (from Calicuit)
are specific in error as indicating
the origin of the Turkey in the East.
This misnomer may have arisen
from the nearly simultaneous discovery
of America and of the Cape route to
Calicuit, by Spain and Portugal
respectively. It may also have been
connected with the fact that Malabar
produced domestic fowls of extra-
ordinary size. Of these Ibn Battatu
(quoted below) makes quaint mention.
Zedler's great German Lexicon of
Universal Knowledge, a work published
as late as 1745, says that these birds
(turkeys) were called Calcutische and
Indische because they were brought by
the Portuguese from the Malabar coast.
Dr. Caldwell cites a curious disproof
of the antiquity of certain Tamil verses
from their containing a simile of which
the turkey forms the subject. And
TUSSAH, TUSSER.

c. 1317.—"The first time in my life that I saw a China cock was in the city of Kaulam. I had at first taken it for an ostrich, and I was looking at it with great wonder, when the owner said to me, 'Pooh! there are cocks in China much bigger than that!' and when I got there I found that he had said no more than the truth."—**Ioan Battuta**, iv. 257.

c. 1550.—"One is a species of peacock that has been brought to Europe, and commonly called the **Indian fowl**."—Giorlamo Benzoni, 148.


**A Ginnie cock or hen: ex Guinea-regione Indica . . . unde frequent prids ad alias regiones transportantis. vi. Turkit-cocque or hun.**—Minshew's Guide into Tongues (2d edition).

1623.—"**33. Gallus Indicus**, aut Tercincus (quem vocant, gallinacei avium parum superat; iracundus ales, et carnibus valde albis."—Bacon, Hist. Vitae et Mortis, in Montague's ed. x. 140.

1653.—"Les Françoys appellent coc-d'Inde vn oyseau lequel ne se trouve point aux Indes Orientales, les Anglois le nomment turki-qoq qui signifie coq de Turquie, quoy qu'il n'y ait point d'autres en Turquie que ceux que l'on y a portez d'Europe. 'Ee croy que cet oyseau nous est venu de l'Amerique."—De la Boulaye-le-Gouz, ed. 1657, p. 259.

1750-52.—"Some Germans call the **turkeys Calcutta hens**; for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."—Olof Torren, 199-200. We do not know whether the mistake of Calcutta for Calicut belongs to the original author or to the translator—probably to the proverbial traditore.

TURNEE, TUNNEE, s. An English supercargo, Sea-Hind, and probably a corruption of attorney. (Boebeck).

TURPAUL, s. Sea-Hind. A tarpaulin (vbid.). [The word *tarpad* has now come into common native use.]

TUSSAH, TUSSER, s. A kind of inferior silk, the tissues of which are now commonly exported to England. Anglo-Indians generally regard the termination of this word in *r* as a vulgarism, like the use of *solar* for *sola* (q.v.); but it is in fact correct. For though it is written by Millburn (1813) *tusha*, and *tussah* (ii. 158, 244), we find it in the *Ain-i-Akbari* as *tassar*, and in Dr. Buchanan as *tasser* (see below). The term is supposed to be adopted from Skt. *tasara*, *trasara*, Hind. *tasser*, '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 *tassar* worms. These are found almost throughout the whole extent of the forest tracts of India. But the chief seat of the manufacture of stuffs, wholly or partly of *tasser* silk, has long been Bhagalpur on the Ganges. [See also Allen, Mon. on Silk Cloths of Assam, 1899; Yussuf Ali, Silk Fabrics of N.W.P., 1900.] The first mention of *tassar* in English reports is said to be that by Michael Atkinson of Jangipur, as cited below in the *Linear Transaction* of 1804 by Dr. Roxburgh (see *Official Report on Sericulture in India*, by J. Geoghegan, Calcutta, 1872), and the elaborate article in Watt, Econ. Dict. vi. pt. iii. 96 seqq.]

c. 1590.—"**Tassar**, par piece . . . . ½ to 2 Rupees."—*Ala*, i. 94.
TYCOTCORIN.  

[1591.—See the account by Rumphius, quoted by Watt, loc. cit. p. 99.]

1726.—"Tesseresso . . . 11 ells long and 2 ells broad. . . ."—Talentijn, v. 178.

1736.—". . . I send you herewith for Dr. Roxburgh a specimen of Buggy Tusseh silk. . . . There are none of the Palna Chinese species of Tusseh to be had here. . . . I have heard that there is another variation of the Tusseh silk-worm in the hills near Bunglipoor."—Letter of M. Atkinson, as above, in Trans. Ass., 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 Tusseh silk, which is woven into a cloth called Tusseh doothies, much worn by Brahmins and other sects of Hindoos."—Roxburgh, Bot. 34.

c. 1809.—"The chief use to which the tree (Terminalia elata, or Assan) is however applied, is to rear the Tassar silk."—Buchanan, Eastern India, ii. 157 seqq.

[1817.—"A thick cloth, called tusuru, is made from the web of the goatee insect in the district of Veerbhoomee."—Ward, Hindoos, 2d ed. i. 85.]

1876.—"The work of the Tusur silk-weavers has so fallen off that the 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 Tuttukkudil [which the Madras Gloss. derives from Tamil tuttu, 'to scatter,' kudi, 'habitation']. According to Fra Paolino the name is Tutukodi, 'a place where nets are washed,' but he is not to be trusted. Another etymology alleged is from tura, 'a bush.' But see Bp. Caldwell below.

1544.—"At this time the King of Cape Comorin, who calls himself the Great King (see TRAVANCORE), went to war with a neighbour of his who was king of the places beyond the Cape, called Manapdi and Tumky, inhabited by the Christians that were made there by Miguel Vas, Vicar General of India at the time."—Correa, iv. 408.

1610.—"And the said Captain and Auditor shall go into residence every three years, and to him shall pertain all the temporal government, without any intermeddling therein of the members of the Company . . . nor shall the said members (religiosos) compel any of the Christians to remain in the island unless it is their voluntary choice to do so, and such as wish it may live at Tutucorim."—King's Letter, in L. das Moojen, 366.

1644.—"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.

[c. 1660.—". . . musk and porcelain from China, and pearls from Beharen (Bahrein), and Tutucoury, near Ceylon."—Bernier, ed. Constable, 204.]

1672.—"The pearls are publicly sold in the market at Tutucorin and at Calipatnam. . . . The Tutucorinish and Manararish pearls are not so good as those of Persia or Ormus, because they are not so free from water or so white."—Blalockus (Germ. ed.), 145.

1673.—". . . Tutticaree, a Portuguese Town in time of Yore."—Fryer, 49.

[1682.—"The Agent having notice of an Interloper lying in Tuticorin Bay, immediately sent for ye Council to consult about it."—Pringle, Diary Ft. St. Geo. 1st ser. i. 69.]

1727.—"Tutecareen has a good safe harbour. . . . This colony superintends a Pearl-Fishery . . . which brings the Dutch Company 20,000L. yearly Tribute."—A. Hamilton, i. 394; [ed. 1744, i. 386].

1851.—"The final a in Tuticorin was added for some such euphonic reason as turned Kocchi into Cochin and Kumari into Comorin. The meaning of the name Tuttukkudil is said to be 'the town where the wells get filled up'; from tätte (properly tartte), 'to fill up a well,' and kudi, 'a place of habitation, a town.' This derivatio

TYOONNA, TYEKENA. s. A room in the basement or cellaring, or dug in the ground, in which it has in some parts of India been the practice to pass the hottest part of the day during the hottest season of the year. Pers. tah-ikhāna, 'nether-house,' i.e. 'subterraneous apartment.' ["In the centre of the court is an elevated platform, the roof of a subterraneous chamber called a zeera zemon, whither travellers retire during the great heats of the summer." (Morier, Journey through Persia, &c., 81). Another name for such a place is sardāb (Burton, Ar. Nights, i. 314).]

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 stuffy . . ."—Bernier, E.T. 79; [ed. Constable, 217].
TUXALL, TAKSAUL, s. The Mint. Hind. taksāl, from Skt. tankasālā, "coin-hall."

[1757. — "Our provisions were regularly sent us from the Dutch Tanksal..."

Holwell's Narr. of Attack on Calcutta, p. 34; in Wheeler, Early Records, 218.

[1811. — "The Ticksal, or superintendent of the mint..."—Kirkpatrick, Nepaul, 201.]

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' un," Mr. Giles, who seems to think that the balance of evidence is in favour of this (Barrow's) etymology, admits a serious objection to be that the Chinese have special names for the typhoon, and rarely, if ever, speak of it vaguely as a 'great wind.' The fact is that very few words of the class used by seafaring and trading people, even when they refer to Chinese objects, are directly taken from the Chinese language. E.g. Mandarin, págoda, chōp, cooly, tutenague; — none of these are Chinese. And the probability is that Vasco and his followers got the tufão, which our sailors made into touffon and then into typhoon, as they got the mônção which our sailors made into monsoon, direct from the Arab pilots.

The Arabic word is tūfān, 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 τυφώς or τυφών. [But Burton (Av. Nights, iii. 257) alleges that it is pure Arabic, and comes from the root tuwf, 'going round.'] This word τυφών (the etymologists say, from τυφώ, 'I raise smoke') was applied to a demon-giant or Titan, and either directly from the etym. meaning or from the name of the Titan (as in India a whirlwind is called 'a Devil or Pisachee') to a 'waterspout,' and thence to analogous stormy phenomena. 'Waterspout' seems evidently the meaning of τυφών in the Meteorologiae of Aristotle (γένεται μέν ὂν τυφών... κ.τ.λ.) iii. 1; the passage is exceedingly difficult to render clearly); and also in the quotation which we give from Aulus Gellius. The word may have come to the Arabs either in maritime intercourse, or through the translations of Aristotle. It occurs (al-tūfān) several times in the Koran; thus in sura, vii, 134, for a flood or storm, one of the plagues of Egypt, and in s. xxix. 14 for the Deluge.

Dr. F. Hirth, again (Journ. R. Geog. Soc. i. 260), advocates the quasi-Chinese origin of the word. Dr. Hirth has found the word Tai (and also with the addition of fang, 'wind') to be really applied to a certain class of cyclonic winds, in a Chinese work on Formosa, which is a re-issue of a book originally published in 1694. Dr. Hirth thinks Tai as here used (which is not the Chinese word ta or tai, 'great,' and is expressed by a different character) to be a local Formosan term; and is of opinion that the combination tai-fang is "a sound so near that of typhoon as almost to exclude all other conjectures, if we consider that the writers using the term in European languages were travellers distinctly applying it to storms encountered in that part of the China Sea." Dr. Hirth also refers to F. Mendes Pinto and the passages (quoted below) in which he says tufão is the Chinese name for such storms.

Dr. Hirth's paper is certainly worthy of much more attention than the
scornful assertion of Sir John Barrow, but it does not induce us to change our view as to the origin of typhoon.

Observe that the Port. *tufão* distinctly represents *tāfān* and not *tā/fin*, and the oldest English form *'tuffon'* does the same, whilst it is not by any means unquestionable that these Portuguese and English forms were first applied in the China Sea, and not in the Indian Ocean. Observe also Lord Bacon’s use of the word *typhones* in his Latin below; also that *tāfān* is an Arabic word, at least as old as the Koran, and closely allied in sound and meaning to *τυφῶν*, whilst it is habitually used for a storm in Hindustani. This is shown by the quotations below (1810-1836); and Platts defines *tāfān* as “a violent storm of wind and rain, a tempest, a *typhoon*; a flood, deluge, inundation, the universal deluge” etc.; also *tāfānī*, “stormy, tempestuous . . . boisterous, quarrelsome, violent, noisy, riotous.”

Little importance is to be attached to Pinto’s linguistic remarks such as that quoted, or even to the like dropped 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 *top* (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, sīmōo*n; and it is quite possible that the Formosan mariners took up their (unexplained) *tai-fung* from the Dutch or Portuguese.

On the origin of the Ar. word the late Prof. Robertson-Smith forwarded the following note:

“The question of the origin of *Tūfān* appears to be somewhat tangled.

"Τυφῶν, ‘whirlwind, waterspout,’ connected with *τυφῶν* seems pure Greek; the combination in Baal-Zephon, Exod. xiv. 2, and *Sephōn*, 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 *Tūfān*, the deluge, is plainly borrowed from the Aramaic. *Tūfān*, for Noah’s flood, is both Jewish, Aramaic and Syriac, and this form is not borrowed from the Greek, but comes from a true Semitic root *tāf* to overflow.

"But again, the sense of *whirlwind* is not recognised in classical Arabic. Even Dozy in his dictionary of later Arabic only cites a modern French-Arabic dictionary (Bochor’s) for the sense, *Tourbillon, trombe*. Bistain in the *Mohít el Moháit* does not give this sense, though he is pretty full in giving modern as well as old words and senses. In Arabic the root *tāf* means ‘to go round,’ and a combination of this idea with the sense of sudden disaster might conceivably have given the new meaning to the word. On the other hand it seems simpler to regard this sense as a late loan from some modern form of *τυφῶν* "typhoon, *tifon*, or *tifone*. But in order finally to settle the matter one wants examples of this sense of *tūfān*.

"[Prof. Skeat (*Concise Dict. s.v.*) gives: “Sometimes claimed as a Chinese word meaning ‘a great wind’ . . . but this seems to be a late mystification. In old authors the forms are *tuffon, tufsson, tiphon*, &c.—Arab. *tūfān*, a hurricane, storm. Gk. *τυφῶν*, better *τυφός*, a whirlwind. The close accidental coincidence of these words in sense and form is very remarkable, as Whitney notes.”]

m. a. d. 160.—" . . . dies quidem tandem illuxit: sed nichil de periculo, de saeavitiae remissum, quae turbines etiam crebroiores, et coeolum aratum et fumigantes globi, et figuram quadam nubium metuendae, quas zephyri, non quasi venti, impedire, immineere, et depressurae navem videbantur."—Aul. Galli, xix. 2.

1540.—“Now having . . . continued our Navigation within this Bay of Couchin-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 *Tufan*” (a qual tormento os Chins chamáo *tufão*). Pinto (orig. cap. I.) in Cogan, p. 60.

" . . . in the height of forty and one degrees, there arose so terrible a Southwind, called by the Chinese *Tufao* (un tempo do Sul, a y Chins chamado *tufão*).”—Ibid. (cap. lixix.), in Cogan, p. 97.

1554.—“Não se ouve por pequena maravilha cessarem os *tufões* na paragem da ilha de Sichíiao.”—Letter in *Sousa, Oriente Conquist. 1. 680*.

[c. 1554.—" . . . suddenly from the west arose a great storm known as Il Tofani [literally ‘Elephant’s flood, comp. ELEPHANTA, b.’]—Travels of Stili Alt, Rote, ed. Vambéry, p. 17.]
1567.—"I went aboarde a shippe of Bengala, at which time it was the yeere of Tuffon, concerning which Tuffon ye are to beare parre. The East Indies often times, there are not stormes as in other countreys; but every 10 or 12 yeere there are such tempestes and stormes that it is a thing incredible ... neither do they know certainly what yeere they will come."—Master Caesar Frederike, in Hâbl. ii. 370 [309].

1575.—"But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blew so fiercely upon us, that it wound our great Sail round about our main Mast. ... These Winds arise from a Wind which is called by the Greeks Typhon; and Pliny calleth it Vertex and Vortice; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also."—Ravettill's Travels, in Ray's Collection, ed. 1705, p. 320. Here the traveller seems to intimate (though we are not certain) that Typhon was then applied in the Levant to such winds; in any case it was exactly the ὑφάν of India.

1602.—"This Junk seeking to make the port of Chineoo met with a tremendous storm such as the natives call Tufão, a thing so overpowering and terrible, and bringing such violence, such earthquake as it were, that it appears as if all the running of the infernal world had got into the waves and seas, driving them in a whirl till their fury seems to raise a scud of flame, whilst in the space of one turning of the sand-glass the wind shall veer round to every point of the compass, seeming to blow more furiously from each in succession.

"Such is this phenomenon that the very birds of heaven, by some natural instinct, know of its coming days beforehand, and are seen to take their nests down from the tree-tops and hide them in crevices of rock. Eight days before, the clouds also are seen to float so low as almost to graze men's heads, whilst in these days the seas seem beaten down as it were, and of a deep blue colour. And before the storm breaks forth, the sky exhibits a token well-known to all, a great object which seamen call the Ox-Eye (Olho de Bo) all of different colours, but so gloomy and appalling that it strikes fear in all who see it. And as the Bow of Heaven, when it appears, is the token of fair weather, and calm, so this seems to portend the Wrath of God, as we may well call such a storm. ..."—Cotta, V. viii. 12.

1610.—"But at the breaking vp, commeth alway a cruel Storme, which they call the Tuffon, fearfull even to men on land; which is not alike extreme euery yeare."—Finch, in Purchas, i. 423.

1613.—"E porque a terra he salitroso e ventoso, temo que sejite a tempestades, ora menor aquella chamada Eneepha (Eceupeas), ora maior chamada Tiphon (Tufao), aquelle de ordinario chamamos Tuffão ou Tormenta desfeita ... e corre com tanta furia e impeto que desfas os tectos das casas e aranca arvores, e as vezes do mar lança as embarcações em terra nos campos do sertão."—Gôdinho de Eредia, f. 306.

1615.—"And about midnight Capt. Adams went out in a bark aboard the Hoozeander with many other barks to tow her in, we fearing a tuffon."—Cook's Diary, i. 50.

1621.—"3. Typhoons majestas, qui per latitudinem aliquam corrumpit, et correpit sorbent in sursum, raro fiunt; at vortices, sive turbines exigui et quasi luderi, frequenter.

"4. Omnes procellae et typhoons, et turbiniae majores, habent manifestum motum praecipitii, aut vibrations deorurn magis quam ali vestrum."—Bacon, Hist. Ventorum, in B. Montague's ed. of Works, x. 49. In the translation by N. G. (1671) the words are rendered "the greater typhoons."—Ibid., xiv. 268.

1626.—"Francis Fernandez writeth, that in the way from Malacca to Japan they are encountered with great stormes which they call Tuffons, that blow four and twenty hours, beginning from the North to the East, and so about the Compass."—Purchas, Pilgrimage, 600.

1688.—"Typhon are a particular kind of violent Storms blowing on the Coast of Tonquin ... it comes on fierce and blows very violent, at N.E. twelve hours more or less. ... When the Wind begins to abate it dies away suddenly, and falling flat calm it continues so an Hour, more or less; then the Wind comes round about to the S.W. and it blows and rains as fierce from thence, as it did before at N.E. and as long."—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 Segnero, Maia dell'Asima, Ottobre 14. (Borrowed from Della Crusca Voc.).

1721.—"I told them we were all strangers to the nature of the Mousooons and Tuffoons on the coast of India and China."—Shelrock's Voyage, 383.

1727.—"... by the Beginning of September, they reacht the Coast of China, where meeting with a Tuffoon, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore."—A. Hamilton, ii. 89; [ed. 1744, ii. 88].

1727.—"In the broad Ocean, undulating wide, Beneath the radiant line that girts the globe, The circling Typhon, whirl'd from point to point, Exhausting all the rage of all the Sky. ..."—Thomson, Summer.

1780.—Appended to Dunn's New Directory, 5th ed. is:—

"Prognostic of a Tuffoon on the Coast of China. By Antonio Pascal de Rosa, a Portuguese Pilot of Macao."—c. 1810.—(Mr. Martyn) "was with us during a most tremendous touffan, and no one who has not been in a tropical region can, I think, imagine what these storms are."—Mrs. Sherwood's Autobiography, 382.
TYPOON. 950

UJUNGTANAH.

1826. — "A most terrific toofan ... came on that seemed likely to tear the very trees up by the roots."—John Shipp, ii. 256.

"I thanked him, and enquired how this toofan or storm had arised."—

Pandurang Hart, [ed. 1573, i. 50].

1836. — "A hurricane has blown over since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the tiffin. The old peepal-tree's means, and the wind roars in it as if the storm would tear it up by the roots."—

Wanderings of a Pilgrim, ii. 59.

1840.—"Slavers throwing overboard the Dead and Dying. Typhoon coming on."

"'Aloft all hands, strike the topmasts and belay;
Yon angry setting sun, and fierce-edge clouds
Declare the Typhoon's coming' &c.
(Fallacies of Hope)."

J. M. W. Turner, in the
R.A. Catalogue.

Mr. Ruskin appears to have had no doubt as to the etymology of Typhoon, for the rain-cloud from this picture is engraved in Modern Painters, vol. iv. as "The Locks of Typhoon."—See Mr. Hamerton's Life of Turner, pp. 288, 291, 315.

Punch parodied Turner in the following imaginary entry from the R.A. Catalogue:

"34.—A Typhoon bursting in a Simoon over the Whirlpool of Maelstrom, Norway, with a ship on fire, an eclipse and the effect of a lunar rainbow."

1853.—"... pointing as he spoke to a dark dirty line which was becoming more and more visible in the horizon:
"'By Jove, yes!' cried Stanton, 'that's a typhoon coming up, sure enough.'"—

Oakfield, i. 122.

1859.—"The weather was sultry and unsettled, and my Jamadar, Ramdeen Te- warry... opined that we ought to make ready for the coming typhun or tempest...
... A darkness that might be felt, and that no lamp could illumine, shrouded our camp. The wind roared and yelled. It was a hurricane."—Lt.-Col. Lewin, A Fly on the Wheel, p. 62.

Compare the next quotation, from the same writer, with that given above from Cuto respecting the Olio de Boi:

1885. — "The district was subject to cyclonic storms of incredible violence, fortunately lasting for a very short time, but which often caused much destruction. These storms were heralded by the appearance above the horizon of clouds known to the natives by the name of lady's eyebrows, so called from their being curved in a narrow black-arched wisp, and these most surely foretold the approach of the tornado."

—Ibid. 176.

TYRE, s. Tamil and Malayul. tayir.
The common term in S. India for curdled milk. It is the Skt. dadhi, Hind. dahi of Upper India, and probably the name is a corruption of that word.

1626. — "Many reasoned with the Jesuits, and some held vain Discourses of the Creation, as that there were seven seas; one of Salt water, the second of Fresh, the third of Honey, the fourth of Milk, the fift of Tair (which is Cream beginning to sour)..."—Purchas, Pilgrimage, 561.

1651.—"Tayer, dat is dieck Melch, die wie Scen nommen."—Rogerius, 138.

1672.—"Curdled milk, Tayir, or what we call Sowre, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot fevers and smallpox, which is very prevalent in the country."—Baldwens, Zeylon, 403.

1776. — "If a Bramin applies himself to commerce, he shall not sell... Campire and other aromaticks, or Honey, or Water, or Poison, or Flesh, or Milk, or Tyer (Sour Cream) or Ghee, or bitter Oil..."—Hathed, Codé, 41.

1782. — "Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d'autres pour avoir mangé du riz froid avec du Tair...—Hauflner, i. 147.

1875. — "The Sanissi (Sunyasee), who lived near the chaudiere (see CHOUTRY), took charge of preparing my meals, which consisted of rice, vegetables, tayir (lait caillé), and a little molonponi (see MULLIGATAWNY).—Hauflner, i. 147.

1890. — "The boiled milk, that the family has not used, is allowed to cool in the same vessel; and a little of the former day's tyre, or curdled milk, is added to promote its coagulation."—Buchanan, Mysoore, ii. 14.

1892. — "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."


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 Eredia's Declaracion de Malaca the term is applied to the whole Peninsula, but owing to the interchangeable use of u,
UMBRELLA.

UMBRELLA.

v. and of j, i, it appears there throughout as Viantana. The name is often applied by the Portuguese writers to the Kingdom of Johor, in which the Malay dynasty of Malacca established itself when expelled by Albuquerque in 1511; and it is even applied (as in the quotation from Barros) to their capital.

c. 1539.—"After that the King of Jan
tana had taken that oath before a great Casis (Casus) of his, called Raul Moulo
e, upon a festival day when as they solemnized
their Ramadan (Ramdam) . . ."—Pinto, in
Cogan's E.T., p. 36.
1533.—"And that you may understand
the position of the city of Ujanta
which Don Stephen went to attack, you must
know that Ujanta is the most southerly and
the most easterly point of the mainland
of the Malac coast, which from this Point
(distant from the equator about a degree,
and from Malacca 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 Aladin had established
a big town. . ."—Barros, IV. xi. 13.
1551.—". . . en Muar, in Ujanta . . ."
—Botelho, Tombo, 105.

UMBRELLA, s. This word is of
course not Indian or Anglo-Indian,
but the thing is very prominent in
India, and some interest attaches to
the history of the word and thing in
Europe. We shall collect here a few
quotations bearing upon this. The
knowledge and use of this serviceable
instrument seems to have gone through
extraordinary eclipses. It is frequent
as an accompaniment of royalty in the
Nineveh sculptures; it was in general
Indian use in the time of Alexander;
it occurs in old Indian inscriptions,
in Greek vases, and in Greek and Latin
literature; it was in use at the court
of Byzantium, and at that of the
Great Khan in Mongolia, in medieval
Venice, and more recently in the
semi-savage courts of Madagascar and
Ashantee. Yet it was evidently a
strange object, needing particular de-
scription, to John Marignolli (c. 1350),
Ruy Clavijo (c. 1404), Barbosa (1516),
John de Barros (1553), and Minshue
(1617). See also CHATTA, and SOM-
BRERO.

c. B.C. 325.—"Toos dé poiywnas légei
Néarcho déi báptountai 'Ivóni . . . kai
skaída déi proßélôma, tòv évres, ódou
ôk ἡμελημένον 'Ιπνών."—Arrian, Indica,
xxvi.
c. B.C. 2.
"Ipsa tene distenta suis umbracula virgis;
Ipsa face in tubra, qua venit illa,
locum."—
c. A.D. 5.
"Annea pellebat rapidos umbracula soles
Quae tamen Herculana sustinuere
nanus."—Ibid. Fasti, ii. 311-312.
c. A.D. 100.
"En, cui tu viridem umbellam, cui succina
mittas
Grandis natalis quoties redit . . ."
—Juvenal, i. xvi. 50-51.
c. 200.—". . . ἐπεμψε δὲ καὶ κλάνυ αὖθω
ἀργυρυπόθα, καὶ στρωμίκην, καὶ σκρησίν ὄφαι
Φρόνου ἀνθώρῳ, καὶ θρόνον ἀργυρωδι, καὶ
ἐπίκρουσον σκαίδιον . . ."—Athenaeus, I.ii. Epist. § 81.
c. 300.—"Ubi si inter aurata flabella
laciniis sives insidierit museae, vel per
umbraculos pensilis radiolus irruperit
solis, queruntur quod non sunt apud
Cimmerios nati."—Ammianus Marcellinus,
XXVIII. iv.
1248.—"Ibi etiam quodam Solinium (V.
Solium), sive tentoriolum, quod portatur
super caput Imperatoris, fuit praesentatum
eidem, quod totum erat præparatum cum
gemmis."—Joan. de Plano Carpinii, in Rec.
de V., iv. 759-760.
c. 1292.—"Et a haute festes porte Mon-
signor le Dus une corone d'or . . . et la ou
il vait a haute festes si vait apres lui un
damaissieu qui porte une unbrele de dras à
or sur son chief . . ." and again:
"Et après s'en vet Monsignor li Dus des-
sos l'onbrele que li dona Monsignor l'Aposto-
toille; et cele onbrele est d'un dras (a) or,
que la porte un damoissieu entre ses mains,
que s'en vet totes voies après Monsignor li
Dus."—Venetian Chronicle of Martino da
Canale, Archiv. Stor. Ital., I. Ser. viii. 211,
560.
1298.—"Et tout eues . . . ont par com-
mandement que toutes fois que il cheva-
client doivent avoir sus le chief un pellicle
que on dit ombré, que on porte sur une
lance en senefance de grant seigneurie."—
Marco Polo, Text of Pauthier, i. 256-7.
c. 1332.—(At Constantinople) "the inha-
bitants, military men or others, great and
small, winter and summer, carry over their
heads huge umbrellas (ma hallât)."—Ibn
Batuta, ii. 440.
c. 1335.—"Whenever the Sultan (of
Delhi) mounts his horse, they carry an
umbrella over his head. But when he
starts on a march to war, or on a long
journey, you see carried over his head
seven umbrellas, two of which are covered
with jewels of inestimable value."—Shihâ-
buddha Dinishtî, in Nat. et Eov. 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, § cxxii.

1541.—"Then next to them marches twelve men on horseback, called Peretandas, each of them carrying a 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 homens a cavalo, que se chamão peretandas, cõ sombreyros de cimit cramosim nas mãos a modo de esparsáres postos em cestas mangá compridas (like tents upon very long staves) e outros doze cõ bánderyas de damasco branco."

[c. 1590.—"The Evisons of Royalty. . . .

2. The Chair, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The Sálbán is of an oval form, a yard in length, and its handle, like that of the umbrella, is covered with brocade, and ornamented with precious stones. One of the attendants holds it, to keep off the rays of the sun. It is also called Ajfádrifr."—Æin, i. 60.]

1617.—"An embrille, a fashion of round and broade fanne, wherewith the Indians, and from them our great ones preserve themselves in the height of the searing sunne."—G. Ombraire, m. I. Ombrelle, L. Umbella, ab umbra, the shadow, est enim instrumentum quo solem à facie arcent f Iuvem. Gr. σκιάδων, diminut. a σκία, i. umbra. T. Schabut, q. schathui, á schattn, i. umbra, et hui, i. pilus, á quas, et B. Schinhorbt. Br. Teg-gidel, á teg. i. pulchrum forma, et gidd, pro ridicio, i. protectere; haec enim umbellae fínis.—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 Umbrella at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that to be dry from head to foot in the like occasion he shall be welcome to the Maid's pattens."—The Female Tatler, Dec. 12, quoted in Malcolm's Anecdotes, 1808, p. 429.

1712. "The tuck'd up sunstress walks with hasty strides While streams run down her oil'd umbrelle'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 clinking pattens tread.

"Let Persian dames the Umbrella's ribs Display To guard their beauties from the sunny ray; Or sweating slaves support the shady load When Eastern monarchs show their state abroad; Britain in winter only knows its aid To guard from chilly showers the walking maid." Gay, Trivia, i.

1850.—Advertisement posted at the door of one of the Sections of the British Association meeting at Edinburgh.

"The gentleman, who carried away a brown silk umbrella from the — Section yesterday, may have the cover belonging to it, which is of no further use to the Owner, by applying to the Porter at the Royal Hotel."—(From Personal Recollection.)—It is a curious parallel to the advertisement above from the Female Tatler.

UPAS, s. This word is now, like Juggernaut, chiefly used in English as a customary metaphor, and to indicate some institution that the speaker wishes to condemn in a compendious manner. The word upas is Javanese for poison; [Mr. Scott writes: 'The Malay word upas, means simply 'poison.' It is Javanese hupas, Sundanese upas, Balinese hupas, 'poison.' It commonly refers to vegetable poison, because such are more common. In the Lampong language upas means 'sickness.'] It became familiar in Europe in connection with exaggerated and fabulous stories regarding the extraordinary and deadly character of a tree in Java, alleged to be so called. There are several trees in the Malay Islands producing deadly poisons, but the particular tree to which such stories were attached is one which has in the last century been described under the name of Antiaris toxicaria, from the name given to the poison by the Javanese proper, viz. Antjar, or Anchir (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as Upas, and in Celebes and the Philippine Islands as Ipo or Hipo.
UPAS.  953

[According to Mr. Scott "the Malay name for the 'poison-tree,' or any poison-tree, is ḍōhun ṣēra, ḍōhun ṣēbas, represented in English by bohon-upas. The names of two poison-trees, the Javanese anchār (Malay also anchor) and chehik, appear occasionally in English books... The Sundanese name for the poison tree is buho oranga."] It was the poison commonly used by the natives of Celebes and other islands for poisoning the small bamboo darts which they used (and in some islands still use) to shoot from the blow-tube (see SUMPITAN, SARBATANE).

The story of some deadly poison in these islands is very old, and we find it in the Travels of Friar Odoric, accompanied by the mention of the disgusting antidote which was believed to be efficacious, a genuine Malay belief, and told by a variety of later and independent writers, such as Nieuhof, Saar, Tavenier, Clever, and Kaempfer.

The subject of this poison came especially to the notice of the Dutch in connection with its use to poison the arrows just alluded to, and some interesting particulars are given on the subject by Bontius, from whom a quotation is given below, with others. There is a notice of the poison in De Bry, in Sir T. Herbert (whencesoever he borrowed it), and in somewhat later authors about the middle of the 17th century. In March 1666 the subject came before the young Royal Society, and among a long list of subjects for inquiry in the East occur two questions pertaining to this matter.

The illustrious Rumphius in his Herbarium Amboinense goes into a good deal of detail on the subject, but the tree does not grow in Ambonaya where he wrote, and his account thus contains some ill-founded statements, which afterwards lent themselves to the fabulous history of which we shall have to speak presently. Rumphius however procured from Macassar specimens of the plant, and it was he who first gave the native name (Ipo, the Macassar form) and assigned a scientific name, Arbortoxicaria.* Passing over with simple mention the notices in the appendix to John Ray's Hist. Plantarum, and in Valentijn (from both of which extracts will be found below), we come to the curious compound of the loose statements of former writers magnified, of the popular stories current among Europeans in the Dutch colonies, and of pure romantic invention, which first appeared in 1783, in the London Magazine. The confessed 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 malefactors were employed to fetch the poison; they were protected by special arrangements, yet not more than 1 in 10 of them survived the adventure. Foersch also describes executions by means of the Upas poison, which he says he witnessed at Sura Karta in February 1776.

The whole paper is a very clever piece of sensational romance, and has impressed itself indelibly, it would seem, on the English language; for to it is undoubtedly due the adoption of that standing metaphor to which we have alluded at the beginning of this article. This effect may, however, have been due not so much directly to the article in the London Magazine as to the adoption of the fable by the famous ancestor of a man still more famous, Erasmus Darwin, in his poem of the Loves of the Plants. In that work not only is the essence of Foersch's story embodied in the verse, but the story itself is quoted at length in the notes. It is said that Darwin was warned of the worthlessness of the narrative, but was unwilling to rob his poem of so sensational an episode.

Nothing appears to be known of Foersch except that there was really a person of that name in the medical

* It must be kept in mind that though Rumphius (George Everard Rumph) died in 1693, his great work was not printed till nearly fifty years afterwards (1741).

† This distance is probably a clerical error. It is quite inconsistent with the other two assigned.

* Foersch was a surgeon of the third class at Samarang in the year 1773.—Horsfield, in Bot. Trans., as quoted below.
service in Java at the time indicated. In our article ANACONDA we have adduced some curious particulars of analogy between the Anaconda-myth and the Upas-myth, and intimated a suspicion that the same hand may have had to do with the spinning of both yarns.

The extraordinary éclat produced by the Foerschian fables led to the appointment of a committee of the Batavian Society to investigate the true facts, whose report was published in 1789. This we have not yet been able to see, for the report is not contained in the regular series of the Transactions of that Society; nor have we found a refutation of the fables by M. Charles Coquebert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D’Entreasteaux, and is the subject of a notice by him in the Annales de Voyages, vol. i., which goes into little detail, but appears to be correct as far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch’s romance, and it was at Sura Karta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 ft. at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds, however, that he had washed immediately after. Lizards and insects were numerous on the trunk, and birds perched upon the branches. M. Leschenault gives details of the preparation of the poison as practised by the natives, and also particulars of its action, on which experiment was made in Paris with the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz. Antiaris toxicaria (N.O. Artocearpea).*

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the British occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the Batavian Transactions for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the Antiaris first in the Province of Poegar, on his way to Banyuwangi. In Blambangan (eastern extremity of Java) he visited four or five trees; he afterwards found a very tall specimen growing at Passaruwang, on the borders of Malang, and again several young trees in the forests of Japara, and one near Onarang. In all these cases, scattered over the length of Java, the people knew the tree as Anchar.

Full articles on the subject are to be found (by Mr. J. J. Bennet) in Horsfield’s Plantae Javanicae Rariores, 1838-52, pp. 52 seqq., together with a figure of a flowering branch pl. xiii.; and in Blume’s 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 “vostas, arduas, et a ceteris segregatae,”—solitary.

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* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the Antiaris, viz. the tiête, called sometimes Upas Rojo, 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 Ipo (a form of Upas) of Macassar is the Antiaris; the Ipo of the Berneo Dayaks is the Tiente.
and eminent, on account of their great longevity, (possibly on account of their being spared by the axe?), but not for any such reason as the fables allege. There is no lack of adjoining vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out ‘wings’ or buttresses (see Horsfield in the *Bat. Trans.*, and Blume’s *Pl.* like many of the forest trees of Further India. Blume refers, in connection with the origin of the prevalent fables, to the real existence of exhalations of carbonic acid gas in the volcanic tracts of Java, dangerous to animal life and producing sterility around, alluding particularly to a paper by M. Loudon in the *Edinburgh New Phil. Journal* for 1832, p. 102, containing a formidable description of the Guwo Upas or Poison Valley on the frontier of the Pekalongan and Banyumas provinces. We may observe, however, that, if we remember rightly, the exaggerations of Mr. Loudon have been exposed and ridiculed by Dr. Junghuhn, the author of "Java." And if the Foersch legend be compared with some of the particulars alleged by several of the older writers, e.g. Camell (in Ray), Valentinj, 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 Foerschian Upas-myth, a kind of melodrama, called the *Law of Java*, first acted at Covent Garden May 11, 1822. We give some quotations below.*

Lindley, in his *Vegetable Kingdom*, in a short notice of *Aniaris toxicaria*, says that, though the accounts are greatly exaggerated, yet the facts are notable enough. He says cloth made from the tough fibre is so acrid as to verify the Shirt of Nessus. My friend Gen. Maclagan, noticing Lindley’s remark to me, adds: "Do you remember in our High School days (at Edinburgh) a grand Diorama called *The Upas Tree*? It showed a large wild valley, with a single tree in the middle, and illustrated the safety of approach on the windward side, and the desolation it dealt on the other."

[For some details as to the use of the Upas poison, and an analysis of the Arrow-poisons of Borneo by Dr. L. Lewin (from *Vircloie’s Archiv. fur Pathol. Anat.* 1894, pp. 317-25) see *Ling Roth, Nat. of Sarawak*, ii. 188 seqq. and for superstitions connected with these poisons, *Skeat, Malay Magic*, 426.]

c. 1390.—"En queste isole sono molte cose maravigliose e strane. Onde alcuni aborli 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 ago di ferro atossato in quel veleno, e solano nella canna e l’ago vela e percutotelo dove vogliono, e non tentino quelli che il parossoro more. Ma egli hanno la tina piana di stero d’uomo e una iscodella di stero guarisce l’uomo da queste cotali ponture."—*Storia di Friate Odorigo*, from Palatina MS., in *Cathay*, &c., App., p. xlix.

c. 1630.—"And (in Makasser) which is no lesser infernal, the men use long cones or truncks (cold Sempitans—see *Sumpitan*), out of which they can (and use it) blow a little prickling quill, which if it draw the least drop of blood from any part of the body, makes him (though the strongest man living) die immediately; some venoms operate in an hour, others in a moment, the veynes and body (by the virulence of the poysom) corrupting and rotting presently, to any man’s terror and amazement, and feare to live where such abominations pre-dominete."—Sir T. Herbert, ed. 1693, p. 329.

c. 1631.—"I will now conclude, but first must say something of the poison used by the King of Macassar in the Island of Celebes to envenom those little arrows which they shoot through blowing-tubes, a poison so deadly that it causes death more rapidly than a dagger. For one wounded ever so lightly, be it but a scratch bringing blood, or a prick in the heel, immediately begins to nod like a drunken man, and falls dead to the ground. And within half an hour of death this putrescent poison so corrupts the flesh that it rots them like so much muce. And what seems still more marvellous, if a man (e.g.) be scratched in the thigh, or higher in the body, by another point which is not poisoned, and the still warm blood as it flows down to the feet be merely touched by one of these poisoned little arrows, swift as wind the pestilential influence ascends to the wound, and with the same swiftnes and other effects snatches the man from among the living.

"These are no idle tales, but the experience of eye-witnesses, not only among our countrymen, but among Danes and Englishmen."—*Fac. Bontii*, lib. v. cap. xxxiii.*

* I remember when a boy reading the whole of Foersch’s story in a fascinating book, called *Wood’s Zoography*, which I have not seen for half a century, and which, I should suppose from my recollection, was more sensational than scientific.
1646.—"Es wächst ein Baum auf Macasser, einer Olist auf der Insul Celebes, der ist trefflich getrostet, dass wann einer nur an einem Glied damit verletzet wird, und man solches nit alsdhals wegschlägt, der Gift geschwimt zum Hertzen ilet, und den Caraus machet" (then the antidote as before is mentioned). . . . "Mit solchem Gift schmiren die Bandaneesen Ihre lange Pfeil, die Sie von grossen Bögen, einer Mannsling hoch, hurtig schiessen; in Bande aber tähnten Ihre Weber grossen Schaden damit. Denn Sie sich auf die Baume setzten, und kleine Fischgerüht damit schmiernten, und durch ein gehöhlt Rührlein, von einem Baum, auf unser Volek schossen, mit grossen machtigen Schaden."
---Suur, Ost-Indianische Funfzehn-Jahrige Kriegs-Dienste . . . 1672, pp. 46-47.

1667.—"Enquiries for Suratt, and other parts of the East Indies."

"19. Whether it be true, that the only Antidote hitherto known, against the famous and mertial macasser poison is kurna ordure, taken inwardly? And what substance that poison is made of?"—Phil. Trans. vol. ii. Anno 1667 (Proceedings for March 11, 1666, i.e. N.S. 1667), d. 417.

1682.—"The especial weapons of the Makassar soldiers, which they use against their enemies, are certain pointed arrowlets about a foot in length. At the foremost end these are fitted with a sharp, and pointed fish-tooth, and at the butt with a knob of spongy wood."

"The points of these arrows, long before they are to be used, are dipit 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 Makasser, in the interior, and on three or four islands of the Bugissus (see BUGIS), round about Makasser. It is about the height of the elephant, 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 Makasser soldiers, shot with a bow, but blown from certain blow-pipes (wit zeker spatten gespat); just as here, in the country, people shoot birds by blowing round pellets of clay."

"The can with these in still weather hit their mark at a distance of 4 rods.

"They say the Makassers 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).


1683.—"Arbor Toxicaria, Ipo.

"I have never yet met with any poison more horrible and hateful, produced by any vegetable growth, than that which is derived from this laccaceous tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone-cast, no plant, no shrub, or herbage will grow; the soil beneath it is barren, blackened, and burnt as it were . . . and the atmosphere about it is so polluted 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 even the birds eschew flying by it.

"No man dares to approach the tree without having his arms, feet, and head wrapped round with linen . . . for Death seems to have planted his foot and his throne beside this tree." (He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree). ** **

"The Malays call it Caja 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 Spielman.

"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 twinkling."

(Then the old story of the only antidote).

The account follows extracted from the Journal.

"There are but few among the Macassars and Bugis who possess the real knowledge needful for selecting the poison, so as to distinguish between what is worthless and what is highest quality. . . . From the princes (or Rajas) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass nor any other vegetable growth, and that the poison is properly a water or liquid, flowing from a bruise or cut made in the bark of those trees, oozing out as sap does from plants that afford milky juices. . . . When the liquid is being drawn from the wounded tree, no one should carelessly approach it so as to let the liquid touch his hands, for by such contact all the points become stiffened and contracted. For this reason the collectors make use of long bamboos, armed with sharp iron points. With these they stab the tree with great force, and so get the sap to flow into the canes, in which it


1726.—"But among all sorts of trees, that occur here, or heretobfore, 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, occuring in the district of Tutatte 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 is procured with the greatest care in Bamboos, into which it drips slowly from the bark of the trees, and the persons collected for this purpose must first have their hands, heads, and all exposed parts, well wound round with cloths. ..." —Valentijn, iii. 218.

1783.—"The following description of the BOHON Upas, or Poison Tree, which grows in the Island of Java, and renders it un- wholesome by its noxious vapours, has been procured for the London Magazine, from Mr. Heydinger, who was employed to translate it from the original Dutch, by the author, Mr. Foebech, who, we are informed, is at present abroad, in the capacity of surgeon on board an English vessel. ..." —In the year 1774, I was stationed at Batavia, as a surgeon, in the service of the Dutch East India Company. During my residence there I 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 inves- tigate this subject thoroughly. ... I had procured a recommendation from an old Malayan priest to another priest, who lives on the nearest habitable spot to the tree, which is about fifteen or sixteen miles distant. The latter proved of great service to me in my undertaking, as that priest is employed by the Emperor to reside there, in order to prepare for eternity the souls of those who, for different crimes, are sen- tenced 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 efluvia 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 ecclesiastical prepares them for their future fate by prayers and admioni- tions. When the hour of their departure arrives the priest puts them on a long
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leather cap with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair of leather gloves. . . .

"The worthy old ecclesiastic has assured me, that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals in the manner which I have described; and that scarcely two out of twenty returned."


The paper concludes:

"[We shall be happy to communicate any authentic papers of Mr. Foersch to the public through the London Magazine.]

1789.—

"No spic' nutmeg scents the vernal gales,
Nor towering plantain shades the midday vales,
No step retreating, on the sand impressed'd,
Invites 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, Pt. II.


"C'est au fond des sombres forêts de l'île de Java que la nature a caché le pohon upas, l'arbre le plus dangereux du régime végétal, pour le poison mortel qu'il renferme et plus célèbre encore par les fables dont on l'a rendu le sujet. . . ." — Annales des Voyages, t. 69.

1810.—"Le poison fameux dont se servent les Indiens de l'Archipel des Moluques, et des îles de la Sonde, connu sous le nom d'ipo et upas, a intéressé plus que tous les autres la curiosité des Européens, parce que les relations qu'on en a donnée ont été exagérées et accompagnées de ces merveilleux dont les peuples de l'Inde aiment à orner leurs narrations. . . ." — Lescœnault de la Tour, in the Strachnos Tiente and the Antiaris toxicaria, plante venimeuses de l'île de Java. . . . In Annales du Muséum d'Histoire Naturelle, Tom. XVIIème, p. 459.

1813.—"The literary and scientific world has in few instances been more grossly imposed upon than in the account of the Pohon Upas, published in Holland about the year 1780. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was . . . a surgeon in the Dutch East India Company's service about this time. . . . I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate.

Having hastily picked up some vague information regarding the Upas, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form as by their plausibility and appearance of truth, to be generally credited. . . . But though the account just mentioned . . . has been demonstrated to be an extravagant forgery, the existence of a tree in Java, from whose sap a poison is prepared, equal in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact."—Horsfield, in Batavian Trans. vol. vii. art. x. pp. 2-4.

1822.—"The Law of Java," a Play . . .

Scene. Kértle-Sâra, and a desolate Tract in the Island of Java.

* * * * *

"Act I. Sc. 2.

Emperor. The haram's laws, which cannot be repealed,
Had not enforced me to pronounce your death,

One chance, indeed, a slender one, for life,
All criminals may claim.

Parhayà. Aye, I have heard
Of this your cruel mercy;—tis to seek
That tree of Java, which, for many a mile,
Sheds pestilence,—for where the Upas grows
It blasts all vegetation with its own;
And, from its desert confines, 'e'n 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 escaped the Upas, has escaped the
tyrant."

* * * * *

"Act II. Sc. 4.

Pengo. Fine dame and romantic, they say, for many miles round the Upas; nothing but poisoned air, mountains, and melancholy. A charming country for making Meurs and Nota bene!"

* * * * *

"Act III. Sc. 1.

Pengo. . . . That's the Divine, I suppose, who starts the poor prisoners, for the last stage to the Upas tree; an Indian Ordinary of Navigation.

Servant, your brown Reverence! There's no people in the parish, but, I believe, you are the rector?

(Writing). "The reverend Mister Orzinga U.C.J.—The Upas Clergyman of Java."

George Colman the Younger.

[1814.—"We landed in the Rajah's boat at the watering place, near the Upas tree. . . ."—Here follows an interesting account by Mr Adams, in which he describes how the nate, a powerful person and of strong constitution, felt so much stupefied as to be compelled to withdraw from his position on the tree."—Capt. Sir E. Belcher,Narr of the Voyage of H.M.S. Samaugany, i. 180 seqq.]
and burned, they were considered disposed of: but next morning the whole of his labourers awoke, to their intense alarm, afflicted with a painful eruption. . . . It was then remembered that the smoke of the burning branches had been blown by the wind through the village. . . .” (Two Chinese were engaged to cut down and remove the tree, and did not suffer; it was ascertained that they had smeared their bodies with coco-nut oil.—*H. O. Forbes, A Naturalist’s Wanderings*, 112-115.)

**UPPER ROGER,** s. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1755, from Capt. Jackson at Syrian in Burma, which is given in Dalrymple’s *Oriental Repository*, i. 192. It is a corruption of the Skt. **ywa-raja**, ‘young King,’ the Caesar or Heir-Apparent, a title borrowed from ancient India by most of the Indo-Chinese monarchies, and which we generally render in Siam as the ‘Second King.’

**URZ, URZEE,** and vulgarly **URJEE,** s. P.—**urz** and **urzi,** from Ar. *’azr,* 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 sillation’ as one of Sir Walter Scott’s characters calls it. A more elaborate form is **’arz-dash,** ‘memorializing.’ This is used in a very barbarous form of Hobson-Jobson below.

1606.—“Every day I went to the Court, and in every eighteen or twenty days I put up **Ars** or Petitions, and still he put mee off with good words. . . .”—*John Mildenhall, in Purchas,* i. (Bk. iii.) 115.

1614.—“Until Mocrob Chan’s *erzedach* or letter came to that purpose it would not be granted.”—*Parker, Letters,* ii. 178. In p. 179 “By whom I *erzed* unto the King again.”

1887.—“The *arzdegat* with the Estimauze (**Utima, humble representation***) concerning your twelve articles. . . .”—*Yule, Heged’s Diary,* Hak. Soc. ii. lxx.

1888.—“Capt. Haddock desiered the Agent would write his *arzdost* in answer to the Nabob’s Perwanna (*Perwanna*).”—*Ibid.* ii. xxxii.

1890.—“We think you should *Urzaast* the Nabob to writ purposely for ye re-
leas'd of Charles King, it may Induce him to put a great Value on him."—Letter from Factory at Chattanuite to Mr. Charles Eyre at Balasore, d. November 5 (MS. in India Office).

1782.—"Monar. de Chemant refuses to write to Hyder by arzaash (read arzdaash), and wants to correspond with him in the same manner as Mons. Duplex did with Chanda Sahib; but the Nabob refuses to receive any letter that is not in the stile of an arzee or petition."—India Gazette, June 22.

c. 1785.—"... they (the troops) constantly applied to our colonel, who for presenting an arzee to the King, and getting him to sign it for the passing of an account of 50 lacks, is said to have received six lacks as a reward. ..."—Curazzioi, 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. ..."—Lt. Valenty, i. 104.

1817.—"The Governor said the Nabob's Vakeel in the Arzoe already quoted, directed me to forward to the presence that it was his wish, that your Highness would write a letter to him."—Mills's Hist. iv. 436.

USHRUFEE. See ASHRAFEE.

USPUK, s. Hind. aspuk. 'A hand-spike,' corr. of the English. This was the form in use in the Canal Department, N.W.P. Roebuck gives the Sea form as hanspeek.

[UZBEG, n.p. One of the modern tribes of the Turkish race. "Uzbek is a political not an ethnological denomination, originating from Uzbez Khan of the Golden Horde (1312-1340). It was used to distinguish the followers of Shaiban Khan (16th century) from his antagonists, and became finally the name of the ruling Turks in the khanates as opposed to the Sarts, Tajiks, and such Turks as entered those regions at a later date. ..." (Encycl. Brit. 9th ed, xxii. 661). "Others give the derivation from uz, 'self;' beb, 'a ruler,' in the sense of independent. (Schuyler, Turkistan, i. 106, Vambéry, Sketches of C. Asia, 301).

[c. 1330.—"... But other two empires of the Tartars ... that which was formerly of Cathay, but now is Usbeq, which is called Gatzaria. ..."—Friar Jordanus, 54.

[1616.—"He ... intendeth the conquest of the Uzbekes, a nation between Samar-chand and here."—Sir T. Roe, i. 113, Hak. Soc.

[c. 1660.—"There are probably no people more narrow-minded, sordid or uncleanly, than the Usbec Tartars."—Bernier, ed. Constable, 120.

[1727.—"The Uspeeks entred the Provinces Mescot and Yest. ..."—A. Hamilton, ed. 1744, i. 108.

[1900.—"Uz-beg cavalry ('them House-bugs,' as the British soldiers at Rawal Pindi called them).—Sir R. W. Warburton, Eighteen Years in the Khyber, 155.

V

[VACCA, VAKEA-NEVIS, s. Ar. va'kis'h, 'an event, news; va'kianav's, 'a news-writer.' These among the Moghuls were a sort of registrars or remembrancers. Later they became spies who were sent into the provinces to supply information to the central Government.

[c. 1590.—"Regulations regarding the Waqiyahnavis. Keeping records is an excellent thing for a government. His Majesty has appointed fourteen zealous, experienced, and impartial clerks. ..."—Asw. i. 298.

[c. 1662.—"It is true that the Great Mogul sends a Vakea-nevis to the various provinces; that is persons whose business it is to communicate every event that takes place."—Bernier, ed. Constable, 281.

[1673.—"... Peta Gi Pundit Vocanovice, or Publick Intelligencer. ..."—Fryer, 80.

[1687.—"Nothing appearing in the Vaca or any other Letters untill of late concerning these broils."—In Yule, Hedges' Diary, ii. xiii.

VACCINATION. Vaccine was first imported into Bombay via Bussora in 1802. "Since then," says R. Drummond, "the British Governments in Asia have taken great pains to preserve and diffuse this mild instrument of salvation." [Also see Forbes, Or. Mem. 2nd ed. ii. 374.]

VAISHNAVA, adj. Relating to Vishnu; applied to the sectaries who especially worship him. In Bengali the term is converted into Boishnab.

1672.—"... also some hold Wistoun for the supreme god, and therefore are termed Wistonwaeas."—Baldaucs.

[1815.—"Many choose Vishnoo for their guardian deity. These persons are called Voishhunvus."—Ward, Hindus, 2nd ed. i. 13.
VAKEEL. s. An attorney; an authorised representative. Arab. vakil.

[...]

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 barahal or brahahal, [in Wilkinson's Dict. bheraha], 'an idol.' An idol temple is ranaah-brahahal, 'a house of idols,' but brahahal alone may have been used elliptically by the Malavs 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 Jesuits's Letter appended to Fr. Alvarez H. of Ethiopia, translated by Mr. Major in his Introd. to Mendoza, Hak. Soc. i. xlvii.

1583. — "Gran quantità se ne consuma ancora in quel Regno nelle lor Varelle, che sono gli su' pagodi, de' quali ve n'e gran quantità di grandi e di piccole, e sono alcune montagnule fatte a mano, a guisa 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. . . ." — Ces. Federici, in Ramusio, iii. 395; [in Hakl. ii. 368.]

1588. — "navigammo fin la mattina, che ci trovammo alla Bara giusto di Negrais, che cossi si chiama in lor linguaggio il porto, che va in Pegu, oue discoprimmo a banda sinistra del rio vn pagoda, ower varella et tutta dorata, che vengono d'alto mare, et mas-sime quando il Sol percorse in quell' oro, che

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 know-

* Compare this vivid description with a modern notice of the same pagoda:

1855. "This meridian range . . . 700 miles from its origin in the Naga wilds . . . sinks in the sea hard by Negrais, its last bluf crowning by the golden Pagoda of Modain, gleaming far to seaward, a Burmese Sunnun." —Yule, Mission to Ava, 272. There is a small view of it in this work.

† So wrote A. B. I cannot find the book in the B. Museum Library.—F. (A bibliographical account of this book will be found in "La Tratté des Trois Imposteurs, et précédé d'une notice philo/

logique et bibliographique par Philomneste Junior (i.e. Brunet), Paris and Brussels, 1867. Also see 7 Ser. N. d. Q. viii. 430 seqq.; 9 Ser. ix. 56. The passage above the Vedas seems to be the following: LeBron, Paris and Brussels, 1867. Also see 7 Ser. N. d. Q. viii. 440 seqq.; 9 Ser. ix. 56. The passage above the Vedas seems to be the following: "Et Securtar istorum, ut et Vedas et Brachmain-

ororum ante MCCCC retro seculo obstant collectanea, ut de Sineusibus nihil dicam. Tu, qui in angulo Europae hic delitescis, ista neglegis, negas; quam bene vides ipsae. Eadem facilitate enim isti tua
ledge 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 Brahmins, and one went so far as to communicate to him the mantra “Om ōm ōm ōm.” 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 spoils to the Fathers, with great satisfaction to himself and them (Sousa, Orient. Conquist. i. 151-2).

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated January 31, 1623, there is mention of rites called Haideres and Tandie, which doubtless represent the Vedic names Aittareya and Twadha (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 the 18th century in France from Voltaire’s having con-

stituted himself the advocate of a Sanskrit Poem, called by him V’Ezour Vedam, and which had its origin in S. India. This was in reality an imitation of an Indian Purāṇa, composed by some missionary in the 17th century (probably by R. de’ Nobili), to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the Essay by F. W. Ellis, in As. Res. xi.). The first information regarding the real Vedas was given by Colebrooke in 1805 (As. Res. viii.). Orme and some authors of the 18th and early part of the 19th century write Bede, which represents the N. Indian vernacular form Bed. Both forms, Bed and Vedam, are known to Fleury, as we see below.

On the subject of the Vedas, see Weber’s Hist. of Indian Lit., Max Müller’s Ancient Sanskrit Lit., Whitney’s Oriental and Linguistic Studies, vol. i. [and Macdonell’s Hist. of Sanskrit Lit., pp. 29 seqq.].

c. 1590. - “The Brahmins. These have properly six duties. 1. The study of the Bedes.” - Aycen, by Gladinin, ii. 393; [ed. J. Roberts, iii. 115].

... “Philologists are constantly engaged in translating Hindu, Greek, Arabic, and Persian books. . . . Háji Ibrahim of Sarhindi translated into Persian the Atharbas (i.e. Atharvas Veda) which, according to the Hindús is one of the four divine books.” - Ibid. by Blochmann, i. 104-105.


1602. — “These books are divided into bodies, limbs, and joints; and their foundations are certain books which they call Vedãos, which are divided into four parts.” - Conto, V. vi. 3.

1603. — “Tienen muchos libros, de mucha costa y escritura, todos llenos de agueros y supersticiones, y de mil fabulas ridiculas que son sus evangelios. . . . Todo esto es tan sin fundamento, que algunos libros han llegado a Portugal, que se han traducido la India, y han venido algunas logues que se convirtieron a la Fè.” - San Roman, Hist. de la India Oriental, 47.

1651. — “The Vedam, or the Heathen’s book of the Law, hath brought great Esteem unto this Tribe (the Brahmes).” - Rogerius, 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 Beths, a word signifying Science, because they pretend that in these Books all Sciences are comprehended. The first of these Books is called Athenba (Atherba-)
bed, the second Zagar-bed, the third Reh-
bed, the fourth Sane-bed."—Berwier, E.T.
104; [ed. Constable, 325].
1672.—"Commanda primieramente il Veda
(ché è tutto il fondamento della loro fede)
loro adorazione degli Idoli."—P. Vincenzo, 313.
"...Diesse ep timbrei lo Veda
oder Gesetzbuchs werden genannt Voggy
Vedam, Jadura Vedam, Sama Vedam, und
Taravana Vedam. . . ."—Baldwens, 566.
1689.—"It reste maintenant à examiner
sur quelles preuves les Siamois aident fort
à leur Bali, les Indiens à leur Beth ou
Vedam, les Musulmans à leur Alcoran."—
Flerey, in Lett. Ediff. xxv. 65.
1728.—"Above all it would be a matter
of general utility to the Coast that some
more chaplains should be maintained there
for the sole purpose of studying the Sans-
krits Tongue (la Sanskritse taad), the head
and mother tongue of most eastern languages,
and once for all to make a translation of the
Vedam, or Lawbook of the Heethen (which
is followed not only by the Heathen on
this Coast, but also, in whole or in part, in
Ceylon, Malabar, Bengal, Surat, and other
neighbouring Kingdoms), and thereby to
give such preachers further facilities for the
more powerful conversion 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, Sadjra or Isomve Vedam,
Sama Vedam, and Taravana or Adderavena
Vedam."—Van Til, Keurlijke Beschryving
72-73.
1745.—"Je commençais à douter si nous
n'avions point été trompés par ceux qui nous
avoient donné l'explication de ces cérémonies
qu'ils nous avoient assurés être très-con-
formes à leur Vedam, c'est à dire au Livre
de leur lot."—Nobert, iii. 132.
c. 1760.—"Vedam—s.m. Hist. Superst.
C'est un livre pour qui les Brames ou
Nations idolâtres de l'Indostan ont la plus
grande vénération . . . en effet, on assure
que le Vedam est écrit dans une langue
beaucoup plus ancienne que le Sanskrit, qui
est la langue savante, connue des braminiers.
Le mot Vedam signifie science."—Encylo-
délie, xxx. 32. This information was taken
from a letter by Père Calmette, S.J. (see
Lett. Ediff.), who anticipated Max Müller's
chronological system of Vedic literature, in
his statement that some parts of the Veda
are at least 500 years later than others.
1765.—"If we compare the great purity
and chaste manners of the Shastah (Shaster),
with the great absurdities and impurities of
the Viedam, we need not hesitate to
pronounce the latter a corruption of the former."—
J. Z. Hovee, 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 ibid. Pt. ii. 15, 1767).
c. 1770.—"The Bramin, bursting into tears,
promised to pardon him on condition that he
should swear never to translate the Vedas
or sacred volumes. . . . From the Ganges to
the Indus the Vedam is universally received
as the book that contains the principles of
religion."—Reynal, tr. 1777, i. 41-42.
c. 1774.—"Si crede poi come infallibile
che dal quattro suddette Bed, che in Malaba
chiamano Vedam, Bramah medesimo ne
retirasse sej Satrah, cioè scienza."—Della
tomba, 102.
1777.—"The word Ved, or Vedâ, signifies
Knowledge or Science. The sacred writings
of the Hindoos are so distinguished, of which
there are four books."—G. Wilkins, in his
Histoire, 298.
1778.—"The natives of Bengal derive
their religion from a Code called the Shas-
ter, which they assert to be the genuine
scripture of Bramah, in preference to the
Vedam."—Orme, ed. 1803, ii. 5.
1778.—
"Ein indischer Brahman, geheuren auf der
Flur,
Der nichts gelesen als den Weda der
Natur."—
Rückert, Weiheit der Bramanen, i. 1.
1782.—"... pour les rendre (les Porou-
nons) plus authentiques, ils ajoutèrent qu'ils
étoient tirés du Véda; ce que n'entend pas
car il est difficile à vérifier, puisque depuis très long-
temps les Védas ne sont plus connus."—
Sonnerat, ii. 21.
1789.—
"Then Edmund begg'd his Rev'rend Master
T'insstruct him in the Holy Shaster.
No sooner does the Scholar ask,
Than Goonisham begins the task,
Without a book he glibly reads
Four of his own invented Bedes."—
Simpkin the Second, 145.
1791.—"Toute verité . . . est renfermée
dans les quatre beths."—St. Pierre, Cham-
mière Indienne.
1794-97.—"... or Hindoo Vedas taught.
Pursuits of Literature, 6th ed. 350.

VEDDAS, n.p. An aboriginal—or
at least a forest—people of Ceylon.
The word is said to mean 'hunters,'
[Tam. veda, 'hunting'].

1675.—"The Weddas (who call them-
selves Beddas) are all original inhabitants
from old time, whose descent no one is able
to tell."—Bkloof van Goens, in Valentijn,
Ceylon, 208.
1681.—"In this Land are many of these
wild men they call Vaddahs, dwelling near
no other Inhabitants. They speak the
Chingalayas 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 Houses, only live by the waters
under a Tree."—Knoor, 61-62.
1770.—"The Bedas who were settled in
the northern part of the island (Ceylon)
VERANDA.

[... 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 apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. vallado, 'a mound or embankment.' [It is generally known as 'Hornby's Vellard,' after the Governor of that name; but it seems to have been built about 1752, some 20 years before Hornby's time (see Douglas, Bombay and W. India, i. 140).]

1805.—"At the foot of the little hill of Sion is a causeway or vellard, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. The vellard was begun A.D. 1792, and finished in 1805, at an expense of 50,575 rupees."—Maria Graham, 8.

VELLORE, n.p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of the 18th century, but is best known in Europe for the mutiny of the Sepoys there in 1806. The etym. of the name Vellâr is unknown to us. Fra Paolino gives it as Velur, 'the Town of the Lance'; and Col. Branfill as 'Velur, from Vie, a benefit, benefaction.' [Cox-Stuart (Man. N. Arcot, ii. 417) and the writer of the Madras Gloss, agree in deriving it from Tam. vel, 'the babool tree, Acacia arabica,' and är, 'village.]

VENDU-MASTER, s. We know this word only from the notifications which we quote. It was probably taken from the name of some Portuguese office of the same kind. [In the quotation given below from Owen it seems that the word was in familiar use at Johanna, and the context shows that his duty was somewhat like that of the chowdry, as he provided fowls, cattle, fruit, &c., for the expedition.]

1781.—From an advertisement in the India Gazette of May 17th it appears to have been an euphemism for Auctioneer; [also see Hasted, Echoes of Old Calcutta, 3rd ed. p. 109].

"Mr. Donald ... begs leave to acquaint them that the Vendu business will in future be carried on by Robert Donald, and W. Williams."—India Gazette, July 28.

1783.—"The Governor-General is pleased to notify that Mr. Williamson as the Company's Vendu Master is to have the superintendence and management of all Sales at the Presidency."—In Selow-Kerr, ii. 90. At pp. 107, 114, also are notifications of sales by "G. Williamson, Vendu Master."

[1823.—"One of the chiefs, a crafty old rogue, commonly known by the name of 'Lord Rodney' ... acted as captain of the port, interpreter, Vendue-Master and master of the ceremonies. ..."—Owen, Narrative of Voyages to explore the shores of Africa, &c., i. 179.]

VENETIAN, s. This is sometimes in books of the 18th and preceding century used for Sequins. See under CHICK.

1542.—"At the bottom of the cargo (bà'òix), among the ballast, she carried 4 big guns (tiros), and others of smaller size, and 60,000 venetians in gold, which were destined for Coje Çafar, in order that with this money he should in all speed provide necessaries for the fleet which was coming."—Correa, iv. 250.

1675. — Fryer gives among coins and weights at Goa:

"The Venetian ... 18 Tangoes, 30 Rees."—p. 206.

1752.—"At this juncture a gold mohur is found 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 equally plausible. Besides these two, which we shall immediately mention, a third has sometimes been alleged, which is thus put forward by a well-known French scholar:

"Ce mot (veranda) n'est lui-même qu'une transcription inexacte du Persan beramâda, perche, terrasse, balcon."—C. Defréreyny, in Revue Critique, 1869, 1st Sem. p. 64.

Plausible as this is, it may be rejected. Is it not, however, possible that barâmâda, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his Skt. Dict. (1872) gives 'varanda ... a veranda, a portico ...' Moreover Beames in his Comparative Grammar of Modern Aryan Languages, gives Sansk. barânda, 'portico,' Bengali bârânda, Hind, 'varanda, adding: 'Most of our wise-acres literateurs (qu. littérateurs?) in Hindustan now-a-days consider this
word to be derived from Pers. bārāmadah, and write it accordingly. It is, however, good Sanskrit" (i. 153). Fortunately we have in Bishop Caldwell a proof that comparative grammar does not preclude good manners. Mr. Beames was evidently in entire igno-

rance of the facts which render the origin of the Anglo-Indian word so curiously ambiguous; but we shall not call him the "wise-acer grammarian." Varanda, with the meaning in question, does not, it may be observed, belong to the older Sanskrit, but is only found in comparatively modern works.*

Littre also gives as follows (1874):

"ETYM. Varandeah, mot rapporté de l'Inde par les Anglais, est la simple dégénérescence, dans les langues modernes de l'Inde, du Sansc. veranda, colonnade, de var, couvrir."

That the word as used in England and in France was brought by the English from India need not be doubted. But either in the same sense, or in one closely analogous, it appears to have existed, quite 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 Alcaca can leave no doubt on the subject.

[Prof. Skeat says: "If of native Span. origin, it may be Span. vara a rod, rail. Cf. L. uarus, crooked." (Concise Dict. s.v.).] 1498.—"E vêo ter comnisco onde estavamos lançados, em huma varanda onde estava hum grande castilhão d'aramo que nos alumeava."—Roteiro da Viagem de Vasco da Gama, 2nd ed., 1861, p. 62, i.e. "... and came to join us where we had been put in a varanda, where there was a great candlestick of brass that gave us light. ..."

And Correa, speaking of the same historical passage, though writing at a later date, says: "When the Captain-Major arrived, he was conducted through many courts and verandas (muitos patios e varandas) to a dwelling opposite that in which the king was. ..."—Correa, by Stanley, 193, compared with original Lendas, i. 1. 98.

1505.—In Pedro de Alcaca's Spanish-

Arabic Vocabulary we have:

"Varandas—Târpuq. Varandas assi çâryaba, çâryab."

Interpreting these Arabic words, with the assistance of Prof. Robertson Smith, we find that târpuq is, according to Dozy (Supp. 1. 430), darbāsī, itself taken from darbātis (παρεκτόν), 'a stair-railing, fireguard, balcony, &c.;' whilst çâryab stands for sarjāb, a variant (Abul W., p. 735, i.) of the common sharjāb, 'a lattice, or anything lat-
ticed," such as a window,—'a balcony, a balustrade.'

1540.—"This said, we entred with her into an outward court, all about invernoned with Galleries (veraado a roda de duas ordens de varandas) as if it had been a Cloister of Religious persons. ..."—Pinto (orig. cap. lxxiii.). in Cogax, 102.

1553 (but relating events of 1511). "... assentou Affonso d'Alboquerque com elles, que primeiro que sahissem em terra, irom ao seguate dia, quando agua estivesse estofo, dez bateis a queimar alguns bailens, que são como varandas sobre o mar."—Barros, ii. vi. 3.

1563.—"R. ... nevertheless tell me what the tree is like. O. From this varanda you can see the trees in my garden: those little ones have been planted two years, and in four they give excellent fruit. ..."—Garcia, f. 112.

1602.—"De maneira, que quando ja El Rey (de Pegu) chegava, tinha uns for-

mosos Paços de muitas camaras, varandas, retretes, cozinhas, em que se recolhia com suas mulheres. ..."—Couta, Dec. vi. Liv. vii., cap. viii.

1611.—"Varanda. Lo entredo de los corredores, por ser como varas, por otro nombre varcastes quasi varafustes."—Co-

barruecas.

1631.—In Haex, Malay-Latin Vocabulary, we have as a Malay word, "Baranda, Con-

ignatio vel Solarium." 1644.—"The fort (at Cochin) has not now the form of a fortress, consisting all of houses; that in which the captain lives has a Varanda fronting the river, 15 paces long and 7 wide. ..."—Bocarrow, MS. f. 313.

1710.—"There are not wanting in Camb-

baya great buildings with their courts, varandas, and chambers."—De Sousa, Oriente Conquist. ii. 132.

1711.—"The Building is very ancient. ... and has a paved Court, two large Verandas or Piazzas."—Lockyer, 20.

c. 1714.—"Varanda. Obra sacada do corpo do edificio, cuberta ou descuberta, na qual se costuma passear, tomar o sol, ou fresco, &c. Pertgula."—Bloutey, s.v.

1729.—"Baranda. Especie de corredor o balaustreda que ordinariamente se colocá debante de los altarees ou escaleres, compuesta de balaustres de hierro, bronce, madeira, ou outra materia, de la altura de un medio cuerpo, y su uso es para adornio y reparo. Algunos escrevin esta voces con b. Lat. Peribolus, Lorica clathrata."—Colis, Hist. de Nueva Espafia, lib. 3, cap. 15. "Alajá-

base la pieza por la mitad con un baranda o bimono que sin impedir la vista señaleva

* This last remark is due to A. B.
termino al concorso."—Decr. de la Ling. Cast. por la R. Acad.

1754.—Ives, in describing the Cave of Elephanta, speaks twice of "the voranda 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 collect ourselves into one body, and sit down quietly under the arched Veranda, or Piazza, to the west of the Black-hole prison. ..."—Hakluyt's Narr. of the Black Hole [p. 3]; [in Wheeler, Early Records, 229].

c. 1760.—"... Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese language, Verandas."—Grose, i. 53.

1781.—"On met sur le devant une petite galerie appelée varangue, et formée par le toit."—Sonnerat, 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 (1) or piazza which extends from East to West 60 feet."—Acct. of some Artificial Caves in the Neighbourhood of Bombay (Elephanta), by Mr. W. Hunter, Surgeon in the E. Indies. In Archaeologia, viii. 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 Elephanta, &c.), from Hector Macneil, Esq., [ibid.], viii. 254.

1796.—"...Before the lowest (storey) there is generally a small hall supported by pillars of teka (Teak) wood, which is of a yellow colour and exceedingly hard. This hall is called varanda, and supplies the place of a parlour."—Fra Paolino, E.T.

1809.—"...In the same varandah are figures of natives of every cast and profession."—Ed. Valentia, i. 424.

1810.—"The varanda keeps off the too great glare 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 of the barracks."—Mrs. Sherwood's Stories, p. 47, ed. 1879.

VERDURE, s. This word appears to have been used in the 18th century for vegetables, adapted from the Port. verduras.

1759.—Among minor items of revenue from duties in Calcutta we find:

RS. A. P.

"Verdure, fish pots, firewood 216 10 6."

—In Long, 35.

[VERGE, s. A term used in S. India for rice lands. It is the Port. Varsea, Varzia, Varjem, which Vieyra defines as 'a plain field, or a piece of level ground, that is sowed and cultivated."

[1749.—"...as well as vargems lands as hortas" (see OART).—Treaty, in Logas, Malayar, iii. 48.

[1772.—"The estates and verges not yet assessed must be taxed at 10 per cent."—Govt. Order, ibid. i. 421.]

VETTVYVER, s. This is the name generally used by the French for the fragrant grass which we call cuscus (q.v.). The word is Tamil vettiver, [from vetu, 'digging,' ver, 'root'].

1500.—"Europeans cool their apartments by means of wetted tatts (see TATT) made of straw or grass, and sometimes of the roots of the wettie waeroo, which, when wetted, exhales a pleasant but faint smell."—Heyne's Tracts, p. 11.

VIDANA, s. In Ceylon, the title of a village head man. "The person who conveys the orders of Government to the people" (Clough, s.v. vidán). It is apparently from the Skt. vadána, "...the act of speaking ...the mouth, face, countenance ...the front, point," &c. In Javanese vadana (or wadono, in Jav. pronunciation) is "the face, front, van; a chief of high rank: a Javanese title" (Crawfurd, s.v.). The Javanese title is, we imagine, now only traditional; the Ceylonese one has followed the usual downward track of high titles; we can hardly doubt the common Sanskrit origin of both (see Athenaeum, April 1, 1882, p. 413, and May 13, ibid. p. 602). The derivation given by Alwis is probably not inconsistent with this.

1681.—"The Dissauvas (see DISSAVE) by these Cocurí vidani their officers do oppress and squeeze the people, by laying Mulets upon them. ... In Ceylon this officer is the Dissauva's chief Substitute, who orders and manages all affairs incumbent upon his master."—Knox, 51.

1766.—"Vidanes, the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes. ..."—Valentinj (Ceylon), Names of Officers, &c., 11.

1756.—"Under each (chief) were placed different subordinate headmen, called Vidana-Aratchies and Vidans. The last is derived from the word (vidhas), '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 Alcém, in Ceylon Journal, 8, p. 287.
VIHARA, WIHARe. &c., s. In Ceylon a Buddhist temple. Skt. vihāra, a Buddhist convent, originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as minister has come from the monasterium. Though there are now no Buddhist vihāras in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places; e.g. Bihār, and the great province which takes its name; Kuch Behār; the Vihār water-works at Bombay; and most probably the City of Bokhārā itself. [Numerous ruins of such buildings have been unearthed in N. India, as, for instance, that at Sarnāth near Benares, of which an account is given by Gen. Cunningham (Arch. Rep. i. 121). An early use of the word (probably in the sense of a monastery) is found in the Mathura Jain inscription of the 2nd century, A.D. in the reign of Huvishka (ibid. iii. 39.)]

1681.—"The first and highest order of priests are the Turinmanes,* who are the priests of the Buddha God. Their temples are styled Vehars. . . These . . . only live in the Vihar, and enjoy great Revenues."—Knox, Ceylon, 74.

[1821.—"The Malwater and Angirie wihares . . . are the two heads of the Boodhaical establishment in Ceylon."—Davy, An Account of the Interior of Ceylon, 365.]

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 vihāra, sprinkle the dust round the sacred bo-tree."—Riky Davids, Buddhism, 169.

VISS. s. A weight used in S. India and in Burma; Tam. visai, 'division,' Skt. vihitā, 'distributed.' In Madras it was ¼ of a Madras maund, and =3lb. 2oz. avoirdupois. The old scale ran, 10 pagoda weights = 1 pollam, 40 pollams = 1 viis, 8 viiss = 1 maund (of 25lbs.), 20 maunds = 1 candy. In Burma the viiss = 100 tikals=3lbs. 5½.

Viss is used in Burma by foreigners, but the Burmese call the weight peiktta, probably a corruption of visai.

* [The first part of this word is thera, Skt. sthavira. Hardy (E. Monachism, p. 11) says the superior priests were called terunmānases, from Pali theru, 'an elder.]

1554.—"The baar (see BHAHAR) of Pegnu contains 120 biças; each biça weighs 49 ounces; the biça contains 100 ticals; the tical weighs 31 vihāras."—J. Nune, 38.

1568.—"This Ganza goeth by weight of Byze . . . and commonly a Byza of Ganza is worth (after our accoempt) half a ducat."—Cæsar Frederic, in Hist. ii. 367.

1626.—"In anno 1622 the Myne was shut up. . . the comming of the Mogull's Embassadour to this King's Court, with his peremptory demand of a Vyse of the fairest diamonds, caused the cessation."—Purchas, Pilgrimage, 1003.

[1727.—"Vicee." See under TICAL.

[1807.—"Visay." See under GARCE.]

1855.—"The King last year purchased 800,000 viis of lead, at 5 tikals (see TICAL) for 100 viis, and sold it at twenty tikals."—Faul, Mission to Ava, 256.

VIZIER, WUZEEER, s. Ar.—H. wazir, 'a minister,' and usually the principal minister, under a (Mahomedan) prince. [In the Koran (cap. xx. 30) Moses says: 'Give a wazir of my family, Harūn (Aaron) my brother.' In the Ain we have a distinction drawn between the Vakil, or prime minister, and the Vazir, or minister of finance (ed. Blochmann, i. 527.) In India the Nawāb of Oudh was long known as the Nawāb Wazir, the founder of the quasi-independent dynasty having been Sa'īdat Āli Khān, who became Sūlādar of Oudh, c. 1732, and was also Wazir of the Empire, a title which became hereditary in his family. The title of Nawāb Wazir merged in that of pādshāh, or King, assumed by Ghāzī-ud-dīn Haider in 1820, and up to his death still borne or claimed by the ex-King Wajīd Āli Shāh, under surveillance in Calcutta. As most titles degenerate, Wazir has in Spain become alguazil, 'a constable,' in Port. alvatii, 'an alderman."

[1612.—"Jeffer Basha Vizier and Viceroy of the Province."—Downes, Letters, i. 173.]

1614.—"Il primo visir, sopra ogni altro, che era allora Nasuh bascià, genero del Gran Signore, venne ultimo di tutti, con grandissima e ben adorna cavalcata, enfìn della quale andava egli solo con molta gravità."—P. della Valle (from Constantino- nople), i. 43.

W

[WACADASH, s. Japanese waki- zashi, 'a short sword.']
[1613.—"The Captain Chinese is fallen at square with her new wife and hath given out his wacadash bidding her cut off her little finger."—Foster, Letters, ii. 18.]

[ibid. ii. 20.]

[1898.—"There is also the wakizashi, or dirk of about nine and a half inches, with which harikari was committed."—Chambers' Stuff Japan, 3rd ed. 377.]

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 Wal's off foreleg?"—Trevelyan, Duke Bengaloo, 223.

1873.—"For sale, a brown Walergelding," &c.—Madras Mail, June 25.

WALI, s. Two distinct words are occasionally written in the same way.

(a) Ar. wâli. A Mahommedan title corresponding to Governor; ["the term still in use for the Governor-General of a Province as opposed to the Mubâzî, or district-governor. In E. Arabia the Wali is the Civil Governor as opposed to the Amir or Military Commandant. Under the Caliphate the Wali acted also as Prefect of Police (the Indian Faujûdár)—see FOIJDAR, who is now called Zabit." (Burton, Ar. Nights, i. 238). It became familiar years ago in connection with Kandahar. It stands properly for a governor of the highest class, in the Turkish system superior to a Pasha. Thus, to the common people in Egypt, the Khedive is still the Wâli.

1298.—"Whenever he knew of anyone who had a pretty daughter, certain ruffians of his would go to the father and say: 'What say you? Here is this pretty daughter of yours; give her in marriage to the Bailo of Achmath' (for they call him the Bailo, or, as we should say, 'the Viceregent')."—Marco Polo, i. 402.

1498.—"... e mandou hum homen que se chama Bale, o qual he como alquinde."—Rotário de V. da Gama, 54.

1727.—"As I was one morning walking in the Streets, I met accidentally the Governor of the City (Muscat), by them called the Wâsley."—A. Hamilton, i. 70; [ed. 1744, i. 71.]

[1753.—In Georgia. "Wali, a viceroy descended immediately from the sovereigns of the country over which he presides."—Haw- way, iii. 25.]

b. Ar. wâlé. This is much used in some Mahommedan countries (e.g. Egypt and Syria) for a saint, and by a. transfer for the shrine of such a saint. ["This would be a separate building like our family tomb and probably domed. . . Europeans usually call it a little Wali"; or, as they write it, 'Wely'; the contained for the container; the 'Santon' for the 'Santon's tomb" (Burton, Ar. Nights, i. 97).] See under PEER.

[e. 1599.—"The ascetics who are their repositories of learning, they style Wall, whose teaching they implicitly follow."—Ain, ed. Jarrett, ii. 119.]

1899.—"Quand on a titre de pie (see PEER) . . . il signifie proprement vieillard, mais il est pris dans cette circonstance pour désigner une dignité spirituelle équivalente à celle des Gourâd Hindous . . . Beaucoup de ces pirs sont à leur mort vénérés comme saints; de la le mot pîr est synonyme de Wali, et signifie Saint aussi bien que ce dernier mot."—García de Tasse, Rel. Mus. dans l'Inde, 23.

WALLA, s. This is a popular abridgment of Competition-walla, under which will be found remarks on the termination wâlît, and illustrations of its use.

WANDEROO, s. In Ceylon a large kind of monkey, originally described under this name by Knox (Presbytes urinans). The name is, however, the generic Singhalese word for a monkey (wanderu, wandaru), and the same with the Hind. bandar, Skt. 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.

1851.—"Monkeys . . . Some so large as our English Spaniel Dogs, of a darkish gray colour, and black faces, with great white beards round from ear to ear, which makes them show just like old men. There is another sort just of the same bigness, but differ in colour, being milk white both in body and face, having great beards like the others . . . both these sorts do but little mischief. . . . This sort they call in their language Wanderoo."—Knox, Hist. Rel. of the I. of Ceylon, 26.

[1899.—"The wanderow is remarkable for its great white beard, which stretches quite from ear to ear across its black face, while the body is of a dark grey."—Percival, Br. Hist. of the I. of Ceylon, 290.]

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, 87.
WANGHEE, WHANGEE. s. The trade name for a slender yellow bamboo with beautifully regular and short joints, imported from Japan. We cannot give the origin of the term with any conviction. The two following suggestions may embrace or indicate the origin. (1). Rumphius mentions a kind of bamboo called by him Arundinarbor fera, the native name of which is Bulul swangi (see in vol. iv. cap. vii. et seqq.). As bulul is Malay for bamboo, we presume that swangi is also Malay, but we do not know its meaning. (2). Our friend Professor Terrien de la Cousperie notes: “In the K'ang-hi tse-tien, 118, 119, the Huang-tchou 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.

[On this Professor Giles writes: “‘Whang’ clearly stands for ‘yellow,’ as in Whangpoo and like combinations. The difficulty is with ee, which should stand for some word of that sound in the Cantonese dialect. There is such a word in ‘clothes, skin, sheath’; and ‘yellow skin (or sheath)’ would form just such a combination as the Chinese would be likely to employ. The suggestion of Terrien de la Cousperie is not to the purpose.” So Mr. C. M. Gardner writes: “The word hwang has many meanings in Chinese according to the tone in which it is said. Hwang-chî têng or hwang-ee-têng might be ‘yellow-corticed cane.’ The word chuk means ‘bamboo,’ and hwang-chuk might be ‘yellow or Imperial bamboo.’ Wan means a ‘myriad,’ chî ‘utensil’: wan-chê têng might mean a kind of cane ‘good for all kinds of uses.’ Wan-chuk is a particular kind of bamboo from which paper is made in W. Hapei.”

Mr. Skeat writes: “‘Buluh swangi’ is correct Malay. Favre in his Malay-Fr. Dict. has *suwângi, esprit, spectre, esprit mauvais.’ ‘Buluh swangi’ does not appear in Ridley’s list as the name of a bamboo, but he does not profess to give all the Malay plant names.”

WATER CHESTNUT. The trapa bispinosa of Roxb.; Hind. singhârdī, ‘the horned fruit.’ See SINGARA.

WEAVER-BIRD, s. See BAYA.

WEST-COAST, n.p. This expression in India means the west coast of Sumatra. This seems also to have been the recognised meaning of the term at Madras in former days. See SLAVE.

[1655.—“Order’d that the following goods be laden aboard the Syam Merchant for the West Coast of Sumatra...”—Pringle, Diary Ft. St. Gro. 1st ser. IV. 196; also see 136, 138, 163, &c.]

1747.—“The Revd. Mr. Francis Fordyce being entered on the Establishment... and having several months’ allowance due to him for the West Coast, amounting to Pags. 371. 9...”—Fr. St. David’s Consn., April 30, MS. in India Office. The letter appended shows that the chaplain had been attached to Bencoolen. See also Wheeler, i. 148.

WHAMPOA, n.p. In former days the anchorage of European ships in the river of Canton, some distance below that city. [The name is pronounced Wonippo (Ball, Things Chinese, 3rd ed. 631.).]

1770.—“Now all European ships are obliged to anchor at Honang-poa, three leagues from the city” (Canton).—Reynal, tr. 1777, ii. 258.

WHISTLING TEAL, s. This in Jerdon is given as Dendrocyna Aurea of Sykes. Latin names given to birds and beasts might at least fulfil one object of Latin names, in being intelligible and pronounceable by foreign nations. We have seldom met with a more barbarous combination of impossible words than this. A numerous flock of these whistlers is sometimes seen in Bengal sitting in a tree, a curious habit for ducks.

WHITE ANTS. See ANTS, WHITE.

WHITE JACKET, s. The old custom in the hot weather, in the family or at bachelor parties, was to wear this at dinner; and one or more dozens of white jackets were a regular
item in an Indian outfit. They are now, we believe, altogether, and for many years obsolete. [They certainly came again into common use some 20 years ago.] But though one reads under every generation of British India that they had gone out of use, they did actually survive to the middle of the last century, for I can remember a white-jacket dinner in Fort William in 1849. [The late Mr. Bridgman of Gorakhpur, whose recollection of India dated from the earlier part of the last century told me that in his younger days the rule at Calcutta was that the guest always arrived at his host's house in the full evening-dress of the time, on which his host meeting him at the door expressed his regret that he had not chosen a cooler dress; on which the guest's Bearer always, as if by accident, appeared from round the corner with a nankeen jacket, which was then and there put on. But it would have been opposed to etiquette for the guest to appear in such a dress without express invitation.]

1803.—"It was formerly the fashion for gentlemen to dress in white jackets on all occasions, which were well suited to the country, but being thought too much an undress for public occasions, they are now laid aside for English cloth."—Id. Valeria, p. 240.

[c. 1848.—"... a white jacket being evening dress for a dinner-party..."]—Berneastle, Voyage to China, including a Visit to the Bombay Pres. i. 93.]

**WINTER.** s. This term is constantly applied by the old writers to the rainy season, a usage now quite unknown to Anglo-Indians. It may have originated in the fact that winter is in many parts of the Mediterranean coast so frequently a season of rain, whilst rain is rare in summer. Compare the fact that skid in Arabic is indifferently 'winter,' or 'rain'; the winter season being the rainy season, Shita is the same word that appears in Canticles ii. 11: "The winter that sheth is past, the rain is over and gone."

1513.—"And so they set out, and they arrived at Surat (Carrate) in May, when the winter had already begun, so they went into winter-quarters (polo que envernarnao), and in September, when the winter was over, they went to Goa in two foists and other vessels, and in one of these was the ganda (rhinoceros), the sight of which made a great commotion when landed at Goa..."—Correa, ii. 373.

1563.—"R. ... In what time of the year does this disease (morzi, Mort-de-chien) mostly occur?"

"O. ... It occurs mostly in June and July (which is the winter-time in this country)."—Garcia, f. 76y.

c. 1567.—"Da Bezeneger a Goa sono d'estate otto giornate di viaggio: ma noi lo facessimo di mezzo l'inverno, il mese di Luglio."—Ovare Federici, in Ramusio, iii. 368.

1583.—"Il vero in questo paese è il Maggio, Giugno, Luglio e Agosto, e il resto della stagione state. Ma bene è da notare che qui la stagione nô si può chiamar vero rispetto al freddo, che nô vi regna mai, mà solo per cagione de' venti, e delle gran piogge..."—Gasparo Balbi, f. 67v.

1584.—"Note that the City of Goa is the principal place of all the Oriental India, and the winter thus beginneth the 15 of May, with very great rain."—Barret, in Hak. ii, 413.

[1592.—See under PENANG.]

1610.—"The Winter hoere beginneth about the first of June and dureth till the twentieth of September, but not with continual rains as at Goa, but for some six or seven days every change and full, with much wind, thunder and rain."—Findch, in Purchas, i. 423.

c. 1610.—"L'Hyver commence au mois d'Avril, et dure six mois."—Pyxaud de Laval, i. 78: [Hak. Soc. i. 104, and see i. 64, ii. 34].

1643.—"... des Galiottes qui sortent tous les ans pour faire la guerre aux Malabares...; et cela est ennuir la May-Septembre, lors que leur hyver est passé..."—Moguet, 347.

1653.—"Dans les Indes il y a deux Estez et deux Hyuers, ou pour mieux dire vu Printemps perpetuel, parce que les arbres y sont tousjours verds: Le premier Est commence au mois de Mars, et finit au mois de May, que est la commencement de l'Hyuer de pleuye, qui continue inuques en Septembre pleuant incessament ces quatre mois, en sorte que les Karaunnes, ny les Patmars (see PATTAMAR, a) ne vont ne viente: l'ay esté quarante iours sans pouvoir sortir de la maison... Le second Esté est depuis Octobre inuues en Decembre, auquel mois il commence à faire froid... ce froid est le second Hyuer qui finit au mois de Mars."—De la Boulaye-le-Gouz, ed. 1657, p. 244-245.

1665.—"L'Hyver se sait sentir. El commença en Juin per quantité de pluies et de tonnerres."—Thevenot, v. 311.

1678.—"... In Winter (when they rarely stir) they have a Minjama, or Wax Cloth to throw over it..."—Pryer, 410.

1691.—"In orá Occidentali, quae Malabaroram est, hyems a mensae Aprilis in Septembrem usque dominatur: in littore vero Orientali, quod Hollandi ad finis bin Choromandi, Oram Coromandaliae vocant trans illos montes, in isdem latitudinis gradibus, contrariori planè modò ad Septembrì
WOOD-APPLE, s. [According to the Madras Gloss. also known as Curr Fruit, Monkey Fruit, and Elephant Apple, because it is like an elephant's skin.] A wild fruit of the N.O. Aurantiaceae growing in all the drier parts of India (Feronia elephantum, Correa). It is somewhat like the bel (see BAEL) but with a still harder shell, and possesses some of its medicinal virtue. In the native pharmacopoeia it is sometimes substituted (Moodeen Sheriff, [Watt, Econ. Dict. iii. 324 seqq.). Buchanan-Hamilton calls it the Kot-bel (Kathbel), (Eastern India, ii. 787)]

1875.—"Once upon a time it was announced that the Pádsháh was about to pass through a certain remote village of Upper India. And the village heads gathered in pancháyat 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 nazrún. 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 salám, and presented a large basket of custard-apples. His Majesty did not accept the offering graciously, but with much abusive language at being stopped to receive such trash, pelted the simpletons with their offering, till the whole basketful had been squeezed upon their venerable heads. They retired, abashed indeed, but devoutly thanking heaven that the offering had not been of wood-apples!"—Some Unscientific Notes on the History of Plants (by H. Y.) in Geog. Mag., 1875, pp. 49-50. The story was heard many years ago from Major William Yule, for whom see under TOBACCO.

WOOLock, Oolock, s. [Platts in his Hind. Dict. gives ulak, uláth, as Turkish, meaning 'a kind of small boat.' Mr. Grierson (Bihar Peasant Life, 42), among the larger kinds of boats, gives ulánk, 'which has a long narrow bow overhanging the water in front.' Both he and Mr. Grant (Rural Life in Bengal, 25) give drawings of this boat, and the latter writes: "First we have the bulky Oolok, or baggage boat of Bengal, sometimes as gigantic as the Putee (see PATTELLO), and used for much the same purposes. This last-named vessel is a clinker-built boat—that is having the planks overlapping each other, like those in a London wherry; whereas in the round smooth-sided oolok and most country boats, they are laid edge to edge, and fastened with iron clamps, having the appearance of being stitched."


[1683.—". . . 10 Ulocks for Souldiers, etc."—Hedges, Diary, Hak. Soc. i. 76.

[1680.—"20 Hoolucks 6 Oars at 28 Rs. per month."—In Long, 227.]

1764. — "Then the Manjoes went after him in a wollock to look after him."—Ibid. 383.

1783. — "The same day will be sold a twenty-oar'd Wollock-built Budgerow . . ." —India Gazette, April 14.

1799.—"We saw not less than 200 large boats at the different quays, which on an average might be reckoned each at 60 tons burthen, all provided with good roofs, and masted after the country manner. They seemed much better constructed than the unwieldy wullocks of Bengal." — Symes, Aea, 233.
WOON, s. Burm. *wu$n, 'a governor or officer of administration'; literally 'a burden,' hence presumably the 'Bearer of the Burden.' Of this there are various well-known compounds, e.g.:

Woon-gyee, i.e. 'Wun-gyi' or Great Minister, a member of the High Council of State or Cabinet, called the Hot-tan (see LOTOO).

Woon-douk, i.e. *Wun-dauk, lit. 'the prop of the War,' a sort of Adlatus, or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as 'M. Woondouk.'

Atwen-wun, Minister of the Interior (of the Court) or Household.

Myo-wun, Provincial Governor (May-roon of Symes).

Ye-wun, 'Water-Governor,' formerly Deputy of the Myo-wun of the Pr. of Pegu (Ray-roon of Symes).

Akaok-wun, Collector of Customs (Akaa-noon of Symes).

WOORDY-MAJOR, s. The title of a native adjutant in regiments of Indian Irregular Cavalry. Both the rationale of the compound title, and the etymology of wardi, are obscure. Platts gives Hind. *wardi or urdi, 'uniform of a soldier, badge or dress of office,' as the first part of the compound, with a questionable Skt. etymology, virula, 'crying, proclaiming, a panegyric.' But there is also Ar. *ward, 'a flight of birds,' and then also 'a troop or squadron,' which is perhaps as probable. [Others, again, as many military titles have come from S. India, connect it with Can. varadi, 'news, an order.]

[1784.-"... We made the wurdee wollah acquainted with the circumstance. ..."—Forrest, Bombay Letters, ii. 323.

[1861.—"The senior Ressaldar (native captain) and the Woordie Major (native adjutant) ... reported that the sepoys were trying to temper with his men."—Cave-Brown, Punjáb and Delhi, i. 120.]

WOOTZ, s. This is an odd name which has attached itself in books to the so-called 'natural steel' of S. India, made especially in Salem, and in some parts of Mysore. It is prepared from small bits of malleable iron (made from magnetic ore) which are packed in crucibles with pieces of a particular wood (Cassia auriculata), and covered with leaves and clay. The word first appears in a paper read before the Royal Society, June 11, 1795, called: "Experiments and observations to in-

vestigate the nature of a kind of Steel, manufactured at Bombay, and there-called Wootz ... by George Pearson, M.D." This paper is quoted below.

The word has never since been recognised as the name of steel in any language, and it would seem to have originated in some clerical error, or misreading, very possibly for *wook, representing the Canarese *ukku (pron. *wukku) 'steel.' Another suggestion has been made by Dr. Edward Balfour. He states that *ucheha and *nicha (Hind. *nicha-nicha, in reality for 'high' and 'low') are used in Canarese speaking districts to denote superior and inferior descriptions of an article, and supposes that wootz may have been a misunderstanding of *ucheha, 'of superior quality.' The former suggestion seems to us preferable. [The Madras Gloss. gives as local names of steel, Can. *ukku, Tel. *ukku, Tam. and Malayāl. urukku, and derives wootz from Skt. *vēca, whence comes H. *vēcha.]

The article was no doubt the famous 'Indian Steel,' the αίθρος Ινδικός καλ στέλβωμα of the Periplus, the material of the Indian swords celebrated in many an Arabic poem, the *ahinde of old Spanish, the ḫubwāni of the Persian traders, ondanique of Marco Polo, the iron exported by the Portuguese in the 16th century from Baticalá (see BATCUL) in Canara and other parts (see Correa passim). In a letter of the King to the Goa Government in 1591 he animadverts on the great amount of iron and steel permitted to be exported from Chaul, for sale on the African coast and to the Turks in the Red Sea (Archiv. Port. 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."

—Phil. Trans. for 1795, Pt. ii. p. 322.

[1814.—See an account of wootz, in Heyne's Tracts, 362 seqq.]

1841.—"The cakes of steel are called Wootz; they differ materially in quality, according to the nature of the ore, but are generally very good steel, and are sent into Persia and Turkey. ... It may be rendered self-evident that the figure or pattern (of Damascus steel) so long sought after exists in the cakes of Wootz, and only requires to be produced by the action of diluted acids ... it is therefore highly probable that the ancient blades of Da-
maces) were made of this steel."—Wilkinson, Engineers of War, pp. 203-206.

1864. — "Damascus was long celebrated for the manufacture of its sword blades, which it has been conjectured were made from the wootz of India."—Percy's Metallurgy, Iron and Steel, 880.

**WRITER, s.**

(a). The rank and style of the junior grade of covenanted civil servants of the E.I. Company. Technically it has been obsolete since the abolition of the old grades in 1833. The term no doubt originally described the duty of these young men; they were the clerks of the factories.

(b). A copying clerk in an office, native or European.

a.—

1673.—"The whole Mass of the Company's Servants may be comprehended in these Classes, viz., Merchants, Factors, and Writers."—Fryer, 81.

[1675-6.—See under FACTOR.]

1679.—"There are some of the Writers who by their lives are not a little scandalous."—Letter from a Chaplain, in Wheeler, i. 64.

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!"—Hodges, Diary, Aug. 22; [Hak. Soc. i. 105.]

1747.—"32. Mr. Robert Clive, Writer in the Service, being of a Military Disposition, and having acted as a Volunteer in our late Engagements, We have granted him an Ensign's Commission, upon his Application for the same."—Letter from the Council at Ft. St. David to the Honble. Court of Directors, dd. 2d. May, 1747 (MS. in India Office).

1758. —"As we are sensible that our junior servants of the rank of Writers at Bengal are not upon the whole on so good a footing as elsewhere, we do hereby direct that the future appointments to a Writer for salary, diet money, and all allowances whatever, be 400 Rupees per annum, which mark of our favour and attention, properly attended to, must prevent their reflections on what we shall further order in regard to them as having any other object or foundation than their particular interest and happiness."—Court's Letter, March 3, in Long, 129. (The 'further order' is the prohibition of palankins, &c.—see PALANKIN.)

b.—

1764.—"Resolutions and orders.—That no Moonshoe, Linguist, Banian (see BANYAN), or Writer be allowed to any officer except the Commander-in-Chief and the commanders of detachments. . . ."—Pt. William Conns. In Long, 352.

[1860.—"Following him are the krânees (see CRANNY), or writers, on salaries varying, according to their duties and abilities, from five to thirty rupees."—Grant, Rural L. in Bengal, 188-9.]

**WUG, s.** We give this Belúch word for loot on the high authority quoted. [On this Mr. M. L. Dames writes: "This is not, strictly speaking, a Balochi word, but Sindhi, in the form wug or wagu. The Balochi word is bag, but I cannot say for certain whether it is borrowed from Sindhi by Balochi, or vice versd. The meaning, however, is not loot, but 'a herd of camels.' It is probable that on the occasion referred to the loot consisted of a herd of camels, and this would easily give rise to the idea that the word meant loot. It is one of the commonest forms of plunder in those regions, and I have often heard Balochis, when narrating their raids, describe how they had carried off a 'bag.'"]

1845.—"In one hunt after wug, as the Belochees call plunder, 200 of that beautiful regiment, the 2nd Europeans, marched incessantly for 15 hours over such ground as I suppose the world cannot match for ravines, except in places where it is impossible to march at all."—Letter of Sir C. Napier, in Life, iii. 298.
X

XERAFINE, XERAFIM, &c., s.
The word in this form represents a silver coin formerly current at Goa and several other Eastern ports, in value somewhat less than 1s. 6d. It varied in Portuguese currency from 300 to 360 réis. But in this case as in so many others the term is a corruption applied to a degenerated value. The original is the Arabic ashrafi (see XERAFFEE) (or sharifi, 'noble'—compare the medieval coin so called), which was applied properly to the gold dinár, but was also used in India, and still is occasionally by natives, applied to the gold mohur. Ashrafi for a gold dinár (value in gold about 11s. 6d.) occurs frequently in the '1001 Nights,' as Dozy states, and he gives various other quotations of the word in different forms (pp. 353-354; [Burton, Ar. Nights, x. 160, 376]). Aygrefin, the name of a coin once known in France, is according to Littre also a corruption of ashrafi.

1498. — 'And (the King of Calicut) said that they should tell the Captain that if they wished to go he must give him 600 xarifes, and that soon, and that this was the custom of that country, and of those who came thither.'—Roteiro de V. da G. 79.

1510. — 'When a new Sultan succeeds to the throne, one of his lords, who are called Amirra (Ameer), says to him: 'Lord, I have been for so long a time your slave, give me Damacesus, and I will give you 100,000 or 200,000 teraphim of gold.'—Vartemus, 10.

"Every Mamuluke, great or little, has for his pay six saraphi per month."—Ibid. 13.

"Our captain sent for the superior of the said mosque, to whom he said: that he should show him the body of Nabí—this Nabi means the Prophet Mahomet—that he would give him 3000 seraphim of gold."—Ibid. 29. This one eccentric traveller gives thus three different forms.

1513. — 'Hunc regem Affonso idem, urbe opuléssima et praecepio emporio Armasio vi capto, quindecim milliú Seraphinorí, ea est auræ moneta ductitis equi-valés annuñ nobis tributarii effecerat."—Epistola Emmanuelis Regis, 26. In the preceding the word seems to apply to the gold dinár.

1525. — 'And by certain information of persons who knew the facts ... Antonio de Saldanha ... agreed with the said King Turuba (Túrín Sháh), ... that the said King ... should pay to the King Our lord 10,000 xarafins more yearly ... in all 25,000 xarafins.'—Tomba do Indus, Subsidios, 79. This is the gold mohur.

1540. — "This year there was such a famine in Choromandel, that it left nearly the whole land depopulated with the mortality, and people ate their fellow men. Such a thing never was heard of on that Coast, where formerly there was such an abundance of rice, that in the port of Nogapatam I have often seen more than 750,000 avies (the morgen = 29.39 bushels) of rice. ... This year of famine the Portuguese of the town of St. Thomé did much good to the people, helping them with quantities of rice and millet, and coco-nuts and jarga (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 bought by the 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 Binsnagar, who was sovereign of that territory, heard of the humanity and beneficence of the Portuguese to the people of the country, and he was greatly pleased thereat, and sent an ola (see OLLAH) of thanks to the residents of St. Thomé. And this same year there was such a scarcity of provisions in the harbours of the Straits, that in Aden a load ('fardo) of rice fetched forty xarafins, each worth a cruzado. ..."—Correa, iv. 131-132.

1540. — "The chief and most common money (at Goa) is called Pardauna (Pardão) 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 (Reais) of Portugal, more or less."—Linschoten (from French ed. 71); [Hak. Soc. i. 241, and compare i. 190; see another version of the same passage under PARDAO].

1610. — "Inprimis of Seraffins Echeri, which be ten Rupias (Rupee) a piece, there are sixtie Leckes (Lack)."—Hauckins, in Purchas, i. 217. Here the gold mohur is meant.

c. 1610. — "Les pièces d'or sont cerafins à vingt-cinq sols pièce."—Puyrard de Lavaux, ii. 40; [Hak. Soc. ii. 90, reading cerafunis].

1655. — "Monnages courantes à Goa. 'Sequin de Venise ... 21 tungen (Tanga) * Reale d'Espagne ... 12 tungen. * *

Abassis de Perse ... 3 tungen. * *

Pardaux (Pardao) ... 5 tungen. * *

Scherephi ... 6 tungen. * *

Roupies (Rupee) du Magol ... 6 tungen. * *

Tangue ... 20 bousserouque (Budgrock)."

De la Boullaye-le-Gouz, 1657, 530.
YAK.

C. 1875. — "Coins . . . of Rajapore: Imaginary Coins. The Pagod (Pagoda) is 33 Rupees. 45 Juttas (see JEETUL) is one Pagod. 10 and 5 Rupees (Larin) is 1 Pagod. Zeraphins 5½, 1½ Dollar. "Coins and weights of Bombay. 3 Larees is 1 Zeraphin. 80 Ruas (Reas) 1 Laree. 1 Piece is 10 Ruas. The Ruas are imaginary. "Coins and weights in Goa . . . The Cruzado of gold, 12 Zeraphins. The Zeraphin, 5 Tangoes. The Tango (Tanga), 5 Vinteens. The Vinteen, 15 Basrooks (Budgrook), whereof 75 make a Tango. And 60 Reas make a Tango."—Pryer, 206.

1690.— dw. gr. "The Gold St. Thoma . . . 2 ½ The Silver. Sherephene . . . 7 4." Table of Coins, in Ovington.

1727.—"Their Soldiers Pay (at Goa) is very small and ill paid. They have but six Zeraphenes per Month, and two Suits of Calicoe, strict or chequered, in a Year . . . and a Xeraphen is worth about sixpence halfpenny. Ster."—A. Hamilton, i. 249; [ed. 1744, i. 252].

1760.—"You shall coin Gold and silver of equal weight and fineness with the Ashrefees (Ashrafse) and Rupees of Moorsheabad, in the name of Calcutta."—Narabal's Pervannah for Estabt, of a Mint in Calcutta, in Long, 227.

C. 1844,—"Sahibs now are very different from what they once were. When I was a young man with an officer in the camp of Lât Lîk Sâhib (Lord Lake) the sahibs would give an ashrafi (Ashrafse), when now they think twice before taking out a rupee." —Personal Reminiscences of an old Kha-soni's Conversation. Here the gold mohur is meant.

XERCANSOR, n.p. This is a curious example of the manner in which the Portuguese historians represent Mahommedan names. Xercansor does really very fairly represent phonetically the name of Sher Khân Sûr, the famous rival and dissembler of Humâyûn, under the title of Sher Shâh.

c. 1538.—"But the King of Bengal, seeing himself very powerful in the kingdom of the Patans, seized the king and took his kingdom from him . . . and made Governor of the kingdom a great lord, a vassal of his, called Cotoxa, and then leaving everything in good order, returned to Bengal. The administrator Cotoxa took the field with a great array, having with him a Patrien Captain called Xercansor, a valiant cavalier, much esteemed by all."—Correa, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more space than it is worth to elucidate the story as told by Correa, but see Elliot, iv. 333.

Cotoxa (Koto sha) appears to be Kutb Khân of the Mahommedan historian there.

Another curious example of Portuguese nomenclature is that given to the first Mahommedan king of Malacca by Barros, Xaquem Davzâ (I. vi. 1), by Alboquerque Xaquendarzâ (Comm. Pt. III. ch. 17). This name is rendered by Lassen's ponderous lore into Sakt. Sakendhâra, "a. h. Besitzer kräftiger Besinnungen" (or "Possessor, of strong recollections."—Ind. Alt. iv. 516), whereas it is simply the Portuguese way of writing Sikhâdur Shâh! [So Linschoten (Hak. Soc. ii. 183) writes Xatamas for Shâh Tamasg.] For other examples, see Codo- vascam, Idalcan.

Y

YABOO, s. Pers. yâbû, which is perhaps a corruption of Ar. yâbû, defined by Johnson as 'a swift and long horse.' A nag such as we call 'a galloway,' a large pony or small hardy horse; the term in India is generally applied to a very useful class of animals brought from Afghanistan.

[c. 1590.—"The fifth class (yâbû horses) are bred in this country, but fall short in strength and size. Their performances also are mostly bad. They are the offspring of Turki horses with an inferior breed."—Ani, ed. Blockmann, i. 284.]

1754.—"There are in the highland country of Kandahar and Cabul a small kind of horses called Yabouis, which are very serviceable."—Hawney, Travels, ii. 367.

[1839.—"A very strong and useful breed of ponies, called Yaboes, is however reared, especially about Baumunin. They are used to carry baggage, and can bear a great load, but do not stand a long continuance of hard work so well as mules."—Elphinstone, Cabul, ed. 1842, i. 189.]

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 chôtori gôô, chôtoris (see CHOWRY), having been usually called "cow-tails" in the 18th century. [The usual native name for the beast in N. India is suragdo, which comes from Skt. surabhi, 'pleasing.' ] The name yak does not appear in Buffon, who calls it the 'Tartarian cow,' nor is it found in the 3rd ed. of Pennant's H. of Quad-
rupeds (1793), though there is a fair account of the animal as *Bos grunnien*s of Lin., and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, as far as we can ascertain, in Turner's *Mission to Tibet*. It is the Tib. *qYak*, Jäsché's Dict. *guag*. The animal is mentioned twice, though in a confused and inaccurate manner, by Aelian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in medieval times described by Rubruck. The domestic yak is in Tibet the ordinary beast of burden, and is much ridden. Its hair is woven into tents, and spun into ropes; its milk a staple of diet, and its dung of fuel. The wild yak is a magnificent animal, standing sometimes 18 hands high, and weighing 1600 to 1800 lbs., and multiplies to an astonishing extent on the high plateaux of Tibet. The use of the tame yak extends from the highlands of Khokand to Kukukhotan or Kwei-hwaching, near the great northern bend of the Yellow River.

C. A.D. 250. — "The Indians (at times) carry as presents to their King tame tigers, trained panthers, four-horned oryxes, and cattle of two different races, one kind of great swiftness,* and another kind that are terribly wild, that kind of cattle from (the tails of which they make fly-flaps. . . ."


Again:

"There is in India a grass-eating animal, which is double the size of the horse, and which has a very bushy tail very black in colour.† The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. . . . When it perceives that it is on the point of being caught, it hides its tail in some thicket . . . and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that the tail is the great object of fancy."— *Ibid.* xvi. 11.

C. 545.— "This Wild Ox is a great beast of India, and from it is got the thing called *Tupha*, with which officers in the field adorn their horses and panions. They tell of this beast that if its tail catches on a tree he will not budge but stands stock-still, being horribly vexed at losing a single hair of its tail; so the natives come and cut his tail off,* Πυγγάδος, whence no doubt Gray took his name for the genus.

† 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.

and then when he has lost it altogether, he makes his escape."— *Cosmas Indicopleustes*, Bk. xi. Transl. in Cathay, &c., p. cxxiv.

[c. 1590.—In a list of things imported from the "northern mountains" into Oudh, we have "tails of the *Kota* cow."— *Ain., ed. Jurvent, ii. 172; and see 290."

1730.—"Dopo di che per circa 40 giorni di cammino non si trova più abitazioni di case, ma solo alcune tende con quantità di mandrie di yak, ossiamo bovi pelosi, pecore, cavalli, . . . ."

— *Fra Orzorio della Penna di Billy*, *Breve Notizia del Tibet* (published by Klaproth in Journ. As. 2d. ser.) p. 17.

1783.—". . . on the opposite side saw several of the black chowry-tailed cattle. . . . This very singular and curious animal deserves a particular description. . . . The Yak of Tartary, called *Soorea* Guy in Hindostan. . . .—*Turner's Embassy* (pubd. 1800), 155-6. [Sir H. Yule identifies *Soorea* Guy with *Ovibos* Gai; but, as will be seen above, the H. name is erradya."

In the publication at the latter date appears the latter date appears the following plate after Stubbs, called "the *Yak of Tartary," still the standard representation of the animal. [Also see Turner's paper (1781) in the *As. Res.*, London reprint of 1788, iv. 365 seq.]

Though the two following quotations from Abbé Huc do not contain the word yak, they are pictures by that clever artist which we can hardly omit to reproduce:

1851.—" Les bœufs à long poils étaient de véritables caricatures; impossible de figurer rien de plus drôle; ils marchaient les jambes écartées, et portaient péniblement un énorme système de stalactites, qui leur pendait sous le ventre jusqu'à terre. Ces pauvres bêtes étaient si informes et tellement recouvertes de glacons qu'il semblait qu'on les eût tout entiers confiés dans du quere cend. . . ."— *H. T. Stubbs, Observations d'un Voyage, &c.*, ii. 201; [E.T. ii. 108].

. . . "Au moment où nous passâmes le Mouroui Oussou sur la glace, un spectacle assez bizarre s'offrit à nos yeux. Déjà nous avions remarqué de loin . . . des objets inconnus et noircis rangés en file en travers de ce grand fleuve. . . . Ce fût seulement quand nous fûmes tout près, que nous primes 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 congélation des eaux, et ils s'étaient trouvés pris par les glacons sans avoir la force de s'en débarrasser et de continuer leur route. Leur belle tête, surmontée de grandes cornes, était encore à découvrir; mais la reste du corps était pris dans la glace, qui était si transparente qu'on pouvait distinguer facilement la position de ces imprudentes bêtes; on était dit qu'elles étaient encore à nager. Les aigles et les corbeaux leur avaient arraché les yeux."— *Ibid.* ii. 219; [E.T. ii. 119 seq. and for a further account of the animal see ii. 81].
YAM, s. This general name in English of the large edible tuber Dioscorea seems to be a corruption of the name used in the W. Indies at the time of the discovery. [Mr. Platt (9 ser. N. & Q. v. 226 seq.) suggests that the original form was nyam or nyami, in the sense of 'food,' nyami meaning 'to eat' in the Fulah language of Senegal. The cannibal Nyam-Nyam, of whom Miss Kingsley gives an account (Travels in W. Africa, 330 seq.) appear to take their name from the same word.]

1600.—"There are great store of Iniamas growing in Guinea, in great fields."—Purchas, ii. 957.

1613.—'* . . . Moreover it produces great abundance of inhames, or large subterranean tubers, of which there are many kinds, like the camotes of America, and these inhames boiled or roasted serve in place of bread.'—Godinho de Erada, 19.

1764.—"Tis known the Yam will noter to bigness swell."—Granger, Bk. i.

Z

ZABITA, s. Hind. from Ar. zabita. An exact rule, a canon, but in the following it seems to be used for a tariff of assessment:

1799.—"I have established the Zabeta for the shops in the Fort as fixed by Macleod. It is to be paid annually."—Wellington, i. 49.

ZAMORIN, s. The title for many centuries of the Hindu sovereign of Calicut and the country round. The word is Malayal. Sāmāṭiri, Sāmāri, Tāmāṭiri, Tāmāri, a tadbhava (or vernacular) modification of Skt. Sāmudrī, 'the Sea-King.' (See also Wilson, Mackenzie MSS. i. xvii.) [Mr. Logan (Malabar, iii. Gloss, s.v.) suggests that the title Samudri is a translation of the Rāja's ancient Malayal. title of Kunnalakkon, i.e. 'King (kon) of the hills (kunu) and waves (ala).'] The name has recently become familiar in reference to the curious custom by which the Zamorin was attacked by one of the candidates for his throne (see the account by A. Hamilton (ed. 1744, i. 309 seq. Pinkerton, viii. 374) quoted by Mr.

Frazer (Golden Bough, 2nd ed. ii. 14 seq.).]

c. 1343.—"The sultan is a Kāfir called the Sāmāri . . . When the time of our departure for China came, the sultan, the Sāmāri equipped for us one of the 13 junks which were lying in the port of Calicut."— Ibn Batuta, iv. 89-94.

1442.—"I saw a man with his body naked like the rest of the Hindus. The sovereign of this city (Calicut) bears the title of Sāmāri. When he dies it is his sister's son who succeeds him."—Abderrazzāk, in India in the XVth. Cent. 17.

1498.—"First Calicut whither we went . . . The King whom they call Camolim (for Çamorim) can muster 100,000 men for war, with the contingents that he receives, his own authority extending to very few."—Roteiro do Vasco da Gama.

1510.—"Now I will speak of the King here in Calicut, because he is the most important King of all those before mentioned, and is called Samory, which in the Pagan language means God on earth."—Varthema, 134. The traveller confounds the word with tamburrān, which does mean 'Lord.' [Forbes (see below) makes the same mistake.]

1516.—"This city of Calicut is very large. . . This King became greater and more powerful than all the others: he took the name of Zomodi, which is a point of honour above all other Kings."—Barbosa, 103.

[1552.—"Samarao." See under CELEBES.]

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.—Speaking of the Moluccas, "Camaraq, which in their language means Admiral."—Castanheda, Bk. vi. ch. 66.]

. . . "I wrote him a letter to tell him . . . that, please God, in a short time the imperial fleet would come from Egypt to the Sāmari, and deliver the country from the hands of the infidels."—Sidi 'Ali, p. 83. [Vambéry, who in his translation betrays a remarkable ignorance of Indian geography, speaks (p. 24) of "Samiri, the ruler of Calcutta, by which he means Calicut."]

1563.—"And when the King of Calicut (who has for title Samorim or Emperor) besieged Cochín . . ."—García, t. 568.

1572.—"Sentado o Gama junto ao rico leito Oa seus mais affastados, prompto em vista Estava o Samori no trajo, e geyto Da gente, nunca dantes della vista."—Camões, vii. 59.

By Burton:

"When near that splendid couch took place the guest and others further off, prompt glance and keen the Samorim cast on folk whose garb and gest were like to nothing he had ever seen."
1616.—Under this year there is a note of a letter from Underoecon-Chete to the Great Samorin or K. of Calicut to K. James.—Sainsbury, i. 462.

1617.—“Indeed it is pleasantly situated under trees, and it is the Holy See of their Zamerhin or Pope.”—Fryer, 52.

1781.—“Their (the Christians’) hereditary privileges were respected by the Zamorin himself.”—Gibbon, ch. xlvii.

1785.—A letter of Tippoo’s applies the term to a tribe or class, speaking of ‘2000 Samories’; who are these!—Select Letters, 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.”—María Graham, 110.

[1814.—“The King of Calicut was, in the Mahbar language, called Samory, or Zamorine, that is to say, God on the earth.”—Forbes, Or. Mem. 2nd ed. i. 263. See quotation above from Varthema.]

... nor did the conqueror (Hyder Ali) take any notice of the Zamorine’s complaints and supplications. The unfortunate prince, after fasting three days, and finding all remonstrance vain, set fire to his palace, and was burned, with some of his women and their brambhins.”—Ibid. iv. 207–8; [2nd ed. ii. 477]. This was a case of Traga.

[1900.—“The Zamorin of Calicut who succeeded to the gadi (Guddy) three months ago, has died.”—Pioneer Mail, April 13.

ZANZIBAR, n.p. This name was originally general, and applied widely to the East African coast, at least south of the River Jubb, and as far as the Arab traffic extended. But it was also specifically applied to the island on which the Sultan of Zanzibar now lives (and to which we now generally restrict the name); and this was the case at least since the 15th century, as we see from the Roteiro. The Pers. Zangi-bār, ‘Region of the Blacks,’ was known to the ancients in the form Zingis (Ptolemy, i. 17, 9; iv. 7, 11) and Zingum. The Arab softening of the g made the name into Zanjibar, and this the Portuguese made into Zanzibar.

c. 545.—“And those who navigate the Indian Sea are aware that Zingium, as it is called, lies beyond the country where the incense grows, which is called Barbary.”—Cosmas, in Cosmography, &c., clxxiv.

c. 940.—“The land of the Zanj begins at the channel issuing from the Upper Nile” (by this the Jubb seems meant) “and extends to the country of Sofāla and of the Wak-wak.”—Maynadie, Piards d’Or, iii. 7.

c. 1190.—Alexander having eaten what was pretended to be the head of a black captive says:

“... I have never eaten better food than this!
Since a man of Zang is in eating so
heart-attracting.
To eat any other roast meat to me is not agreeable!”

Sikandar-Nāmah of Nizami, by Wilberforce Clarke, p. 104.

1298.—“Zangibar is a great and noble Island, with a compass of some 2000 miles. The people ... are all black, and go stark naked, with only a little covering for decency. Their hair is as black as pepper, and so frizzly that even with water you can scarcely straighten it.” &c., &c.—Marco Polo, ii. 215. Marco Polo regards the coast of Zanzibar as belonging to a great island like Madagascar.

1440.—“Kalikut is a very safe haven ... where one finds in abundance the precious objects brought from maritime countries, especially from Habshah (see HUBSHEE, ABYSSINIA), Zirbad, and Zanzibar.” Abdurrazzak, in Not. et Extas., xiv. 436.

1498.—“And when the morning came, we found we had arrived at a very great island called Jamgiber, peopled with many Moors, and standing good ten leagues from the coast.”—Roteiro, 105.

1516.—“Between this island of San Lorenzo (i.e. Madagascar) and the continent, not very far from it are three islands, which are called one Manifa, another Zanzibar, and the other Penda; these are inhabited by Moors; they are very fertile islands.”—Barboss, 11.

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 Zangueba, and the inhabitants they call Zanguy.”—Barros, i. viii. 4.

A few pages later we have “Isles of Pemba, Zanzibar, Monfia, Comoro,” showing apparently that a difference had grown up, at least among the Portuguese, distinguishing Zanguebar the continental region from Zanzibar the Island.

c. 1586.

“... And with my power did March to Zan-

zi-bar

The western (sic) part of Afric, where I
view’d

The Ethiopian Sea, rivers, and lakes. ...”

Marlowe’s Timburlane the Great, 2d. part, i. 3.

1592.—“From hence we went for the Isle

of Zanzibar on the coast of Melinde, where
at wee stayed and wintered until the be-

ginning of February following.”—Henry

May, in Hakt. iv. 53.
ZEBU. 979

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 jadwar, the latter Pers. zarombed. There seems some doubt about the scientific discrimination of the two. Mooden Sheriff says that Zedoary (Ceratonia zedoaria) is sold in most bazars under the name of ainbehali, whilst jadwar, or zhadwar, is the bazar name of roots of various non-poisonous aconites. There has been considerable confusion in the nomenclature of these drugs [see Watt, Econ. Dict. ii. 655, 670]. Dr. Royle, in his most interesting discourse on the Antiquity of Hindo Medicine (p. 77), transcribes the following prescription of the physician Actius, in which the name of Zedoary first occurs, along with many other Indian drugs:

c. A.D. 540.—"Zador (i.e. zedoaria), galangae, ligustici, seselis, cardamomi, piperis longi, piperis albi, cinnamomi, zingiberis, seminis Smyrnii, carophylli, phylli, stachyos, myrobalani, phu, casti, scoridi, silphii vel laserpetii, rhei barbarici, poconiaei; ali etiam arboris nucum visum et paluri semem, itemque saxifragum ac casam addunt; ex his singulis stateres duos commisceant.

c. 1400.—"Canell et setewale of price."

—R. of the Row.

1516. —"In the Kingdom of Caliout there grows much pepper ... and very much good ginger of the country, cardamomnes, myrobalans of all kinds, bamboo canes, zerumba, zedoary, wild cinnamon."—Barbouts, 154.

1563.—"... da zedoaria faz capitulio Avicea e de Zerumbet; e isto que chamamos zedoaria, chama Avicea geiduar, e o outro nome não lhe sei, porque o não ha senão nas terras conins á China e este geiduar e uma mézinha de muito preço, e não achada senão nas mãos dos que os

species of the buffalo."—Buffon's Nat. Hist., E.T. 1807, viii. 19, 20; see also p. 33.

1861.—"Nous savons donc positivement qu'à une époque où l'occident était encore couvert de forêts, l'orient, déjà civilisé, pos-sédait déjà le bœuf et le Zebu; et par conséquent c'est de l'orient que ces animaux sont sortis, pour devenir, l'un (le bœuf) cosmopolite, l'autre commun à presque toute l'Asie et à une grande partie de l'Afrique."—Geoffroy St. Hilaire (work above referred to, 4th ed. 1861).

[1888.—"I have seen a herd of Zebras (sic) or Indian humped cattle, but cannot say where they are kept."—In 9 ser. N. & Q. i. 468.]

ZEDOARY. s. This whimsical name, applied in zoological books, English as well as French, to the humped domestic ox (or Brahminy bull) of India, was taken by Buffon from the exhibitors of such a beast at a French fair, who perhaps invented the word, but who told him the beast had been brought from Africa, where it was called by that name. We have been able to discover no justification for this in African dialects, though our friend Mr. R. Cust has kindly made search, and sought information from other philologists on our account. Zebu passes, however, with most people as an Indian word; thus Webster's Dictionary, says "Zebu, the native Indian name." The only word at all like it that we can discover is zofo (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 dsomo. In Jäschke's Tibetan Dict. we find "Ze'-ba ... l hump of a camel, zebu, etc." This is curious, but, we should think, only one of those coincidences which we have had so often to notice.

Isidore Geoffroy de St. Hilaire, in his work Acclimation et Domestication des Animaux Utiles, considers the ox and the zebu to be two distinct species. Both are figured on the Assyrian monuments, and both on those of ancient Egypt. The humped ox also exists in Southern Persia, as Marco Polo mentions. Still, the great naturalist to whose work we have referred is hardly justified in the statement quoted below, that the "zebu" is common to "almost the whole of Asia" with a great part of Africa. [Mr. Blanford writes: "The origin of Bos indicus (sometimes called zebu by European naturalists) is unknown, but it was in all probability tropical or sub-tropical, and was regarded by Blyth as probably African. No ancestral form has been discovered among Indian fossil bovines, which ... comprise species allied to the gaur and 'buffalo" (Mammalia, 483 seq.).]

c. 1772.—"We have seen this small hunched ox alive ... It was shown at the fair in Paris in 1752 (sic, but a transcript from the French edition of 1837 gives 1772) under the name of Zebu; which we have adopted to describe the animal by, for it is a particular breed of the ox, and not a
Gentios chamam *joques*, ou outros a quem os Mouros chamam *calandares.*—*Garcia*, f. 216r-217.

[1605.—"Setweth," a copyist's error for *Setwall*.—*Birdwood, First Letter Book*, 200.]

ZEMINDAR, s. Pers. *zamín-dár*, 'landholder.' One holding land on which he pays revenue to the Government direct, and not to any intermediate superior. In Bengal Proper the zemindars hold generally considerable tracts, on a permanent settlement of the amount to be paid to Government. In the N.W. Provinces there are often a great many zemindars in a village, holding by a common settlement, periodically renewable. In the N.W. Provinces the rustic pronunciation of the word *zamín-dár* is hardly distinguishable from the ordinary Anglo-Indian pronunciation of *jumal-dár* (see JEMADAR), and the form given to *zamín-dár* in early English records shows that this pronunciation prevailed in Bengal more than two centuries ago.

1683.—"We lay at Bogatchera, a very pleasant and delightfull Country, ye Gemi-
dar invited us ashore, and showed us Store of Deer, Peacocks, &c., but it was not our good fortune to get any of them."—*Hedges, Diary*, April 11; [Huk. Soc. i. 77, also i. 89].

[1686.—"He has ordered down 300 horse under the conduct of three Jemidars."—In ditto, II. lvi.]

1697.—"Having tried all means with the Jemidar of the Country adjacent to us to let us have the town of De Calcutta at the usual Hire or Rent, rather than fail, having promised him 4 Part more than the Place at present brings him in, and all to no Purpose, he making frivolous and idle Objections, that he will not let us have any Part of the Country in the Right Honourable Company's name, but that we might have it to our use in any of the Natives Names; the Reason he gives for it is, that the Place will be wholly lost to him—that we are a Powerfull 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, Chutnamatte*, and *Gobinopore*, or more properly may be said the Jemmidarship* of the said towns, paying the said Rent to the King as the Jemidars have successively done, and at the same time ordering the Jemidar of the said towns to make over their Right and Title to the English upon their paying to the Jemidar(s) One thousand Rupees for the same, it was agreed that the Money should be paid, being the best Money that ever was spent for so great a Privilege; but the Jemidar(s) making a great Noise, being unwilling to part with their Country. . . . and finding them to continue in their avareness, notwithstanding the Prince had an officer upon them to bring them to a Compliance, it is agreed that 1,500 Rupees be paid them, provided they will relinquish their title to the said towns, and give it under their Hands in Writing, that they have made over the same to the Right Honourable Company."—*Ext of Consns, at Chutnamatte*, the 29th December (Printed for Parliament in 1788).

In the preceding extracts the De prefixed to Calcutta is Pers. *deh*, 'village,' or 'township,' a common term in the language of Indian Revenue administration. An 'Explanation of Terms' furnished by W. Hastings to the Fort William Council in 1759 thus explains the word:

"Deeh—the ancient limits of any village or parish. Thus, 'Deeh Calcutta' means only that part which was originally inhabited."—*In Long*, p. 176.)

1707-8.—In a "List of Men's Names, &c., immediately in the Service of the Honble Vinted Compy., in their Factory of Fort William, Bengal * * * *

New Co. 1707/8

* * * * * * *

Mr. William Bugden . . . Jemidar or rent gatherer.

1713. * * * Mr. Edward Page . . . Jemidar.*

* * * * * * *

*MS. Records in India Office.*

1762.—"One of the articles of the Treaty with Meer Jaffier says the Company shall enjoy the Zemidary of the Lands from Calcutta down to Culpee, they paying what is paid in the King's Books."—Holograph (unpublished) *Letter of Lt. Close*, in India Office Records, dated Berkeley Square, Jan. 21.

1776.—"The Country Jemidars remote from Calcutta, treat us frequently with great Insolence; and I was obliged to retreat with only an officer and 17 Sepoys near 6 Miles in the face of 3 or 400 Burgundasses (see BURKUNDAUZE), who lined the Woods and Kept a straggling Fire all ye Way."—*MS. Letter of Major James Rennell, dd. August 5.

1778.—"This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zemidar, or Indian proprietor, the town of Sootamutty, Calcutta and Govind-
pore."—*Orme*, ii. 17.

1809.—"It is impossible for a province to be in a more flourishing state: and I must, in a great degree, attribute this to the total absence of zemidars."—*Lt. Valentia*, i. 456. He means zemidars of the Bengal description.
1812.—"... the Zemindars, or hereditary Superintendents of Land."—Fifth Report, 13.

[1818.—"The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the Junídarus, or land-holders."—WARD, Hindoos, i. 74.]

1822.—"Lord Cornwallis's system was commended in Lord Wellesley's time for some of its parts, which we now acknowledge to be the most defective. Surely you will not say it has no defects. The one I chiefly allude 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."—MACAULAY, Village Communities, 183.

ZENANA, s. Pers. zanana, from zan, 'woman'; the apartments of a house in which the women of the family are secluded. This Mahomedan custom has been largely adopted by the Hindus of Bengal and the Mahrattas. Zanana is also used for the women of the family themselves. The growth of the admirable Zenana Missions has of late years made this word more familiar in England. But we have heard of more than one instance in which the objects of this Christian enterprise have been taken to be an amiable aboriginal tribe—"the Zena-

[1760.—"I am informed the Dutch chief at Bimlipatam has ... embarked his jeninnora on board a sloop bound to Chinsurah. ..."—In Long, 286.]

1761.—"... I asked him where the Nabob was! Who replied, he was asleep in his Zanana."—COL. COOTE, in Van Sittart, i. 111.

1780.—"It was an object with the Omrah or great Lords of the Court, to hold captive in their Zanahs, even hundreds of females."—HOUGHTON, Travels, 22.

1782.—"Notice is hereby given that one Zoravzer, consumah to Hadjee Mustapha of Moorshedabad these 13 years, has absconded, after stealing. ... He has also carried away with him two Women, heretofore of Sujah Dowlah's Zanana; purchased by Hadjie Mustapha when last at Lucknow, one for 300 and the other for 1200 Rupees."—India Gazette, March 9.

1786.—"Within the Zenana, no longer would they In a starving condition impatiently stay, But break out of prison, and all run away."—Simpkin the Second, 42.

... "Their behaviour last night was so furious, that there seemed the greatest probability of their proceeding to the uttermost extremities, and that they would either throw themselves from the walls, or force open the doors of the zanahs."—CAPT. JAYNES, quoted in Articles of Charge against Hastings, in Burke, vii. 27.

1789.—"I have not a doubt but it is much easier for a gentleman to support a whole zenana of Indians than the extravagance of one English lady."—Murrow's Narr. 50.

1790.—"In a Musselman Town many complaints arise of the Passage or Toddy Collectors climbing the Trees and over-looking the zenanas or Women's apartments of principal Natives."—MINUTE in a letter from Bd. of Revenue to Govt. of Bengal, July 12.—MS. in India Office.

1809.—"Musulmauns ... even carried their depravity so far as to make secret enquiries respecting the females in their districts, and if they heard of any remarkable for beauty, to have them forcibly removed to their zenanas."—Lord Wakefield, i. 415.

1817.—"It was represented by the Rajah that they (the bailiffs) entered the house, and endeavoured to pass into the zenana, or women's apartments."—J. MILL, Hist. iv. 294.

1826.—"The women in the zanana, in their impotent rage, flew at Captain Brown, who came off minus a considerable quantity of skin from his face."—John Shipp, iii. 49.

1828.—"‘Thou sayest Tippoos' treasures are in the fort!' His treasures and his Zenana; I may even be able to secure his person."—SIR W. SCOTT, The Surgeon's Daughter, ch. xii.

ZEND, ZENDAVESTA, s. Zend is the name which has been commonly applied, for more than a hundred years to that dialect of the ancient Persian (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 Persian books indicates a 'commentary or explanation,' and is in fact applied only to some Pahlavi translation, commentary, or gloss. If the name Zend were now to be used as the designation of any language it would more justly apply to the Pahlavi itself. At the same time Haug thinks it
probable that the term Zand was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and Zend are coupled together, as of equal authority, which could hardly have been the case if by Zend the translator meant his own work. No name for the language of the ancient scriptures has been found in the Parsi books; and Avesta itself has been adopted by scholars in speaking of the language. The fragments of these scriptures are written in two dialects of the Eastern Iranian, one, the more ancient, in which the Gathas or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word Zand, in Haug's view, may be referred to the root zan, 'to know'; Skt. jna, Gr. γνω, Lat. gno (as in agnosco, cognosco), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. zannda, 'prayer.'

Zendavesta is the name which has been by Europeans popularly applied to the books just spoken of as the Avesta. The term is undoubtedly an inversion, as, according to Haug, "the Pahlavi books always style them Avestak va Zand (Avesta and Zend)" i.e. the Law with its traditional and authoritative explanation. Abastâ, in the sense of law, occurs in the funeral inscription of Darius at Behistûn; 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 Parzí tradition is that there were twenty - one books called Nashta, the greater part of which were burnt by Alexander in his conquest of Persia; possibly true, as we know that Alexander did burn the palace at Persepolis. The collection of fragments which remains, and is known as the Zend-avesta, is divided, in its usual form, into two parts. I. The Avesta properly so called, containing (a) the Zendâdâd, a compilation of religious laws and of mythical tales; (b) the Visphrâd, a collection of litanies for the sacrifice; and (c) the Yasna, composed of similar litanies and of 5 hymns or Gathas in an old dialect. II. The Khorda, or small, Avesta, composed of short prayers for recitation by the faithful at certain moments of the day, month, or year, and in presence of the different elements, with which certain other hymns and fragments are usually included.

The term Zendavesta, though used, as we see below, by Lord in 1630, first became familiar in Europe through the labours of Anquetil du Perron, and his publication of 1771. [The Zend-Avesta has now been translated in Sacred Books of the East, by J. Darmesteter, L. H. Mills; Pahlavi Texts, by E. W. West.]

c. 930.—"Zarâdasht, the son of Assîmâm,… had brought to the Persians the book al-Bastâh in the old Farsi tongue. He gave a commentary on this, which is the Zend, and to this commentary yet another explanation which was called Banzand."

—Maidi, ii. 167. [See Haug, Essays, p. 11.]

c. 1050.—"The chronology of this same past, but in a different shape, I have also found in the book of Hâmza ben Alhâsîn Alîsfaîhâni, which he calls 'Chronology of great nations of the past and present.' He says that he has endeavoured to correct his account by means of the Abastâ, which is the religious code (of the Zoroastrians). Therefore I have transferred it into this place of my book."—Al-Birûnî, Chronology of Ancient Nations, by Souchâ, p. 112.

"Afterwards the wife gave birth to six other children, the names of whom are known in the Avastâ."—Ibid. p. 108.

1630.—"Desirous to add anything to the ingenious that the opportunities of my Travayle might conferre vpon me, I join'd myselfe with one of their Church men called their Duroo, and by the interpretation of Parse, whose long employment in the Company's 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-DAASTAVN."—Lord, The Religion of the Perses, The Promela.

[c. 1630.—"Being past the Element of Fire and the highest Orbs (as saith their Zundavastas)""]—Sir T. Herbert, 2nd ed. 1677, p. 54.]

1653.—"Les ottomans appellent guenures une secte de Payens que nous connoissons sous le nom d'adorateurs du feu, les Per-
sans sous celuy d'Atcheperes, et les Indoû sous celuy de Paris, terme dont ils se nommaient eux-mêmes par là. Ils ont leur Saincte Escriture ou Zendavesta, en deux volumes compose par un nommé Zertoost, conduit par un Ange nommé Abraham ou plus-tost Bahaman Vmshauspan ...

1700.—"Suo itaque Libro (Zerdusht) ..

alium affict specialis Titulum Zend, seu alias Zendavestâ; vulgus sonat Zend et Zendavastar. Ita ut quamvis illud ejus Opus varis Tomis, sub distinctis etiam nominibus, constet, tamen quidvis ex dic- torum Tomorum quavis, satis propri et legitime citari possit, sub dicto generali nomine, utpote quod, hac ratione, in operum ejus complexu seu Syntaxamate contineri intelligatur.


1771. — "Persuadé que les usages mo- dernes de l'Asie doivent leur origine aux Peuples et aux Religions qui l'ont subju-guée, je me suis proposé d'étudier dans les sources l'ancienne Théologie des Nations habituées dans les Contrées immenses qui sont à l'Est de l'Eufrate, et de consulter sur leur Histoire, les livres originaux. Ce plan m'a engagé à renouer aux Monuments les plus anciens. Je les ai trouvé de deux espèces: les premiers écrits en Sasmkretan: ce sont les Veda, Livres sacrés des Pays, qui de l'Indus s'étendent aux frontières de la Chine: les seconds écrits en Zend, ancienne Langue du Nord de la Perse; c'est le Zend Avesta, qui passe pour avoir été la Loi des Contrées bornées par l'Eufrate, le Caucas, l'Oxus, et la mer des Indes."—Anquetil du Perron, Zend-Avesta, Ouvrage de Zoorastr—Documents Préliminaires, p. iii.

"Dans deux cens ans, quand les Langues Zend et Pahlvie (Pahlavi) seront devenues en Europe familières aux Scavans, on pourra, en rectifiant les endroits où je me serai trompé, donner une Traduction plus exacte du Zend-Avesta, et ci ce que je dis ici excitant l'émulation, avance le terme que je viens de fixer, mes fautes m'auront conduit au but que je me suis proposé."—Ibid. Preface, xvii.

1854.—"The supposition that some of the books were destroyed by Alexander the Great is contained in the introductory chapter of the Pehlevi Viref-Nama, a book written in the Sasanian times, about the 6th or 7th century, and in which the event is thus chronicled:—The wicked, accused Guna Mino (the evil spirit), in order to make the people sceptical about their religion, instigated the accused Alexiedar (Alexander) the Ruman, the inhabitant of Egypt, to carry war and hardships to the country of Iran (Persia). He killed the monarch of Iran, and destroyed and made desolate the royal court. And this religion, that is, all the books of Avesta and Zend, written with gold ink: upon prepared cow-skins, was deposited in the archives of Stakhar (Istakh or Persepolis) of Papak. The accursed, wretched, wicked Ashmough (de- stroyer of the pious), Alexiedar the evil-doer, took them (the books) out and burnt them."—Dowihal Framji, H. of the Persis, ii. 158-159.

ZERBAFT, s. Gold-brocade, Pers. zar, 'gold,' baft, 'woven.'

[1900.—"Kankwabs, or kimkhwabs (Kin- cob), are also known as zar-baft (gold-woven), and mushajjar (having patterns)."—Yasuf Ali, Mon. on Silk Fabrics, 86.]

ZILLAH, s. This word is properly Ar. (in Indian pron.) zila, '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. Burna, a Deputy Commissioner.

[1772.—"With respect to the Talook- darrys and inconsiderable Zemindarrys, which formed a part of the Huzoor (Huzoor) Zilahs or Districts which paid their rents immediately to the General Cutcherry at Mooshedabad. . . ."—W. Huntington, in Hunter, Annals of Bengal, 4th ed., 388.]

1817.—"In each district, that is in the language of the country, each Zilah . . . a Zilah 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, zinca, zingare, zincali, chingari, zigeuner, &c., to the gypsies.

Various suggestions as to its derivation have been made on the supposition that it is of Indian origin. Borrow has explained the word as 'a person of mixt blood,' deriving it from the Skt. sankara, 'made up.' It is true that varia sankara is used for an admixture of castes and 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
Ramaseeana or Vocabulary of the peculiar Language used by the Thugs (Calcutta, 1836), p. 85, we find:

"Chingaree, a class of Multani Thugs, sometimes called Naiks, of the Mussulman faith. They proceed on their expeditions in the character of Brinjars, with cows and bullocks laden with merchandise, which they expose for sale at their encampments, and thereby attract their victims. They use the rope of their bullocks instead of the normal in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions."

[These are the Chângârs of whom Mr. Ibbetson (Panjub Ethnog. 308) gives an account. A full description of them has been given by Dr. G. W. Leitner (A Sketch of the Chângârs and of their Dialect, Lahore, 1880), in which he shows reason to doubt any connection between them and the Zingari.]

De Goeje (Contributions to the Hist. of the Gypsies) regards that people as the Indian Zoî (i.e. Jatt of Sind). He suggests as possible origins of the name first shikârtî (see SHIKAREE), and then Pers. changî, 'harper,' from which a plural changân actually occurs in Lane's Arabian Nights, iii. 730, note 22. [These are the Al-Jink, male dancers (see Burton, Ar. Nights, viii. 18).]

If the name is to be derived from India, the term in Sleeman's Vocabulary seems a more probable origin than the others mentioned here. But is it not more likely that zingâri, like Gypsy and Bohemian, would be a name given ab extra on their appearing in the West, and not carried with them from Asia?

ZIRBAD, n.p. Pers. zîr-bâd, 'below the wind,' i.e. leeward. This is a phrase derived from nautical use, and applied to the countries eastward of India. It appears to be adopted with reference to the S.W. Monsoon. Thus by the extracts from the Mohit or 'Ocean' of Sidi 'Ali Kapudân (1554), translated by Joseph V. Hammer in the Journ. As. Soc. Bengal, we find that one chapter (unfortunately not given) treats 'Of the Indian Islands above and below the wind.' The islands 'above the wind' were probably Ceylon, the Maldives, Socotra, &c., but we find no extract with precise indication of them. We find however indicated as the "tracts situated below the wind" Malacca, Sumatra, Tenasserim, Bengal, Martaban, Pegu. The phrase is one which naturally acquires a specific meaning among sea-faring folk, of which we have an instance in the Windward and Leeward Islands of the W. Indies. But probably it was adopted from the Malays, who make use of the same nomenclature, as the quotations show.

1442.—"The inhabitants of the sea coasts arrive there (at Ormuz) from the countries of Tchin, Java, Bengal, the cities of Zirbad."—Abdurrazazî, in India in the 17th Cent. 6.

1553.—"... Before the foundation of Malaca, in this Cingapura... met all the navigators of the seas to the West of India and of those to the East of it, which last embrace the regions of Siam, China, Champa, Cambuja, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as Dyanangumi (di-bawa-angin) and Attâ Angumi (átsang angîn) which are as much as to say 'below the winds' and 'above the winds,' below being West and above East."—Barros, Dec. II. Liv. vi. cap. i. In this passage De Barros goes unusually astray, for the use of the Malay expressions which he quotes, bawa-angin (or di-bawa) 'below the wind,' and átsang (or di-átsang) angí, 'above the wind,' is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

c. 1590.—"Kalambak (see CALAMBK) is the wood of a tree brought from Zirbad (!)—Afû, i. 81. A mistaken explanation is given in the foot-note from a native authority, but this is corrected by Prof. Biochmann at p. 616.

1726.—"The Malayars are also commonly called Orang di Bavah Angin, or 'people beneath the wind,' otherwise Basterlings, as those of the West, and particularly the Arabs, are called Orang Átás Angin, or 'people above the wind,' and known as Westerlings."—Valentijn, v. 310.

"... 'The land of the Peninsula, &c., was called by the geographers Zierbaad, meaning in Persian 'beneath the wind.'"—Ibid. 317.

1856.—"There is a peculiar idiom of the Malay language, connected with the monsoons... The 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 Malayan countries the traders of India."—Crawford's Desc. Dict. 288.

ZOBO, ZHOBO, DSOMO, &c., s. Names used in the semi-Tibetan tracts of the Himalaya for hybrids between
the yak bull and the ordinary hill cow, much used in transport and agriculture. See quotation under ZEBU.

The following are the connected Tibetan terms, according to Jaeschke's Dict. (p. 463): "mdzo, a mongrel bred of Yak bull and common cow; bri-mdzo, a mongrel bred of common bull and yak cow; mdzo-po, a male; mdzo-mo, a female animal of the kind, both valued as domestic cattle." [Writing of the Lower Himalaya, Mr. Atkinson says: "When the sire is a yak and the dam a hill cow, the hybrid is called jubu; when the parentage is reversed, the produce is called garjo. The jubu is found more valuable than the other hybrid or than either of the pure stocks." (Himalayan Gazetteer, ii. 38). Also see Aina, ed. Jarret, ii. 350.]

1298. —"There are wild cattle in that country almost as big as elephants, splendid creatures, covered everywhere but in the back with shaggy hair a good four palms long. They are partly black, partly white, and really wonderfully fine creatures, and the hair or wool is extremely fine and white, finer and whiter than silk. Messer Marco brought some to Venice as a great curiosity, and so it was reckoned by those who saw it. There are also plenty of them tame, which have been caught young. They also cross these with the common cow, and the cattle from this cross are wonderful beasts, and better for work than other animals. These the people use commonly for burden and general work, and in the plough as well; and at the latter they will do twice as much work as any other cattle, being such very strong beasts." —Marco Polo, Bk. i. ch. 57.

1534. —"The Zobo, or cross between the yak and the hill-cow (much resembling the English cow) is but rarely seen in these mountains (Sikkim), though common in the N.W. Himalaya." —Hooker's Him. Journals, 2d ed. i. 203.

[1871. —"The plough in Lahonl . . . is worked by a pair of dzos (hybrids between the cow and yak)."—Harcourt, Him. Dists of Kooloo, Lahonl, and Spiti, 180.

[1875. —"Ploughing is done chiefly with the hybrid of the yak bull and the common cow: this they call zo if male and zomo if female."—Drewh, Jemmuu and Kashmir, 246.]

ZOUAVE, s. This modern French term is applied to certain regiments of light infantry in a quasi-Oriental costume, recruited originally in Algeria, and from various races, but now only consisting of Frenchmen. The name Zouave, Zouaoua, was, according to Littre, that of a Kabyle tribe of the Jurjura which furnished the first soldiers so called.

[ZUBT, ZUBTEE, adj. and s. of which the corrupted forms are JUBTEE, JUPTEE. Ar. zaby, lit. 'keeping, guarding,' but more generally in India, in the sense of 'seizure, confiscation.' In the Aina it is used in the sense which is still in use in the N.W.P., 'cash rents on the more valuable crops, such as sugar-cane, tobacco, etc., in those districts where rents in kind are generally paid.'


[1813. —"Zept . . . restraint, confiscation, sequestration. Zebty. Relating to restraint or confiscation; what has been confiscated. . . . Lands resumed by Jaffier Khan which had been appropriated in Jughirc (see JAGHEER)."—Glossary to Fifth Report.

[1851. —"You put down one hundred rupees. If the water of your land does not come . . . then my money shall be confiscated to the Sibib. If it does then your money shall be zupt (confiscated)."—Edwards, A Year on the Punjab Frontier, i. 278.]

ZUMBOORUCK, s. Ar. Turk. Pers. zambarak (spelt zambarak), a small gun or swivel usually carried on a camel, and mounted on a saddle; a falconet. [See a drawing in R. Kipling's Beast and Man in India, 255.]

It was, however, before the use of gunpowder came in, the name applied sometimes to a cross-bow, and sometimes to the quarrel or bolt shot from such a weapon. The word is in form a Turkish diminutive from Ar. zum-bär, 'a hornet'; much as 'musket' comes from mosqueta. Quatemère thinks the name was given from the twang of the cross-bow at the moment of discharge (see H. des Mongols, 285-6; see also Dozy, Supp't. s.v.). This older meaning is the subject of our first quotation:

1848. —"Les écrivains arabes qui ont traité des guerres des croisades, donnent à l'arbalette, telle que l'employait les chrétiens, le nom de zenbourekk. La première fois qu'ils en font mention, c'est en parlant du siège de Tyr par Saladin en 1187. . . . Suivant l'histoire des patriarches d'Alexandrie, le zenbourekk était une flèche de l'épaveur du ponce, de la longueur d'une coude, qui avait quatre faces . . . il traversait quelquefois au même coup deux hommes placés
l’un derrière l’autre. . . . Les musulmans paraissent n’avoir fait usage qu’assez tard du zumbourak. Djémal-Eddin est, à ma connaissance, le premier écrivain arabe qui, sous la date 643 (1245 de J.C.), cite cette arme comme servant aux guerriers de l’Islamisme; c’est à propos du siège d’Ascalon par le sultan d’Egypte. . . . Mais bientôt l’usage du zumbourak devint commun en Orient, et dans la suite des Turks ottomans entretinrent dans leurs armées un corps de soldats appelés zumbourakdja. Maintenant . . . ce mot a tout à fait changé d’acception, et l’on donne en Perse le nom de zumbourak à une petite pièce d’artillerie légère.”


1707.—“Prince Bedar Bakht . . . was killed by a cannon-ball, and many of his followers also fell. . . . His younger brother Waldjar was killed by a ball from a zambourak.”—Khajfi Khân, in Elliot, vii. 398.

c. 1764.—“Mirza Nedjef Khan, who was preceded by some Zembracka, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence.”—Seir Mutaqherin, iii. 250.

1825.—“The reign of Futeh Allee Shah has been far from remarkable for its military splendour. . . . He has rarely been exposed to danger in action, but, early in his reign . . . he appeared in the field, . . . till at last one or two shots from zumbourucks dropping among them, he fell from his horse in a swoon of terror. . . .”—J. B. Fraser, Journey into Khorasan in 1821-22, pp. 197-8.

[1829.—“He had no cannon; but was furnished with a description of ordnance, or swivels, called zumbouruk, which were mounted on camels; and which, though useful in action, could make no impression on the slightest walls. . . .”—Malcolm, H. of Persia, i. 419.]

1846.—“So hot was the fire of cannon, musquetry, and zambouraks, kept up by the Khalsa troops, that it seemed for some moments impossible that the entrenchments could be won under it.”—Sir Hugh Gough’s desp. on the Battle of Sobroon, dd. Feb 13.

“‘The flank in question (at Sobraon) was mainly guarded by a line of two hundred zumbouruks, or falconets; but it derived some support from a salient battery, and from the heavy guns retained on the opposite bank of the river.’—Cunningham’s H. of the Sikhs, 322.
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